XXVII. LECTVRES OR READINGES, vpon part of the Epistle written to the Hebrues.

Set forth as they were read in Paules Church in London.

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By EDWARD DERINGE *Bachelour of diuinitie.*

NEWLY IMPRINTED.

To the Christian Reader, increase of faith & knowledge, with an earnest Zeale in Christ Iesus the Lorde.

THe Epistle to the Hebrues conteineth such doctrine as the holy Apostle knewe most necessarie for the Iewes, who (a fewe excepted) in the blindnesse of their heartes, acknowledged not Christ Iesus for their Messias: albeit all thinges long before propheſied of the Messias, by the holy Patriarches and Prophets, were in him clearly & fully accomplished, and that in the eyes & eares of al Israel. This their great blindnesse caused the excellent light of this Epistle to be sette forth to the whole world: for as their other wantes, and falling off from the faith and naturall Oliue tree, caused the fulnesse and graftinge in of the Gentiles: so their doubtfulnes, as the doubtfulnesse of Thomas, occasioned such cleare doctrine, that we which come afterward, cannot nowe without singular impiety, make any doubt in the doctrine and Gospell of our Lorde Iesus Christ, the which long agoe hath not bin both made, and fully aunswered. Wherevpon, all men ought to be armed with this perswasion, that whosoeuer again doubteth, where the doubt is alreadie taken away: and whosoeuer sinneth the sinne that hath bin heeretofore punished, is a double offendour: for hee is not guiltie of the infidelitie alone, or of the sinne, but also of despisinge the example sette downe for vs, that we trembling at the iust iudgements of god againſt others, should auoyde the sinne in our selues: knowing that if we communicate with the wicked in their blindnes, we must also communicate with them in the daunger: if in the prouocation, then in the punishment. Wherefore, concerning my first wordes, the Iewes acknowledged not Iesus Christ for the Messias and Redeemer of the worlde: but wee must acknowledge it, and the rather hauing amongest the vnspeakeable treasures of the worde of God this precious Epistle, wherin the doctrine of the person, and offices of Christ are moste substantially prooued, and witnessed by the holye Ghoste. For, therein the Apostle chiefly proueth Christe to bee the annoynted of God, annoynted not with common Oyle, but with the Oyle of gladnes, that is, with all fulnesse of the spirite, into a Prophete, a Priest, and a King: so that in trueth hee alone is the Prophete that teacheth vs the wisedome and loue of the Fa-

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Father: he alone the Prieſt that waſheth away ſinne, and maketh peace with his ſacrifice, euen a high Prieſt after the order of Melchiſedech, all other Prieſtes after the order of Leuie, being for the time, but ſhadowes and figures of the light and life in Chriſte: he alone the king of Salem, whoſe kingdome is without vnrighteouſneſſe, and euerlaſting, not as other kingdomes, which are outwarde and bodily: but his kingdome frameth and ruleth the heart, by the ſpirit of God and the ſcepter of his lips: the throne thereof being eſtabliſhed in trueth and maieſtie for euer and euer. Beſides theſe chiefe partes, beinge the body of the epiſtle, there be other braunches, conteyninge both vehement exhortatious to the worthie receyuinge of the worde, and preſent doctrine in faith, and alſo to the bringinge forth of the plentifull fruite thereof in patience.

This exeellent Epiſtle, about foure yeres paſt, was expounded in the citie of London, by two learned & godly men, who made, I ſuppoſe, their choice of that epiſtle, as conteyning very neceſſarie doctrine for our times, wherein the ennimies of the Goſpell are too many, and preuayle to much againſt the peace of the Churche: for they ſeeke righteouſnes in their own workes & ſacrifices, which is not found otherwiſe in heauen or earth then in the righteouſnes and alone ſacrifice of our Lorde Ieſus Chriſt: who not by the ſacrifice of ſtraunge bloud, but by the offerring vpp of his owne bloud, beinge himſelfe the ſacrifice and ſacrificer, made an ende of all ſacrifices and oblations going before, and left no place for any newe ſacrifice or oblation to bee vſed afterward. Neither was this all that the Apoſtle ouerthroweth all other ſacrifices, eſtabliſhing that as all ſufficient, which was at the fulnes, of the according to the eternall decree of God the father made vpon the altar of the croſſe once for euer, and ſo conſequently confuteth the Papiſtes, mainteyning, euen with bloudie ſacrifices of men, their vnbloudy ſacrifice of the Maſſe: but moreouer, the doctrine is very profitable, and neceſſarie, to ſtirre vp the mindes, and furniſhe the heartes of profeſſours of the Goſpel with knowledge concerning the perſon and offices of Chriſt Ieſus the Lorde.

For to leaue the Catholiques (as they vntruly cal them ſelues) either to the grace of God to be conuerted (which God graunt vs hartily to pray for) or to the blindnes of their heart, to worſhip they know not what. Concerninge the profeſſours of the truth, I beſeech them in the mercies of Ieſus Chriſt, to knowe the height, the depth, the lenght, & bredth, and al the meaſures

of Chriſt preached in the Goſpell, that as the foundation is moſt certaine, ſo it may be alſo certainly knowen, and bringe forth certaine fruites to the glorie of God and their own aſſured ſaluation in him. Otherwiſe, if the knowledge of our Lord Ieſus Chriſt be weake, our faith cannot be ſtrong: if the faith be not ſtrong, then our hope is ſmall, and the affections of the ſpirit many. But on the other ſide, daily & effectuall exerciſes of the worde bring increaſe of knowledge, increaſe of knowledge bringeth increaſe of faith, increaſe of faith bringeth increaſe of hope, hope bringeth patience, & in patience we hold the poſſeſſion of our ſoules til the day of our ful redemption.

But to returne to the two Interpreters of this epiſtle, the one liueth, and may doe well (if the Lord ſo diſpoſe of his heart) to publiſhe in Printe his Readinges made to his great prayſe vpon the whole: the other is layde vp in peace with the righteous: but before his death he painfully gathered togither the greateſt parte of his Lectures, leauing them in writing, that thereby he might again profite the Church after his death: and nowe they are publiſhed in printe, to the benefit of the church, the zeale whereof greatly exerciſed his godly minde, and many times brought his watchfull head, and weake body neare to the graue. Of whom I might truely ſpeake much to his great prayſe, and yet nothing vnknowne: but let God haue the prayſe: neuertheleſſe as I wil ſay no more, in perſwading men ſo I can ſay no leſſe in duetie then this: his goodnes was by the grace of God very much, and his harmeleſneſſe more: his gifts notable, and his ſpirit more notable, accompanying him, for the meaſure of his bodily ſtrength, with daily increaſe, till the laſt day and hower, wherein, for our puniſhement, the Lorde tranſlated him from mortalitie to immortalitie.

Touching theſe his prælections, a goodly patern of his ſweet ſpirite, thou haſt them (gentle reader) in thy hands, and I leaue them to thy iudgement, they neede not my commendation. But be not thou deceyued in iudging good thinges, by the firſte taſte: for they delight more the ſeconde time, then at the firſt and more at the thirde time then at the ſecond. Try my commendation, and giue thy ſentence.

But of all other readers of theſe M. Ed. Derings expoſitions, I haue namely to exhort and beſeech the Citizens of London and others, ſometime his diligent auditours, that they woulde nowe repaire their vnderſtanding, and reuiſit their conſolations, reaped at the firſt fruites of this preſent doctrine: that they

would alſo examine, and take an accompt of their memorie, to ſee what is nowe ſet downe in writinge here, that they haue vtterly forgotten longe agoe. So they ſhall beholde howe eaſilie good thinges, and comfortable thinges, euen thinges of eternall life, howe ſoone they periſhe, and for wante of true reuerence to the worde, or diligent regarde to our ſaluation, are by Sathan made fruitleſſe: whereas in ſmall matters, olde men haue freſhe memories, as to remember where their golde lyeth, and howe many obligations they haue and of what conditions. And what is it (I pray you) that in them cauſeth ſo good memorie? Euen the heart ſet thereon with diligent care: which heart more ſet vppon that that is more precious infinitely, what iudgement, what comfort, what ſtedfaſtnes would it cauſe in the worde of life? But howe commeth ſo ſmall heede in ſo mightie matters? Certainly heerevppon, that the worldly man is of a worldly minde: and a man without the ſpirite (as the Apoſtle Iude ſpeaketh) hath no taſte of the ſpirite, no delight in ſpirituall riches, they are to him fooliſhnes. But of memorie thus much may ſuffice: I would haue thought it too much, were it not that to learning and knowledge in man, I know nothing better. For thy memorie, though the voyce bee taken away, and the ſpirite with the Lord, yet the doctrine remayneth to thee in letters: remaine thou mindfull now to make that hereafter fruitfull to the by diligence, which hetherto hath by negligence lyen barren.

Let vs accompt it a bleſsing from God, that wee haue thus many of M. Deerings readinges, the reſt which were to the x. chapter or thereabout, and the other three chapters waite for, and deſire ſome other mannes faithfull labour. If anie man hauinge ſmall hope to make the remainder like to that which wee haue, refuſe therefore to attempte the matter, let him, otherwiſe aboundinge with giftes and leyſure, and hauinge exerciſes in the Church, humble him ſelfe to bee in the ſeconde or thirde place, to finiſhe the worke, and benefite the Church, wherevnto all men are infinitely indebted, and almoſt no man carefull to comme out of debte.

But moſte of all, let vs continually praye, that our good GOD woulde, in theſe perillous endes of the worlde, put on vs all his whole complete armour, to ſtande againſt the power and malice of Sathan: that hee woulde alſo illuminate our heartes, vvith the bright beames of his wiſedome and holye Woorde, that vvee maye bee freede from the darkeneſſe

of ignorance and errour: that the mouthes of the wicked may be ſtopped, and the lippes of the children of God opened, and fulfilled with the prayſes of God. Moreouer, ſeeing the Lord hath layed ſharpe roddes, and long time executed great iudgements vpon our neighbours rounde about: giuing vs now, all theſe 18. yeares of our gratious Souereigne, the goſpell in great peace: it is our duetie, to conſider our duetie in this behalfe: firſt, that we in brotherly compaſsion, & in an inward fellow-feeling lament, and to our power redreſſe their calamities: ſecondarily, that wee bee thankefull to God, for our peace, and carefull to yeeld our ſelues in all ſinglenes & trueth, euery way obedient to the kingdome of our Lord Ieſus Chriſt, the King of peace, in as large and the ſame manner, that is to vs offered in the word of life: in the third place, that all diligence be vſed that the word may haue his free paſſage, and mayne courſe to the ouerthrowe of all aduerſarie power, eſpecially, of the open enimies, Papiſtes and Atheiſtes, and to the diſcouerie of other ſectes ſpringing vp of their owne accord, where the word is not planted: finally, to the cuttinge off of prophane and looſe life, which nowe aduaunceth it ſelf againſt heauen, and prouoketh the almightie, except by diſcipline it be broken down, that the kingdome of Ieſus Chriſt may be moſt glorious on the earth, and that the ſonnes of men may be ſafe, and reioyce vnder the ſhadowe of his wings. For a further vnderſtanding hereof, and of many other like exerciſes in the knowledge and practiſe of Chriſtianitie, I referre thee (gentle Reader) to theſe Lectures, beſeeching God to make thy labours fruitfull with his continuall bleſsings, eſpecially in thy prayers: wherein as carefull for the whole church alſo, pray that the Lord in mercy would make the Churches beyonde the ſeas, rather partakers of our peace, with fulneſſe thereof, then in iuſtice to make vs companions of their puniſhment in the laſt place, and greateſt meaſure, Amen.

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The xxiiij. of Nouember. 1576.

The Prælections of *Ed. Deringe* vpon certeine of the first Chapters of the Epistle to the Hebrues.

ℊ The first Lecture vpon the first verse of the first Chapter.

1 *AT sundry times, & in diuers maners, God spake in the olde time to our fathers by the Prophets: in these last dayes he hath spoken vnto vs by his sonne.*



T sundrie times, and in diuers maners &c. Before we begin the exposition of this Epistle, I will briefly speake somewhat of these three pointes. Why this epistle was written, by whom, & at what time. And first touching the cause of the writing, though wee knowe assuredly, it was cause sufficient to leaue so excellent doctrine vnto the church of God: yet a speciall occasion then giuen, was vndoubtedly this. The Iewes were stubbernlie set to the maintenance and defence of the law of Moses, holding fast all the ceremonies of it, as thinges necessarie, neuer to bee abrogate, but perpetually to be vsed in the worship of god. Among the residue they did especially striue for Circumcision, next vnto it, for the obseruation of meates, and drinkes, and times, and feastes, and sundry purifyings, as these things are namely mentioned in the scripture: Besides these, other ceremonies they embraced and loued. And though many thou-

why this Epistle was written.

Gal. 4. 10.
Col. 2. 16.
Act. 21. 24.

thousands (as it is in the xxi. of the Actes) did beleeue: yet were they still zealous for the lawe, not could possibly heare of the abrogation of it. In so much that they & their forefathers had made this an article of their faith, and it is the ninth article of their Creede, & they holde it to this day: God gaue his lawe to his faithfull seruant Moses, and hee will neuer alter it, nor change it for any other. And this their opinion, as it was rooted in them, so they had very many & plausible persuasions for it: they stroue not for the inuentions of man, but for the lawe of God: not holden by traditions, but written by Moses: not in doubtful testimonie, but in manifest shew of the glory of God. And this their opinion they did not think was any coniecturall exposition, but the manifest word, as it was oft repeated, that this shold be an ordinance to them for euer. For this cause the Apostle hauing cõpassion vpon his weak brethren, who beleued in Christ (but were also thus addicted to the law) he writeth vnto them this Epistle, by all meanes persuading them, neuer to ioyne togither our Sauior Christ with the ceremonies of the lawe, whose glory is perfect in him selfe alone, and all height must be abased before him: he created alone and he will redeeme alone: hee made alone, an hee wil saue alone: and to be set in cõparison with him, all the gold, siluer, precious stones, and all the ornaments of the temple, they are but *beggerly Elements*. Nothing els in earth, nothing vnder earth, nothing in heauen, nor in the heauen of heauens, no vertue, no power, no strength, no name else that is named, in which, or by which, we can be saued, but onely the name of Iesus Christ. And for this cause this

Cap. 5. 11. & 6. 1. & Cap. 12.

Gala. 4. vers. 9.

Epistle

Epiſtle was written. Wherein it ſhalbe good for vs, to marke, howe from the beginninge, ſathan hath ſtriuen to obſcure and darken the glorie of Chriſt: and howe hee hath holden ſtill the ſame purpoſe vnchaungeably, euen to our dayes. Firſt, he chaunged him ſelfe into an Angel of light, with glorious names of Moſes, Moſes, vnder pretence of holineſſe ſtriuing againſt trueth: a merueylous practiſe, and in thoſe dayes inough to haue ſubuerted the faith of many. For who would haue thought that ſuch men, ſo great louers of the lawe, of the Temple, of Moſes, ſhould be enimies of the true Meſſias? or be ignoraunt of the ſaluation and ſpirituall worſhippe which he ſhould teache them? But here we learne, not to grounde our faith, neither vpon the glorious wordes, nor vppon the glorious names of mortall men. For this deceyued from the beginning: but the worde it ſelfe muſt be graffed in vs, if wee will not erre. So nowe in theſe our laſt times, in which the diuell ſtriueth as at the firſte, wee ſee howe manie ſay vnto vs, The church, the church, The pope, the pope, The fathers, the fathers, and many thouſandes are led with this ſounde of wordes: yet in theſe wordes is no wiſedome: onely they renewe the olde deceipt in which the diuell firſte troubled the church of God. For what is the Churche they ſpeake of? Who is the pope? Who are their fathers? are they greater then the Temple? Then the lawe, then Moſes? if not, then their names may bee vſed for a cloake of falſhood as the others were. Then wee muſt trie them and examine them, whether it bee a true Church, or true Fathers they ſpeake of. To follow a church you know not what, is to truſt

to the Temple you knowe not howe. And knowe it well, ſuch wordes are but mockeries, and ſuch ſpirites are of error and darkeneſſe. The effect is proofe inough. For the ende of their religion is, that ignorance is the mother of deuotion.

The Authour.

Nowe touching the authour of this Epiſtle, who it was, it ſkilleth not. For if the name had bin here, what had it ſhewed but that God vſed the miniſterie of ſuch a man? and now the time is not knowen, it teacheth expreſſely, the doctrine is of GOD. And for this cauſe to the bookes of holy ſcripture, names are ſometime added, ſometime not, that the doctrine of the Lorde might be vnto vs, without reſpect of perſon. And for my parte, who wrote this Epiſtle, I can not tell, nor I ſee no cauſe why I ſhould ſeeke it. For when the ſpirite of God hath left it out, can I thinke it the better if I ſhould adde it? I remember, Athanaſius ſayeth: that ſince the Goſpell was firſte preached, this Epiſtle was euer thought to be Paules. But Euſebius, as boldly on the other ſide, ſaith that he dareth cõſtantly affirme as the ſenſe is the Apoſtles, ſo the phraſe & penning is ſome other mans, but whoſe God knoweth: and thus much of the authour, whom wee will leaue as we finde him, a faithfull witneſſe of Ieſus Chriſte, euen to the endes of the worlde, but whoſe name wee knowe not.

In Dialog. de S. Trin. fol. 11.

Lib. 6. ca. 19

What time this epiſtle was written

Nowe for the time in which it was written, it is certaine it was in the Apoſtles dayes. For if it had bene after the deſtruction of Ieruſalem, threatning ſo oft the anger of God to thoſe who would deſpiſe his Sonne, no doubt hee would haue mentioned ſo ſingular an example. Beſides this he maketh men-

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tion of Timothie as his companion and fellowe, who was famous amonge the Apoſtles. And it is like, that this Epiſtle was written about the latter ende of the Apoſtles age, becauſe he ſaieth that this doctrine firſt preached by the Lord, hath nowe bin confirmed vnto vs by them that heard it. And noting the time howe long the Goſpell had bin preached afore, he ſaieth, the time required that nowe they ſhould be able to be teachers of it. Againe, in the tenth chap. he putteth them in remembrance, that in times paſt they had ſuffered great and manifolde afflictions for the Goſpels ſake. So that wee eaſilie ſee this Epiſtle, as it is holy and apoſtolicall in the trueth of doctrine, ſo it hath alſo the honour of their time. And thus farre of the occaſion, authour, and time of this Epiſtle.

Nowe, as brieflie as I can, I will ſhewe you the argument of the whole Epiſtle, and that is this: that onely in Ieſus Chriſt is the forgiueneſſe of our ſinnes. Which argument he handleth thus. Firſte, ſetting out our Sauiour Chriſt, who he is, in the ten firſte chapters: Then howe ſaluation is thorough him, in the reſidue of the Epiſtle. In ſetting foorth our Sauiour Chriſte who he is, he ſheweth the nature of his perſon, in the two firſte chapters: then what is his office, in the next eight. Touchinge his perſon, he teacheth firſt that he is perfect god in the firſt chapter: then, that he is perfect man, in the ſecond chap. of which we will ſpeake more particularly in expounding of the text. Of his office wherof we ſaide he intreateth in the viij. next chapters, he teacheth this firſt, that he is our Prophet, frō the beginning of the iij. chap. to the 14. verſ. of the fourth: then

The Argument of this Epiſtle.

then that hee is our prieſt, from thence to the xixt verſe of the x. chapter. And though the Apoſtle of purpoſe and with great care, doe plainely teach that Chriſte is our king: yet becauſe this neceſſarily followeth of the other, & there was no doubt but the Meſſias, their prieſt & prophet, ſhould be alſo their prince and king, therefore, he ſeemeth not to make any particular intreatie of this, as of the other offices: but as he was a kingly propher, a kingly prieſt, and the ſonne of God, ſo in proofe of all theſe hee maketh with them, manifeſt proofes of his kingdome, as in the text more plainely (God willing) I will ſhewe, when I ſhal more particularly ſpeake of them. Now of his propherie in the iii. and iiii. chapters he teacheth this, that hee is our onely prophet, prouinge it firſt, becauſe the ſonne of God tooke vpon him our nature, the excellencie of his perſon is warrant ynough, that God ordeined him our only prophet. Secondarily, he was faithfull in his miniſterie, neither needeth any to by ioyned with him. Thirdly, hee was more honorable then Moſes himſelfe, and therefore much more ſhould rule in the houſe of God alone. Fourthly, the Prophet ſayth: *To day if you will heare his voice, &c*: therefore by the Prophet commended to vs, as our only prophet. Laſt of all, the nature of the worde agreable only to his perſon, maketh that he is our prophet alone: & thus hee endeth this treatie. Of his prieſthood hee ſpeaketh more at large, ſhewinge firſt in the end of the fourth. chapter, what maner of Prieſt he is, euen ſuch a one as by his own vertue hath entred into the heauens, and made a way for vs, that wee might boldly through him come vnto God. After this he be-

Chriſtes propheeie

Chriſtes prieſthood.

beginneth a cõpariſon of the prieſthod of Chriſte with Aaron, and ſo more clearely ſheweth, both his prieſthood and the excellencie of it. This compariſon he maketh in theſe pointes. Firſt, that the prieſt of the lawe was a naturall man, like vnto his brethren. Secondarilie, that hee hath not a priuate worke, but doeth all the peoples ſeruice in thinges apperteyning to God. Thirdly, that hee appeared not before God in his own vertue & righteouſnes, but with offerings & ſacrifices for ſinne. Fourthly, that he was ful of compaſſion toward his brethren, to pittie them in their weakenes. Fiftly, that he had his calling of God: in all which things, Chriſte exceeded all that were before him, & this he teacheth in the ten firſt verſes of the fifte Chapter. Then beginneth (by occaſion) an exhortation which continueth to the vij. chapter. After that, he ſetteth out at large the example of Melchiſedech, & the compariſon of the firſt couenant, with the tabernacle and ſacrifices apperteyning vnto it, ſo teachinge at the laſt our ſauiour Chriſt to be our onelie prieſt. The ſecond parte of the Epiſtle, which is, howe this ſaluation of Chriſte is giuen vnto vs, in the 11. 12. and 13. chapters the ſumme of it, is, that we haue this ſaluation through faith, which faith is tried in many afflictions, and ſtill bringeth forth fruit in good workes. Nowe let vs come to the text.

I tolde you firſt the Apoſtle proueth the excellencie of the perſon of Chriſt, God & man. In this firſt Chapter hee proueth his Godhead, and beginneth thus: *Many times, &c.* In this firſt verſe, ſetting down the generall propoſition of the whole Epiſtle, that GOD hath nowe made knowen vnto vs all our

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Sonne. ſaluation in his ſonne Chriſt, naming him Sonne, that theſe titles after attributed vnto him, might appeare more to be accordinge to the propheſies of him. Then ſtreight hee diſcribeth him, making it manifeſt that hee is God. Firſt, by the glorie which his father hath giuen him. Secondarilie, by the excellencie of his perſon. Thirdelie, by the greatneſſe of his power. Fourthly, by the benefites purchaſed to vs. Fiftlie, by the dignitie which to him ſelfe he hath obteined: all this is in the third verſe. Laſtlie, by compariſon with Angels, which compariſon hee maketh in manie pointes, alledginge ſcripture, accordinge to the titles before giuen vnto him, and ſo endeth this firſt chapter.

Many times, and after diuerſe ſortes, &c. Out of this verſe, firſt let vs note and conſider well, touching this doctrine which we are taught by Chriſt, the certeintie of it, which is firſt in the authour, who is God himſelfe, euen the ſame God of our fathers, which ſo many times and wayes ſpake euer by his Prophetes: euen hee in an aſſured trueth, hath alſo ſpoken by his ſonne. Thus giuinge the authoritie of the worde of Chriſte to God the father, that it might be confeſſed true, and to take away all vaine quareling of contentious men, who vnder pretence of the name of God, would eaſily haue diſputed againſt our ſauiour Chriſt, and ſaide: We know God is true, and he ſpake to Moſes, he ſpake to the Prophets, this man ſpeaketh of himſelfe, and wee will not heare him. To ſtop this offence, though the Apoſtle might haue giuen the authority of his word, euen to the perſon of Chriſt himſelfe, yet he would not, but ſaid thus: *God ſpake by him.* Another profe

for

for the certeintie of his word, is, that hee ſpake by his ſonne: in which name god ſealed it vnto him, to bee his ſufficient witneſſe in the world euen as him ſelf had ſpoken with a voice of glorie: *This is my beloued ſonne in whom I am well pleaſed, heare him.* Mat. 3. 17. And this was a ſure & knowen truth vnto them, that no man had ſene God at any time, but the only begotten ſonne, who is in the boſome of his father, hee reuealeth him. He is the perſonall word, & maketh knowen all the myſteries of God, euen as hee hath bin preſent with him in all his wayes. Now as our ſauiour Chriſt is our certeine teacher of vndoubted truth: ſo how farre this truth is taught by him, appeareth alſo in the words: *Many times, many wayes, by many Prophets, of old, to our forefathers.* Of al theſe we muſt ſet the contrarietie in our ſauiour Chriſte, that God ſpake by him, not many times reuealinge his will by meaſure, now ſome, then more: but once he hath ſent him filled with al meaſure of wiſedome and vnderſtandinge. And before, God ſpake many wayes, either by Angels, or by the cloude, or betweene the Cherubims, or by VRIM, or by viſions, or by dreames: but nowe he hath ſpoken one way, euen by Chriſt made our brother, with the voyce of a man, in the middes of the Congregation plaine & euident in all mens hearing, & al variety ſhall ceaſſe for euermore. Likewiſe, before God ſpeake by manie prophets, now he doth not ſo, but hath ſent his ſonne alone inſted of all, that all his people ſhould heare him. Likewiſe thoſe times they are olde and paſt, but the time of Chriſtes teaching paſſeth not, but is for euer. And that was to the fathers, men of diuers calling, but this is to vs all of one condition.

So

So this the Apoſtle teacheth, that Chriſte alone, once euen in the dayes of his life, after one manner and fourme hath preached vnto vs all that Goſpell, which eternally ſhalbe the power of his heauenlie father, to ſaue all which doe beleeue. Nowe let vs marke firſt the agrement, & then theſe differences, manifeſtly to be ſeene betweene Chriſt & the Prophets. Firſt, they agree all in this, that God ſpake by all, and this onely they haue alike from the firſt to the laſt. Adam, Seth, Enoch, Noe, Abraham, Moſes, Dauid, Eſaie, Chriſt, not one of them ſpake one worde of a naturall man in all their miniſterie, but onely the words of him that ſent them: that is, they ſpake not them ſelues, but God ſpake within them. Whenſoeuer were the time, whatſoeuer were the meanes, whoſoeuer were the man, whereſoeuer were the place, whatſoeuer were the people, yet the words were the Lords. And whoſoeuer he be in the church of God from the beginning to the ending, to whom this miniſterie ſhalbe committed, if he wil be numbered with Patriarches and Prophets, Apoſtles and Paſtors, and with our Sauior Chriſt himſelfe, whatſoeuer he ſpeak, *Let him ſpeake as the Word of god.* For this couenant God hath made with all his ſeruants, euen as the Prophet Eſaie ſaith: *My ſpirit which is vpon thee, & my words which I haue put in thy mouth, ſhal not depart out of thy mouth, nor out of the mouth of thy ſeede, nor out of the mouth of thy ſeedes ſeede, from henceforth, euen for euer.* And in deed, whoſe wordes elſe ſhoulde deuide betweene the marrowe and the bones, but his onely, who alone ſearcheth the hearts and the reines? or whoſe wordes ſhould kill our earthly affections, but his alone, who giues the ſworde

Onely God muſt ſpeake in the mouth of all Miniſters.

1. Pet. 4. 11.

Eſai. 59. 21.

Heb 4. 12.

ſworde of the ſpirite? And we, whoſe meſſengers are wee? Or of whom are we ſent? Is not God our Maiſter, and ſhall we not make our account to him according to that which we haue receyued of him? Wee muſt looke vnto our owne charge, and for all other men, though they ſeeme to bee pillers, what they are it skilleth nothinge to vs, we are not accountable by their giftes. Auguſtine, Ambroſe, Ierome, Gregorie, or any elſe, they had their owne charge of God, and we haue ours by warrant from God: they did ſpeake, and ſo muſt we. If I ſpeake out of the Fathers of the Church, and knowe it to be the word of God, why do I attribute it to man, rather then to God, whoſe trueth it is? Or if I ſpeak of the Fathers, and knowe it not to be the worde of God, be it neuer ſo true in the doctours mouth, in mine it is ſinne, becauſe I ſpeak not as I am taught of God. This I ſpeake not ſo much for the papiſts, whoſe heartes and ſoules the decrees, and decretalles haue ſtolne away, and left them without vnderſtandinge: But I ſpeake it, becauſe of brethren, who knowe not their calling, but fill the pulpites with Doctours and Counſels, and many vanities, where they ſhould onely ſpeake the worde of God, that our agreement may be with the Apoſtles and Prophetes, and with our Sauiour Chriſt.

Nowe lette vs ſee the differences here ſpoken off betweene our Sauiour Chriſt and all other prophetes, what wee may learne of them. The firſte is, the doctrine taught by them, was at diuers times reuealed, but that whiche Chriſte teacheth, is reuealed but once. *The firſte difference.*

And this is twiſe after expreſſie noted by the A-

Cap.9.26. postle him self, as in the ninth chap. *Now at the latter ende, Christ hath bin once reuealed.* And in the xii.
Cap.12.26. chap. *Yet once will I strike, not onely the earth, but the heauens also.* And this it is which Saint Iude saith of the christian faith, *that once it was giuen to the saints*, which, *once*, doeth meane the time of Christe in earth, for so he saith, it was by his son. For though the Apostle yet vnderstoode not all, and the spirite was after giuen them, yet the same Spirit did but more lighten them in such things as Christ had also taught them. By this we learn boldly to refuse it, & accoũt it as bastard doctrine, whatsoeuer is sprong vp since, & commeth vnder the warrant of a mortal man, as namely the idolatries of that mightie king and priest, Prete Giam, of the Abizannes in Africa: and the idolatrie of the great Cam, king and priest of the Tartarians in Asia: and the idolatries of Ismael, king and priest of the Persians: and the idolatries of Mahomet, king and priest of the Sarasins: and the idolatries of the Pope and Papall men, this day kings and priestes, as proude as the other. And of these what sects soeuer haue sprong of Homares or Halys, Cusel basoe or Casaboe, of decrees & decretals, Thomists or Scotists, white friers or black, that eternall Gospell, as they called it, more then 300. yeares since deuised at Paris: the reuelations of S. Brigitt: all other doctrines and expositions, wee must cast them away, so many as came not in the warrant of our Sauiour Christ once preaching vpõ earth, which because it was once, it cõfuteth al after it, and abrogateth all before it, which had diuersitie of time, as the Apostle himselfe gathereth. ca. 12.27

The second difference, that the doctrine of Christ

is

is taught after one ſort. For though firſt were miracles, and nowe none: firſte Apoſtles, nowe none: theſe were but meanes to confirme the preachinge, the word onely was the power of ſaluation, whiche is the ſame it was thē. Which becauſe it is but one, therfore it is perfect. For if any way before had bin abſolute in it ſelfe, there ſhould none other haue come after it, but it pleaſed not god to giue the glorie vnto al thoſe maner of reuelations, but reſerued it to the preaching of the goſpell, whiche hee hath made his owne power to ſaue all that do beleeue, & giuen it ſo great grace, that it worketh more mightily then all miracles, and pearceth deeper into the hart of man, thē any maner perſuaſion, yea though one ſhould ariſe frō the dead to ſpeak vnto vs. And therefore we may condemne that, which before vs was done, in building monaſteries, vowing of pilgrimages, praying for the dead, their maſſes & diriges, honouring of ſainctes, ſetting vp of Croſſes, and ſuch like. For how were theſe thinges taught vnto men? not by preaching the goſpel, but for the moſt part, men were driuen vnto it by feare & terrour of the night, as we may ſee in their owne books & legendes. But as it was, ſo it is come vnto it, and the darkeneſſe hath couered it, out of which it ſprang. *The ſecond difference.*

The third difference here, is, that that was old, & therfore abolished: for it cannot be but that which waxeth elder and elder, muſt at laſt vaniſhe: but the teſtamēt of Chriſt, it is ſtill new, yea though it were frō the beginning, yet it is ſtil the ſame, and the day paſſeth not, in which it was giuen, but it endureth with the age of mā. And therfore it is no ſacrifice of the new teſtament, to haue a Maſſe whiche waxeth *The third difference.*

olde, and when it is done, is not: but you muſt haue a newe, & ſo fill your number. Neyther yet is it poſſible that works ſhould iuſtifie, which alſo wax old and are forgotten, ſo that the righteous man of an hundred yeare olde, if he leaue then his righteouſnes, it hath none account. The ſaluation of the world, it is not thus, but alwayes new, if once I be in this couenant, it is an euerlaſting couenaunt. I was not taken vnder cõdition of time, nor no time ſhall preuaile againſt me. The ſaluation it ſelf, it is not changable as Adams was in Paradiſe, but it is made ſure in the body of Chriſt vnited with the perſon of his Godhead, ſo the ways in which we are led vnto it, they are imutable, our faith is not quenched, our loue not extinguiſhed, our hope faileth not, nor the holy ſpirit can euer be taken from vs, but ſtill they are newe euen to eternall life.

The iiij. differenze. The fourth difference is, in the Fathers, with whõ the firſt couenant was made, who though they were all called in Ieſu Chriſt, yet was there a difference of their honor, and euery one more exalted, as god approched more neere vnto them. So Abraham & his poſteritie were a more honorable people then the other before him. So the Iſraelits that had receiued the law, & dwelt in the land of promiſe, had greater bleſſing then their fathers in Egipt. So Iohn Baptiſt more then all Iſrael. But now they that are called of Ieſu Chriſt, by his owne voice, & in him crucified before their eies, haue atteined a ſingular honor, & the leaſt of them touching their calling, are greater then al Patriarches & Prophets. And theſe al in like precious faith, like ſpirit, like promiſes, like couenats, like accepted of god, euery mã in his own mea

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ſure of grace. No difference of Iewe or Gentill, learned or vnlearned, but all haue through faith one entrance vnto the throne of grace: that I neede not ſay now, O Lord, remember Dauid, nor the couenãt made with Abraham: But, O Lord remẽber me, & the couenãt which thou haſt made with my fathers houſe. For vnto al, both thoſe that are nigh, & thoſe that are far of, ther is but one couenãt in Ieſu Chriſt whom nowe wee knowe not according to the fleſh.

And this excellent glorie of chriſtian men (dearlie beloued) as oft as I remember it, it grieueth me to thinke vpon the madneſſe of ſome, who call them ſelues ſpirituall, & other temporal, themſelues clergie, and other layitie, them ſelues regular and other ſecular, themſelues, they ſhould ſay ſtraũgers from the Lord Ieſus, and other the liuely members of his body. For what is it els to make this difference, but to denie the brotherhoode in the calling of Chriſt?

The fifte difference is, that God then ſpake by his Prophets, now by his Sonne: by Prophetes meaning the continuall ſucceſſion of Prophetes in all ages. For as they were men taken away by death, ſo it was neceſſarie other to come in their places. And becauſe no Prophet was able to giue his grace to other, or of his fulnes, make other learned in the myſteries of God, but they were all taught of the Lord: therefore they had the credite of their worde euerie one in him ſelfe, & none iudged by anothers gifts. But ſo it is not with the Son of God, for both he liueth to appoint vs teachers ſtill, and of his fulneſſe he giueth all other their continuall increaſe of grace. For which cauſe now, the warraunt of all dependeth vpon him alone. And the greateſt Apoſtle

The fifte difference.

that euer was, hath no other glorie, but onely to be his ſeruant and meſſenger, for hee is that redeemer, whoſe word muſt be in the mouth of his ſeede, and in the mouth of his ſeeds ſeede, after him, for euermore. So that it muſt needes be the pride of verie antichriſt, for a mortall man to exalt him ſelfe, and giue the warrant of truth vnto his owne word: that he cannot erre: that all knowledge is in the cloſet of his breaſt: that we muſt beleeue it as the Goſpell what ſoeuer he decreeth. A vile ſeruant ſo to ſwell in pride, and ſet him ſelfe in the ſeate of the ſonne of God, why do we not abhorre it? and rather kiſſe the grounde vnder the feete of the Sauiour of the world, to be ſlowe to ſpeake out of our owne harte, and quick to heare what hee hath commaunded? And theſe be the differēces which I thought good to note vnto you, as the Apoſtles wordes plainelie teach them. Nowe where it is ſaide, *In theſe laſt times*, meaning the daies in whiche this Goſpell is preached, which alſo the Apoſtles and Prophets cal *the ende of the world, & laſt dayes:* It hath this name, both for becauſe in compariſon of the age of the world, theſe dayes ſhal be but few: and alſo for that the will of GOD is finally reuealed in his ſonne Chriſt, who ſhall inherite the glorie, to be our Prophet from the day, in whiche firſte his Father ſealed him to that office, euen to the latter end. And thus much of this firſt verſe.

Now let vs pray to almightie God our heauenlie Father, who hath ſo loued vs, that hee gaue his only begotten ſonne, to lead vs in the way of truth, to ſaue vs from the bondage of death, and to ſacrifice his own body for the raunſome of our ſinnes, that

that for his ſake we may bee ſtrengthened with the grace of his holy ſpirit, to heare his worde & keepe it, that we may in a good time and happie iſſue of our wayes be bleſſed by him, who is our onely Sauiour, to whome with the Father and the Holie Ghoſt, be honour and glorie for euer.

¶ *The ſecond Lecture, vpon* the ſecond and third verſes.

2 *Whom he hath made heire of all things, by whom alſo he made the worldes.*

3 *Who being the brightneſſe of the glorie, and the ingraued forme of his perſon, & bearing vp all things by his mightie Worde, hath by him ſelfe purged our ſinnes, and ſitteth at the right hande of the maieſtie in the higheſt places.*

WE haue hearde howe the Apoſtle hath taught, that our Sauiour Chriſte, the Sonne of God hath bene once ſent vnto vs an eternall Prophete, to teache vs all thinges which GOD hath done for our ſaluation, and through the preaching of the Goſpell, to ſanctifie vs all vnto him: that him alone we ſhould acknowledge to be our leader vnto eternall life.

Nowe the Apoſtle beginneth to proue this ſingular glorie to belong onely to Chriſt, which he doth by ſetting out a full and large deſcription of him, in whiche, as I ſayde, he proueth him to be eternall God.

Firſt, by his rule ouer all creatures, verſe 2. Then by the glorie of his owne perſon. Thirdly, by his great power. Fourthly, by his benefite beſtowed vpō vs. Fiftly, by his glorie purchaſed to him ſelf, ver. 3. Sixtly, by compariſon with Angels, verſe 4. Which compariſon hee maketh in manie pointes, as ſhall appeare in the reſidue of the chapter. The rule of Chriſt ouer all creatures, he ſheweth in this, *That he is heire of all, and created all.* By *heire of all*, meaning, how in the perſon of a mediatour he hath reſtored all, as in the perſon of the ſonne, hee was the wiſedome of God to make all. And therefore called the *heire*, becauſe he reſtored not the worlde, but by redeeming it, and purchaſinge it vnto him ſelfe, according as God the Father had giuen it to be a recompence of his worke, in which reſpect it is ſaid, that God appointed him *heire of all things*. This our Sauiour taught vs, when he ſayde: *All power is giuen vnto mee in heauen, and in earth. And all thinges the Father hath, are mine.* Not onely earthly things, but alſo heauenly: For of the graces of the ſpirit he ſaith alſo, *He ſhall glorifie me, and take of mine, and giue it vnto you.* The Apoſtle addeth the ſeconde note of this authoritie. *That by him the worlde was made:* by the world meaning all things in heauen, earth, and vnder the earth. For ſo Sainct Iohn addeth to this teſtimonie, *And without him nothing was made, whatſoeuer was made.* Then if all creatures were by him, him ſelfe was vncreate, and onely creator of all that is, that we might boldely giue him the glorie of the *Father Almightie, maker of heauen and earth.*

Mat. 28. 18. Iohn 16. 15.

Maker of the world.

And this is notably ſet out by S. Paul in the 1. chap. to the Coloſſi. where he ſayth: *He created all things,*

in heauen and earth, visible & inuisible, whether they be thrones, dominions, principalities, or powers, all thinges were made by him: of which it must needs follow, euē as S. Paule also concludeth, *that he is God aboue all.* Col. 1. 15.

The second thing wherein Christ is here exalted, is, the glorie of his person. First, that he is the brightnesse of his Fathers glorie, which title is absolutely giuen him, as essentiall vnto the sonne of God, not onely before vs, but euen before his Father, that as all the properties of the Godhead haue their being in the person of the Father, so the brightnesse and beautie of them is in the person of the sonne, & so this name was proper to him before the worlde was made, noting, that eternally he was of the Father. In which sense Saint Iohn calleth him *The worde*, not according to the time, in which creatures haue bin but an essentiall worde before all creatures. *In the beginning* saith he, *was the worde, & the Word was with God.* But of this mysterie I ceasse to speake. For wee cannot know it, our tongues cannot speake it. And these verie wordes whiche I nowe vse, or any man can vse of Gods maiestie, think not that their sense and meaning is according to Gods nature, they are onely helpes of our weakenesse, that by them our faith might be quickned in a spiritual vnderstāding otherwise all the wordes in the worlde, cannot expresse the least part of the liuing God. Touching vs he is called *the brightnesse of his Fathers glorie*, many wayes, as, because in our nature hee shewed foorth the liuely countenance of his Father, in all fulnesse of grace and trueth, & because in the power of his worde, he wrought mightily in all creatures, and againe expressely Saint Paul calleth him *The image* (which

Brightnesse of glorie in respecte of his father.

(which is the ſhining brightneſſe) *of God*, in reſpect of the cleare manifeſtation of the Goſpell, in which he hath ſet out ſo glorious a light of the power of God to ſaue his electe. So he is to vs the brightneſſe of glorie, becauſe many wayes he ſhewed forth the glorie of his Father vnto vs. Euen as Sainct Iohn ſayeth: *No man hath ſeene God at any time: That onlie begotten Sonne, who is in the boſome of his Father, hee hath reuealed him.*

Iohn.1.14. Iohn 5.36. 2.Cor.3.18.

Iohn 1.19.

Ingrauen fourme. Col.1.15.

The ſecond thing here attributed to him, is, that *he is the ingraue fourme of the perſon of his Father*, noting hereby the vnitie of ſubſtance, as in whome *the fulneſſe of the Godhead dwelt bodilie*. Euen as Saint Paule doeth alſo call him, *the image of God*: diſtinguiſhing him by this name from all ſhadowes and figures, like as this Apoſtle vſeth the worde in the tenth Chapter. And here expreſſely hee addeth *ingrauen*, aboue all the figures in the law, the Ephod, the Vrim, or the Arke it ſelfe, ſhewinge the excellencie that is in Chriſte.

Suſteiner of all thinges.

The third title of honour here giuen vnto Chriſt is, of the greatneſſe of his power, and that is, *that he beareth vp all things with his mightie worde*. In the metaphore of bearing, after the manner of the Prophets, no doubt he meaneth, the nouriſhment and preſeruation of al things in the ſtate that God hath giuen them, which is the prouident watching ouer all his workes. Nowe this being knowne to be the worke of the liuing God, *That in him wee liue, wee moue, we are*, and this manifeſtly agreeing to Chriſt, by cleare proofe of all his workes here in fleſhe, in which he reuealed the image of God in him. In this alſo it is aſſured that he is very God, the ſtaye and

Acts 17.28

ſtrength

ſtrength of the worlde, without whoſe hande all things would fall into confuſion.

Fourthly, he extolleth the perſon of Chriſt by the greatneſſe of his benefites beſtowed vpon man, in theſe wordes: *By him ſelfe hauing purged our ſinnes,* put in here as a Parentheſis, becauſe it ſhewed the way howe Chriſt purchaſed that excellent dignitie, *to ſit at the right hande of his Father*, whereof after he ſpeaketh. In that he ſaith: *purged our ſinnes*, expreſly he warrãteth hisgodhead. For what creature could haue done ſo excellent a worke? The Iewes could not be ignorant, but though a man were as great as Adam: yet Adam, when ſinne reſted on him, it draue him out of Paradiſe, yea, though a man could be as pure as an Angel, yet the Angels, when *they ſinned, and kept not their firſte order*, their ſinne weyed them into the condemnation of hell, ſo that our Sauiour Chriſt taking our ſinne vpon him, and being able to purge it, whiche no Sainct or Angell could euer doe, it neceſſarily followed, that hee is the eternal God, euen according to the knowē propheſies of the Meſſias, that they ſhould call him, *the Lorde God our righteouſneſſe.* Purger of our ſinnes. Iude 6. Hiere. 23. 5.

The fift thing wherein Chriſte is here extolled, is the high dignitie which hee hath gotten, in theſe wordes: *he ſitteth on the right hande of high maieſtie.* Noting hereby, that God the Father hath takē him vp into his glorie, ſo that hee ſitteth in power and maieſtie, equall with his father, and this is plaine in that he calleth it *the right hand of higheſt maieſtie.* And the ſcripture ſheweth this end of it: *till I make thine enimies thy footeſtoole*: ſhewinge that this is the power of god in him, to ſit at the right hand of god. Pſal. 110. 1.

And

And thus much of the wordes of the Apoſtle, in this, magnifying the perſon of our Sauior Chriſt.

Now a litle further we will examine the wordes and applie them more particularly to our inſtruction. In that it is ſaide firſt, *God made him heire of all*, wee ſee, howe theſe wordes of the Apoſtle haue euery waye their weight, to proue that Chriſte is the Sonne of God, the king of his people, God and man, Mediatour betweene God and vs. Agayne, we muſt learn, that of our ſelues we haue nothing: but beeing ingraffed in him, wee are owners of all things. In mine owne right I am naked and voyde of all, I haue no meate to feede my hungrie bodie, no drinke to comfort my faint and thirſtie ſpirite, no cloathes to keepe me warme, no houſe to harbour mee, I am to take no profite of any creature, nor no pleaſure in the ſight of the Sunne. For the earth is the Lord Ieſu Chriſtes, and all that is in it. I may haue from man my warrant here in earth, that my houſe is mine, and my lande is mine, and hee is a theefe and a robber that taketh it from mee. But all the men in the worlde can not giue me my poſſeſsion before the liuing God, but onely his Sonne Chriſt, who is *Heire* of all. And I am a theefe and a robber, if before God I claime any other right in it. Then, that our lands my be our owne: our goods our own: our ſeruants, our wiues, our childrē, ours: Let vs be Chriſtes, that in him wee may haue the good aſſurance of all our ſubſtance. Take not thy meate, but as the gift of Chriſt, who hath ſanctified it vnto thee, nor any thing thou haſt, but with thankeſgiuing to Chriſt that hath ſanctified it for thee: if thou doeſt, thou art an intrudour, into the

Heire of all

right,

right, not of a mortal man, but of the ſonne of god: and thou ſhalt be ſure the recompence of the iniuries that thou haſt done, will fall vppon thee: and thou ſhalt know what it is, ſo to diſhonor thy God. But contrariwiſe, if I know my ſelfe by faith made a member of Chriſte, and his right is mine in the creatures of the worlde, and in his name, and to his glorie I vſe them, whatſoeuer God hath giuen mee in the dayes of my pilgrimagie, the profite of it is mine. I may vſe it to my neceſſitie, and the pleaſure of it is mine, I may vſe it to my delight. If my garments be ſilke, I may put them on. If my table be furniſhed with ſortes of meate, I may eate what my ſtomach craueth. If I haue fieldes pleaſant and delectable, I may walke in them. If I haue orchards of great delight, I may eate the fruit of them. Nay, I will ſay more, that their condemnation may be iuſt which loue not the Lord Ieſus. If thy dogges will hunt the beaſtes of the fielde: or thy hauke will kill the birdes of the aire, thou mayſt vſe the delight of Gods creatures. I meane ſo far as the ſtate of Gods people, in common wealthes, which he hath ordained, doth permit to euerie one, for his holy recreation & pleaſure, who walketh faithfully in his calling, to the glory of God, and profite of his people. I doe not iuſtifie the ſhamefull abuſe of the world, which hath carried away the chriſtian libertie into carnall wantonneſſe. I allow them not, which will needs weare ſilke, and are not able to buy cloth: or thoſe, which ſo giue ouer thē ſelues to vanitie, that the day is to ſhort to make thē paſtime, except they watch the night at cardes and dice, & riotous dauncing, with ſuch men I meddle not, but in their ſinne

in

in which I finde them, in it I leaue them. I speake only of the goodnesse of God vnto his Saints, what recreation God hath giuen in their wearie life.

All things made by him

And where it is further saide, *All things were made by Christ*, we may boldly conclude, that no mā hath power ouer his creatures, but they must serue their creator. What haue I to doe with another mannes worke? God hath appointed his creatures a vse, in it they are holy. If thou wilt set them another lawe, thou prophanest thy selfe in them. When S. Paule had said, *that to forbid meates was the doctrine of deuils*, he proueth it by this reason: because *God created thē to be receiued with thankesgiuing*. If God created them, who will exalt him selfe to be Lorde ouer them? If God appointed them to bee receyued, who shall say vnto mee, they are vncleane to vse? Surely, (dearely beloued) and before the Lorde, who hath made all, and will iudge all, that proud & arrogant man of sinne, who hath left all the ordinances of God, to fill the world with his decrees & decretals, he hath taught vs the doctrine of diuels, & let vs cast it from vs. We are Christs, and he hath made all, in his holy appointments let vs euer liue. For other lawes of meats, drinks, daies, apparel. &c. as then they may stand, when they are profitable to any country, and made onely for policie: so they are to bee despised, when they are thrust vppon the Church, and made matters of faith and religion.

1. Tim. 4. 3.

The brightnes of glory

Further, in that that it is saide in the third verse, *That Christ is the brightnes of glory, & ingrauen forme of the substāce of his father*, let vs marke wel why the Apostle thus magnifieth the person of Christe. For no other cause, but to warrant vnto vs the trueth of

his

his worde, that he is our Prophet, & we muſt beleue him. And ſo S. Peter in the Acts, teaching Chriſt to be the only warrant of faith and ſaluatiõ, he ſayth: *God approued him thervnto by many ſignes & miracles, & mightie workes.* And in deed the father him ſelfe with a voice of excellent glorie, approued him out of the cloud, & his voice was heard, *This is my beloued ſonne, heare him.* And all this was, that Chriſt alone might be before vs, the only warrant of truth. Now he that ſhal take vpon him this honor, & bid the world beleeue becauſe hee hath ſpoken, what doth he but boaſt him ſelf as if he were the brightneſſe of Gods glorie, or that God had approued him by ſignes and miracles? and who would doe this, that feared either to bee, or to be called the verie Antichriſt that ſhould come? Again, it is ſaid: he beareth vp all things with his mightie word. Where we muſt marke, it is attributed to gods mighty power, the gouernãce of all things in our ſight either great or ſmall, that we ſhould learne not to meaſure the power of God by our weake ſenſes. It is his mightie power that vpholdeth the earth, that ſtretcheth out the heauens, that ſendeth forth the windes, that raiſeth on high the great waues of the Sea, & theſe things we confeſſe are great and mighty, but as it is here, ſo euery where, the mightie power of God maketh the fether to moue, and his ſtrong arme leadeth the flie in her way, & the ſame force which nowe ſhaketh a leafe, if hee had ſent it againſt a mountaine, it would haue turned it vp from the foundations: and the ſame ſtrẽgth that bloweth vp the duſt, if it came againſt the earth, it would ſhake the bottomes of it. And this ſhould mãke vs feare be-

Actes 2. 22.

Mat. 3. 17.

Vpholdeth all thinges.

before him, that what ſoeuer hee hath done, whether it ſeeme great or little, wee ſhould confeſſe his handie work, and according to his greatneſſe, ſo we ſhould honor him, that whatſoeuer hee hath commaunded, whether it ſeme weightie or light, al our obedience ſhould be ſtreight vnto it. It foloweth, *by him ſelf he hath purged our ſinnes*. I do not doubt but you know how Chriſt hath purged our ſinnes, and the more you know it. I am ſure you are the more glad to heare it, and for this comfort that wee haue allin it, I thought it euen my dutie to make ſome rehearſall of it. Thus therfore we are taught, and thus we doe beleeue. Our Sauiour Chriſt being the eternall ſonne of God, through the worke of the holy ghoſt, was made man of the virgin Marie, & borne without originall ſinne, and by the ſame ſpirit filled ſtill his manhood more and more with grace, till the fulneſſe of all righteouſneſſe was within him, that ſo his manhood might inherit ſaluation, according to the promiſe: *Doe this and thou ſhalt liue.* But hitherto, as he is righteous, ſo he is righteous for him ſelfe, and only that mā is yet bleſſed, which was conceiued by the holy Ghoſt, and borne of the virgin Marie. Our ſinnes doe yet remaine, and wee abide holden vnder the death of them, & therfore as his firſt worke ſanctified him ſelfe, ſo yet there remained more, that he might ſanctifie vs. For whē he commeth to vs, he findeth vs in ſin, & through ſinne in death, and in the condemnation of the diuell, who had the power of death. So that hee had nowe another worke, then in his firſt righteouſnes to ſanctifie his owne bodie. He muſt alſo abolifhe ſinne and death, and hell, in which we were holden,

Luke. 10.

if

if he will be a ſauiour vnto vs. And here hee muſt multiplie all his former righteouſneſſe, and make it infinite, for a greater worke is behinde, and a new lawe is giuen vnto him, a lawe neuer giuen, to all fleſh, a ſingular lawe, out of the depth of Gods wiſedome and goodneſſe, which without the fall of Adam, had neuer bene ſeene, neither of man, nor Angell: a lawe of a Redeemer, that is, a law, by whiche he might bring man from death to life, from hell to Heauen, from hatred to loue, and from the diuell to God: a worke farre greater then to make the worlde of nothing. This Law was to loue God and his brother, not in vſuall things of life, whereunto all we were appointed, but in takinge vppon him ſinne and death, and treadinge the winepreſſe of the anger of almightie God.

And this thing he hath alſo done. For being righteous, pure, holie, and without ſpot, the ſinne that abounded, he tooke it all vpon him, and death that reigned, he ſubmitted him ſelfe vnto it, and wente as deſpiſed among men, in ſhame, in ignominie, in afflictiō of the fleſh, for the ſinne of our bodies: and in anguiſhe of ſpirite, in mourning and ſorrow, to beare the ſinnes of our ſoules: before God, feelinge the heauineſſe of his wrath, which was the ſting of death and condemnation: and before man, ſhewing the ſignes of it vpon a curſed croſſe, in agonies, bloudie ſweates, and in wofull crying according to the ſenſe and feeling of ſorrow that was vpon him. And all this he endured, not vnwillingly, for then he had done nothing, but with exceedinge ioye of heart, that he had founde out the miſerie, in which he might ſeale it, howe much he loued his Father,

and make it manifeſt, howe he loued vs. So wente he willingly vnto death: and that he might ſatisfie the iuſtice of his Father, and purge the ſinnes of his people, with all his harte he gaue his body vnto the croſſe, and his ſoule a ſacrifice for our ſinne, whiche obedience was accepted of his father the iuſt puniſhment of all ſinne, and full redemption of all his elect. And this the Apoſtle here meaneth, when he ſayth, *that by him ſelfe he purged our ſinnes.*

And becauſe hee ſayth, *by him ſelfe he purged our ſinnes*, in this we ſee a cleare diſcharge giuen to the Tabernacle, and all the ſacrifices at the doore of it: not one of them purged ſinne. And though ſome were called ſinne-offerings, & the ſinnes of the people in ſuch ſacrifices were ſaid to bee forgiuen: yet they had that name & calling, not according to the merite of the worke, but according to the vertue of the thing they ſignified, euen as the Lordes ſupper is called the communion of the body of Chriſt, and Baptiſme is ſayde to be the waſhinge awaye of our ſinnes, not in trueth of the thing, but in myſterie of the ſigne. The phraſe being ſo vſed for more aſſurance and warrant of the promiſe: not to carrie the grace of God from our ſauiour Chriſt & his ſpirit, to the dumbe elements of bread or water. And if the Iewes are here inſtructed, to leaue their vaine truſt and confidence in the lawe, and to knowe that the forgiueneſſe of their ſinnes was not in meates & drinks, and diuers waſhings and carnall rites of the temple, nor in the bloud of Goates & Calues, or in the aſhes of an heifer, ſprinkling thē which are vncleane, but only in the precious blood-ſhed and the bodie crucified of Ieſus Chriſt, notwithſtanding all

theſe

theſe ordinaunces were giuen them of God, what could our fathers ſay, who ſaw the Lawe abrogate, the temple pulled downe, the lande prophaned, the Iewes ſcattered, the wordes of faith preached, and that they ſhould glorie in nothing, but in the croſſe of Ieſu Chriſt? what could they ſay, either Tertullian for faſting, croſſing, oylinge, whiche hee learned and had of Montanus the heretique? Or Cyprian, for ſatisfaction: or Theodoretus, for martyrs merits: or Cyrill for iuſtification of woorkes: or Auguſtin, for prayer for the dead: or Ierome for ſo many ſuperſtitions of lights, garmẽts, veſſels, &c Nay, what can we ſay, who haue ſeene all that the olde Fathers haue ſeene, why at this day wee ſhould loue their errours? nay, why we ſhould deuiſe new of our owne, whiche the olde fathers knewe not? why haue we loued the popes woful Iubileis, or his damned pardons? why doe wee yet thinke that the maſſe is a ſacrifice propitiatorie for the quicke and dead? why was purgatorie firſt drempt on, as much hotter then our fire, as ours is hotter then a painted fire? or why was the building of chapels, chaũtries, or religious houſes, thought to be a meanes to deliuer vs frõ ſuch burning? A thouſand ſuch things why haue we loued them, what cauſe can wee alleadge before the Lorde? The Lawe of God giuen by Moſes his faithfull ſeruaunt, a lawe whiche had bene a ſcholemaiſter to leade many thouſands vnto Chriſte, could it not ſtande with Chriſt, without darkening of his glorie? and can the lawe of the pope giuen by Summiſts & Canoniſts, a people not knowen in the houſe of God, whiche lawe onelie leadeth to the obedience of the church of Rome,

Tertu. de [illegible] de Cor. Mil. Cyprian. de lapſis. Theo. lib. 5. de Martir. Cyril. li. 12. ca. 18. in 10. In En. ca. 1.

can it be that it ſhould bring any light to the Goſpell of Chriſt? I neede not ſtande in many wordes to confute ſo great folie, I leaue it to the conſcience of all that be wiſe hearted, whether God abrogating his owne lawe, meant that the pope ſhould inſtitute a newe: or whether he meant to take awaye all carnall ordinances, that he might make it plaine whiche the Apoſtle here teacheth, that by Chriſt alone all our ſinnes are purged?

But here, ſome man by a ſubtile enimie may bee eaſilie deceyued, who will ſaye: All this neede not, they attribute not the forgiueneſſe of ſinnes to the popes pardons, or to any maſſes, but to chriſt alone. The Pope and maſſes are onely the applying of the fruit of Chriſtes death vnto vs. If it were thus, yet what is become of buildinge religious houſes, of pilgrimage, of numberinge many prayers, of their holie orders, their garmentes, their faſting, &c? All theſe they let ſinke in their owne ſhame without defence, for theſe applied not the death of Chriſt vnto vs, but in the merite of the worke they were commended. But as theſe haue no colour of good defence, ſo the excuſe of the other is verie vaine: for how ſay they that the pope or prieſts applie the merites of Chriſt, ſeeing this applicatiō can not ſtand, by their owne confeſſion, without a reall ſacrificing of Chriſt? For ſaith not the Apoſtle here, that Chriſt did it *by him ſelfe*? not onely makinge Chriſt the worke but alſo the workman, the price and the chapman, the ſacrifice and ſacrificer, not al the world can giue any other recompence for ſinne but him: not all the world can giue him but himſelfe, as both more plainly we ſhal heare afterward.

And

And here is expreſſely ſayde, that hee did it by him ſelfe, with as great warraunt giuing vnto him the doing as the thing done. As well and with as little ſinne we may choſe another ſacrifice as another ſacrificer. For by the ſame word of God, both are giuen to him alike. And as there is not mentioned any other thing that euer could be offred, ſo there is not named any other perſon that euer could offer this. But as he is alone our king, and alone ſpoyled principalities and powers vpon his croſſe: ſo he is alone our prieſte, and alone hee ſacrificed vp his bodye once for all.

Now where it followeth in the Apoſtles words: *That he ſitteth at the right hande of high maieſtie*, wee muſt firſt marke the change of wordes, where it is vſuallie ſaid: he ſitteth on the right hande of God. Here he ſaith, on the right hand of the higheſt maieſtie, whiche is, as it were an interpretation of the right hand of God: ſignifying nothing elſe, but the power and glorie of God, giuen vnto the perſon of the mediatour, according to that ſayinge of Paule: *God hath highly exalted him, and giuen him a name aboue all names*. Beſide this: ſeeing the right hande of God doth ſignifie his power: we muſte learne to bee wiſe harted, and not make vnto God a right hande or a left, like vnto ours. We know the commandement: *Thou ſhalt make vnto thy ſelfe no grauen image, nor the likeneſſe of any thing that is in heauen aboue, or in earth beneath, or in the water vnder the earth*. Let vs giue our obedience, and confeſſe that God is incomprehenſible, not like to any thing, whiche poſſiblie our bodily eyes can ſee. And let vs not ſeeke vaine pretences, that wee might commit ſinne and ſee it

The right hande of maieſtie.

Phil. 2.

not: to ſaye, I will make it for a remembrance: or the more to ſtirre vppe our mindes, make it howe thou wilte, the precept is broken, whiche ſayeth: *Thou ſhalt not make it.* And bee thou well aſſured, as long as Sainct Paules wordes ſhall be truer then thine, ſo longe it ſhall ſtande, that if thou do make anie ſimilitude in the worlde, to repreſent GOD: *Thou haſt nowe turned the trueth of God into a lie, and*
Rom. 1. 23. *chaunged the glorie of the incorruptible God, to the likeneſſe of the image of a corruptible creature:* and if accordinglie GOD giue thee vp to a reprobate ſenſe for this pride in thine owne wiſedome, hee doeth with thee but as hee did with thy forefathers: and therefore take heede.

The cauſe why the ſcripture attributeth vnto God eares, and eyes, and handes, and feete: it is becauſe wee are not able yet to comprehende any thing of Gods Maieſtie, and therefore the holy Ghoſte applyeth ſpeache to our infirmitie, that we might by theſe wordes (The Lorde ſeeth, heareth, keepeth & ruleth all things) learne in him boldly to truſt. Let not vs cary awaye this great goodneſſe of God, into rebellion, to leaue his glorie whiche wee ſee onely by faith, and make him handes and feete and grey haire, like vnto a wretched body that is conſumed with yeres. But the time is paſt. Let vs pray that it would pleaſe God our heauenly Father, to humble our heartes vnder the mighty power of his ſonne Chriſt, that wee may feare, loue, and obey him: reioycing in the excellencie of glory that he hath giuen vnto vs, who is the Sonne of God, and the Lorde increaſe in vs our faith and hope, that in the aſſurance of Gods loue, our conſciences

may

may bee at peace, and in the reuelation of Gods glory, our heartes may bee filled with ioye in the Lorde: which we beſeeche God to graunt vnto vs, euen for his Sonnes ſake our onely mediatour and aduocate. AMEN.

¶ *The thirde Lecture, vpon* the 4.5.6.& 7. verſes.

4 *And is made ſo much more excellent then the Angels, in as much as he hath obteined a more excellent name then they.*

5 *For vnto which of the Angels ſaid he at any time, Thou art my ſonne, this day begat I thee. And again: I will be his father, and he ſhalbe my ſonne.*

6 *And againe: when hee bringeth in his firſt begotten ſonne into the worlde, he ſaith: And let all the Angels of God worſhip him.*

7 *And of the Angels, he ſaith: He maketh the ſpirits his meſſengers, and his miniſters, a flame of fire.*

IN theſe wordes, as I tolde you, the Apoſtle beginneth to ſette out the perſon of our Sauiour Chriſte, by compariſon with Angels, and this compariſon he maketh in many points, as we ſhall heare: that the more cleare we ſee it, the more effectually we might confeſſe his high Godhead, and therefore aboue all things to ſet him alone: called in the newe teſtament, the high prieſt, and prophet, and king of his people.

And the firſt compariſon here made, is of the firſt title before giuen him: that he is the natural ſonne of God, begotten of the ſubſtance of his Father, where-

whereby hee muſt needes be one and equall with his Father: which name, as no Angell hath it, ſo no Angell is to be compared to him.

That thus the Apoſtle taketh the name of *Sonne*, according to the dignitie of nature, it is playne in his owne wordes, ſaying: *And is made ſo much more excellent, &c. ver. 4.* making his excellencie, according to his name, and his name accordinge to his excellencie. For otherwiſe, the name of the ſonne of God, may be giuen to euery one of vs: as God calleth Iſraell his firſt borne, & all the elect, the ſonnes of God: So the Magiſtrates are ſonnes of God: And the Angels alſo, the ſonnes of god: but we by adoption and grace: the Magiſtrate, becauſe he executeth the iudgement of the Lord: the Angels, by creatiō: none of vs, according to the worthineſſe of our own nature. But by nature, ſubſtance, eternitie, as the Apoſtle here meaneth, there is none the ſonne of God, but Chriſt alone. And that thus Chriſt is the ſonne of God, he proueth it: firſt out of the ſeconde Pſalme, where it is ſaid: *Thou art my ſonne, this daye haue I begotten thee:* Where the Prophete ſhewinge cauſes, why the whole world ſhould not preuayle againſt Chriſt, he ſaith: becauſe God had decreed it in his eternall counſell, and proclaimed it with this ſentence: *Thou art my ſonne, this day haue I begotten thee:* That is, this day haue I declared that thou art my naturall ſonne, meaning eſpecially the time in which he made him knowen in the worlde, by his wonderfull workes, as S. Paule ment when he ſaid: *God was made manifeſt in the fleſhe:* noting the power of the ſpirit workinge in him, in his birth, life, death, reſurrection, & aſcenſion. So this day noteth

not

not any particular time, but all times in generall, wherin God hath ſhewed his power in Chriſt, as eſpecially in the time he liued among vs. And it ſeemeth that the Apoſtle maketh manifeſt this ſenſe of his wordes, in that he addeth to the text alledged in the 6. verſe, the time whē it was fulfilled, leauing this without any diſtinct time, as that which appertained to all times, in which Chriſt ſhould be ſhewed to be the ſonne of God: eſpecially as I ſaid, in his life, and before, or ſince, as God ſheweth his glorie in him: So this ſentence was true when he appeared to Abraham, Iacob, Moſes, to any of the Patriarches or prophets, or after his aſcenſion, when he appeared to Stephan, to Paule, or any other, or whenſoeuer he ſheweth his power to defende his Church vnto the ende, accordinge to his owne promiſe: *I am with you to the latter ende of the world*. And thus this worde, *to day*, is taken in that whiche is after alleadged: *To day if ye will heare his voice, harden not your hartes*. And againe, *In the day of healthe I haue heard thee*. And *in the day of ſaluation I haue ſuccoured thee*: meaning no particular daye, but all the time that the worde is preached vnto vs.

It followeth: *I will be his father, and he ſhall be my ſonne*. This is another text, to proue Chriſt the naturall ſonne of God. It is written in the ſeconde of Samuel the 7. chap. and they are the wordes of God vnto Dauid, by the Prophet Nathan, to giue him a promiſe of the bleſſing of his ſeede after him, whiche was begon in Salomon, who built the temple, and whom God ſo highly aduaunced in all wiſedome, riches, and honour, that the fatherly prouidence of God appeared ouer him, as ouer an eſpe-

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ciall choſen ſonne. All which, as it was promiſed to Dauid, ſo Dauid looked for the perfourmance of it in Chriſt, and to be figured in Salomon his ſonne after him: whoſe temple was a figure of the church of Chriſt: his riches, a figure of the great graces of the ſpirit of Chriſt, giuen to his church: his honor aboue all kings: a figure, how kings ſhould ſubmit them ſelues to Chriſte, and bee nurſefathers, and Queenes nurſes to the church of Chriſt: his wiſedome: a figure, that in Chriſt ſhould be hid all treaſures of wiſedome and knowledge: and finally, hee called by name, the ſonne of God, in reſpect of his bleſſings, as a figure of Chriſte, who is the eternall ſonne of his Father, in nature of his perſon.

And ſo the Apoſtle heere alledgeth this place, without any ſuch long expoſition, howe the place is meant, becauſe we ſhould ſee in it, that the people of Iſraell were not ſo ignorant of the ſcriptures as we be: but brought vp in the knowledge of the lawe, and taught the vnderſtanding of it, euen from their cradell as we ſhould be. And thus haue wee heard this argument of the Apoſtle. Chriſte hath a more Honourable name then the Angels: therfore he is more excellent then they.

Nowe alſo let vs ſee the manner of proofes here vſed. He proueth Chriſt to be the naturall ſonne of God, by textes of Scripture witneſſing it: hee denieth that Angels are ſo, becauſe God in his ſcriptures neuer ſpake it: for ſo he beginneth: *Vnto which of the Angels ſaide he at anie time, &c.*

The ſelfe ſame maner of proofe againe he vſeth in the 13. verſe following. Becauſe the ſcripture ſaid

ſaide it not, therefore he proueth it is not ſo: making his argument negatiuely from authoritie of ſcripture: which in all things, whatſoeuer man is required to doe or knowe in matters of religion, is euer a moſt certein concluſion: God ſpake it, therfore we muſt doe it: God ſpake it not: therefore we haue nothing to do with it. And this argument muſt needes be good, ſo long, as this worde of the Lorde doeth endure: *What I commaund thee, do that only.* And ſo long as this is a iuſt condemnation of all our owne deuices: *Who required theſe thinges at your handes.* And ſo long as this ſhalbe true, that *our wiſedome is fooliſhneſſe.* and we can not doe well, but when we hearken to the worde of God, *that ſhineth in our heartes, as in a darke place.* True it is, and if we had but the wiſedome of children, wee muſt needes ſee it, that all particular lawes & orders, with which we may be bounde, they are not ſet downe in preciſe wordes of ſcripture: but it is as true, that the nature and propertie of euery law or order is ſo deſcribed, that the worde of God, as clearely is folowed in it, as if the wordes of the Lawe were ſette downe in it. For of all decrees to bee made in his church, hath not God ſaide: It muſt be without offence: it muſt edifie: it muſt be comely & according to order: and it muſt ſerue to the glorie of God.

An argument negatiuelye from the authority of the Scripture, is ſound & good.

Deut. 12. 32.

Eſa. 1. 12.

2. Pet. 1. 19.

Now, God hauing giuen grace into our hartes to iudge whatſoeuer we decree by theſe rules, is not the worde of God the warrant of it? By ſuch manifeſt proofe of ſcripture, the church of Chriſt doth iuſtifie all that ſhe doth. Thus the Apoſtle proueth here his doctrine. Thus we muſt doe, if we will be the

the Apoſtles ſcholers. Marke well this reaſon, for it is worthie. God ſaide to Chriſt: thou art my ſonne, therefore he is his ſonne. God ſaide not ſo to any Angell, therefore no Angell can take the name vnto him. In like manner we will diſpute with them. God ſaide: The true worſhippers ſhould not goe to mount Sion, nor to Ieruſalem, *but worſhip God in*
Iohn.4.21. *ſpirit and trueth.* Where ſaid he, go a pilgrimage, or goe viſit the holy ſepulchre? God ſaide: *Doe not ob-*
Gal.4.10. *ſerue dayes, and monethes, and times, and yeres.* Where ſaide he, keepe vnto mee, Lent or Aduent, imber weekes, or Saincts eues? God ſaide vnto vs: *It is the*
1.Tim.4.2. *doctrine of deuils to forbid mariage, or to commaunde to abſteyne from meates.* Where ſaide he, eate nowe no fleſhe, nowe no white meate: lette not the miniſter
Rom.13.1. marrie? God ſaid, *Let euery ſoule bee ſubiect to Kings*
Luc.22.26. *and Princes, and the authoritie of ſuch men,* lette it not be in his Apoſtles. Where ſaid he: let the pope haue the gift of kingdomes, be exempt from authoritie of man, weare a triple crowne, and haue lordes and noble men vnder him? God ſaide: *Curſed is hee that*
Apoc.22.18. *addeth ought to his law, or taketh from it.* Where ſaide he: the Pope ſhall diſpence againſt my Apoſtles & Prophetes? God ſaid: *It is better to ſpeake fiue wordes*
1 Cor.14.16 *which we vnderſtood, then a thouſand in an vnknowen tongue.* Where ſaide God: the ignorant men ſhould pray in latine? With this verie argument are ouerthrowen all doctrines of men, all traditions, all poperie. And if this argument were good in the Apoſtle, why is it not good in vs? Nay, if this bee vſuall in the ſcripture, why are we ſo dull that we will neuer learne it? Doth not God condemne the idolatrie of the people of Iſraell by this reaſon: *They buylte*

high

high places, which I commaunded not? Doeth hee not condemne all their ſuperſtition and vaine worſhipping with the ſame argument: *Who required theſe things at your handes?* When Dauids purpoſe was ſtopped from buylding the houſe of God, was not this the worde of the Lorde that came vnto him: *Whereſoeuer I haue walked with all Iſraell, ſpake I one worde to any of their Iudges, ſaying: Why haue you not built me a houſe of Cedre trees?* But why ſeeke we farther, when the law is plain: *What I commaunde thee, doe that onely.* And true it is, that it is our wiſdome, and *the light that ſhineth in our hartes, as in a darke place.* If once we go from it, as the prophete ſayeth: *There is no wiſedome at all within vs.* And this I ſay, becauſe of ſome which would not haue arguments made negatiuely of ſcripture, I think becauſe it is againſt Ariſtotles doctrine. But let vs nowe go forwarde. It followeth in the 6. verſe: *Againe, when he bringeth, &c.* This is the ſecond cõpariſon betwene Chriſt and the Angels. That it is ſaide plainely of Chriſt, who is the ſonne: *Let all angels worſhip him,* a thing determined by the ſcripture it ſelfe that Chriſt is not onely greater then Angels: but God to be honoured of all Angels. And hee alleadgeth to this purpoſe the manifeſt propheſie, that when God brought his ſonne into the world, hee proclaimed before him this honour: *Let all the Angels worſhip him.* Firſt, touching the alleadging of this text out of the Pſalme, we neede not doubt, this doinge of the Apoſtle is proofe ynough, that that Pſalme is a prophecie of the kingdome of Chriſt, of whiche the pſalme ſaith, that God with great power & glorie would eſtabliſh it in earth; ſhewinge miracles in

Ier. 7. 31.
Eſa. 1. 12
1. Chr. 17. 6
Deut. 4. 6.
2. Pet. 1. 20
Ier. 8. 9.

his

his creatures, feare and confusion in his ennimies, ioy and gladnes in the hartes of his children, righteousnes and holines in their liues: and not onelie this, but all Angels should worship before him.

Now as he hath taught this, by the testimonie of the prophets giuē to christ, so after in the 7. vers. he sheweth the same, on the other side by the testimonies which the scripture giueth to angels: of whom sayth he, it is said: *he maketh his angels spirites, & his ministers a flaming fire.* The absolute meaninge of which words, we must learne of the Apostle him self in the 14. verse following: where according to this testimonie, he hath defined their nature, and called them ministring spirites. Then in these wordes hee maketh his Angels spirites, and his ministers a flaminge fire, hee nameth them a flaming fire, according to the similitude in whiche their glorie hath bin seene: as the angels that were with Elizeus, his seruant saw them as chariots of fire: the similitude of the beastes which Ezechiel saw, were as coles of burning fire: and the Seraphins haue their names because they are of fierie colour: and these wordes spirites & ministers we must resolue thus, *ministring spirites.* So out of this text, his argument standeth thus: Christ is called the sonne, the firste begotten Sonne, whom the Angels worshippe: but the Angels are his ministring spirites: therefore Christe is greater then the Angels. Nowe for the allegation of this text, the Apostle is a sufficient witnesse to me that this verse of the 104. Psalme, is meant of the Angels of God: and not of the windes: and I see no reason to the contrarie. For first he mencioneth the windes before, wher he sayth: he walketh vpon the wings

Angels are ministring spirites.

2. Reg. 6. 17.

Ezech. 1. 13.

Esa. 6. 2.

winges of the winde: and therefore a repetition of the ſame in other words was not neceſſarie. Again, ſeeing miniſters here ſignifie thoſe which execute Gods power to ſaue his people: I ſee no cauſe to attribute it to the windes: for though God, euen by the elements helpe his people many times, yet that praiſe is not giuen as a name to the element, which is done in the Angels. Nowe, where it is obiected, that the Prophet there ſetteth out the maieſtie of God, according to his gouernment in things of the world, I graunt it, and ſo the miniſterie of Angels was then open and knowen in the world. And therfore of Angels alſo the prophet ſpeaketh, as of thé in whom the glorie of God ſhined, euen as in the heauens the cloudes, the lightnings, &c. beſide this in theſe words the Apoſtle will proue what is the nature of angels, which requireth that he ſhoulde ſpeak in the naturall ſenſe of the prophets wordes. And the prepoſitiõ *pros*, vſed of the Apoſtle, ſemeth not to be without cauſe: for though it be the Hebrue phraſe, as it is ſayd, yet it may well haue iuſt cauſe, why the Apoſtle vſeth it in greeke: and it ſignifieth as much, as if he ſaid thus: Vnto all angels, we may ſay: you be but miniſtring ſpirites. And ſo it is like vnto the text next alledged of Chriſte. *To the ſonne he ſaith, &c.* And thus the prepoſition is verie conueniently vſed, and maketh the Prophets wordes, a naturall deſcription of the Angels. Therfore for my part thus I ſay, and thus I am perſuaded that as it is here alledged, ſo the wordes were ment, of the Angels of God whiche are his miniſters to execute his will, for ſafetie of his people. And thus much of the Apoſtles argument here made.

Nowe,

Nowe, where our Sauiour Chriſt is here called, *the firſt begotten ſonne of God*, both S. Iohn ſufficiently ſheweth the meaning of it in the beginninge of his Goſpell, and S. Paule doth plainly expounde the worde. Iohn ſaith of our Sauiour Chriſt: *That he was in the beginning with God: that all thinges were made by him, and without him nothing was made at all:* which is as if he had added, he was his firſt begotté ſonne. Saint Paul expreſſely addeth the compariſon of creatures, naming him, *the firſt begotten before all creatures*, becauſe ſaith he: *all things were created by him, in heauen, in earth, viſible or inuiſible, Angels or powers, by him, and for him, all were made:* ſo this is the firſte begotten, the maker and creatour of all things. And he is called the firſt begotten, not, the firſt creature, that in this name wee might ſee, the blaſphemie of Arrius, who ſayth: there was a time, when the ſonne of God was not: when this name *firſt begotten*, is not in reſpect of nature, as one in time begotten before other, but in reſpecte of his worke: as one, by whom all other things were begotten. And againe, being the firſt begotten of all creatures, in this name hee condemneth the blaſphemie of Seruetus, which denyed him to bee the ſonne of God, but onely in reſpect of his comming in fleſh. And that the Apoſtle ſpeaketh here of *bringing into the worlde*, he meaneth not barely his natiuitie: but as God gaue vnto Chriſte all the endes of the earth for his poſſeſsion, ſo the honourable ſetting of him in this authoritie, hee calleth it his bringing in *into the worlde:* as appeareth, becauſe this is the glorie of this bringing, that the Angells ſhall worſhip him. And againe when he ſayth, *the*

world,

worlde: he meaneth not this age of man, but as hee expoundeth it in the seconde chapter, *the worlde to come*: euen also as the Prophet Esay called it, that is: the kingdome of Christ in the worlde through the preaching of the Gospell. And the worshippe with which the Angels shall worship him, is, that they shall haue from henceforth, no such rule as before, authorised in their owne persons frō God, but now they shall giue all glorie to Christ: Euen as wee see in his natiuitie, a great multitude of Angels, sange: *Glorie be to God on high, and in earth peace, good will towardes men*, because Christe was borne in the Citie of Dauid, a sauiour vnto all people. So in all his life, in his death, in his resurrection, ascension, and since his ascension, there neuer appeared Angel vnto man, but to the prayse of Christ, and to ratifie all honour and worship due vnto him: whiche ministerie of Angels, because nowe so clearely it serueth Christ, the Scripture is fulfilled: *Let all his Angels worship him*.

And now that we haue seene the sense and meaning of this scripture, in some pointes, I will more particularlie applie it to our instruction. It is saide firste: *When he bringeth his first begotē into the World:* which wordes meane as I saide: when in glorious triumphe, God leadeth him into the possession of his kingdome. And as the Prophet sayeth: *When God giueth him his dominion from sea to sea, and from the riuer vnto the endes of the lande*, that all that dwell in the wildernesse, may kneele before him, and his enimies may licke the dust. Here we must marke howe this hath bin accomplished, and when wee knowe it, if we loue Christ, let vs set forth his ex- Psal. 72. 8.

cellent glorie. This was eſpecially done, no doubt, in the croſſe of Chriſt him ſelfe, according as him-
John.17.1. ſelfe prayeth, when he entreth vnto it: *Father glorifie thy ſonne.* And Saint Paule ſaieth, in it
Col.2.9. *he hath ſpoyled principalities and powers: and hath made open ſhewe of them, and triumphed ouer them vpon his croſſe.* A proofe of this we ſawe with our eyes, whē Chriſt vpon the croſſe ſo wrought in the harte of the Ro-
Mar.15.39. maine captaine, that he cryed alowde: *Truely, this*
Luc.23.47. *man was the ſonne of God.* When all the people beheld it that was done, *and ſmote their breſtes and went*
Math.27.51. *backe:* when many ſaintes *roſe out of their graues, and went into the holy Citie.* And not onely this worke was in men, but that we might knowe the vertue of his death, pearced euē into hel, to binde iudgement to the diuell and his angels with eternall deſperation, and to witneſſe it vnto his church, that the gates of hell ſhould not preuaile againſt it. To this ende we ſawe the earth did quake, the ſtones were cloue, the ſunne was darkened, the graues did open: and this was the beginning of this kingdome.

The increaſing and amplifying of this, is the preaching of the ſame croſſe, that is of Chriſt crucified, that it might be ſeene and hearde in all the worlde, which had alſo a glorious beginning in the Apoſtles of Chriſt, whome God ſanctified to that worke with excellent power, and graces of the holy ghoſt: ſo that notwithſtanding the weakneſſe of their perſons, yet their voice went into all landes, and their wordes vnto the endes of the earth. And boldely Saint Paule witneſſed of them ſelues, that God had giuen them glorious weapons to fighte withall:

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weapons not carnall, neyther ſwordes, nor priſons, as earthly princes haue to keepe their ſubiectes in feare: but other weapons, in deed more contemned of the worlde, but yet made by God more mightie, then all other weapons or engines to caſt downe holdes, For by our weapons ſaith Sainct Paule, *We caſt downe mannes imaginations, and euery high thing, that is exalted againſt the knowledge of God, and bring into captiuitie euery thought to the obedience of Chriſt.* 2. Co. 10. 4. And this not onely was for that age, but as God is vnchaungeable in all his wayes: ſo this is made his euerlaſtinge ordinance, that the preachinge of the Goſpell ſhoulde be his *mightie power to ſaue all that doe beleeue.* Rom. 1. 16. And accordinglie this commiſsion is giuen to all that are ſente oute in the name of Chriſte, for the *gatheringe togither of the Sainctes, for the worke of the Miniſterie, and for the edification of the bodye of Chriſte, till wee meete altogither in the vnitie of faith, and knowledge of the Sonne of God, vnto a perfect man, and vnto the meaſure of the age of the fulneſſe of Chriſte.* Eph. 4. 12.

Sith this then is that ſpirituall pompe, and thoſe victorious chariots, by which the ſonne of God is caried in triumph into the inheritãce of the world: they that haue eares to heare, let them heare what it is to preach the goſpell of Chriſt: and they that be called vnto it, let them knowe what worke they haue in hande: and they that reſiſt it, ſhal at the laſt be conſumed, as they that be enimies to the glorie of Chriſt, muſt needes be made his footeſtoole. So that euery one in the regard of ſo glorious a work, ſhould humble him ſelf to become a labourer in it: yea, the greater dignitie, the more trauell it ſhould

bring vnto it. So that Princes them ſelues haue no greater honor, if we will beleeue the prophet Eſaie: then to *licke the duſt vnder the Churches feete*. By which ſpeach, the Prophet meaneth, that the faithfull and zealous kings whiche reigne vpon earth, ſhould with the perill of their crownes, not feare to ſet out, and giue all their ſtrength to the Goſpell of Chriſt, by which the Lord of Lordes is to be ſetled in his throne, & he that ruleth for euer in the houſe of Iacob, is to be crowned king. The preaching of the Goſpell, is the preparation of his waye, and the obedience vnto it, is the honour of his reigne, and what king hath to good a hande to ioyne in this? nay what king, whoſe ſpirit is in his noſtrels, and all his glorie is but a vading flower: what king I ſaye, is worthie to be a doer in this worke, but that it pleaſeth this immortal & heauenly king of his free grace to accept his labour? ſo that iuſtly they are iudged, that are deſpiſers of God, and knowe not the Lord of hoſtes, againſt whom they are prowde. Shall God proclaime it with ſo loude a voyce, that when he beginneth this worke, of his eternall decree, to bring his ſonne into his kingdome, all the Angels of heauen ſhall worſhip before him: and ſhall a mortall man ſo farre exalt him ſelfe, in his wiſedome, in his richeſſe, in his honour, in his nobilitie, in his crowne, in his kingdome, that he ſhall thinke it a diſgrace to giue all his life to the Goſpell? Can fleſhe puffe it ſelfe vp ſo farre aboue the Angels? O (dearely beloued) if we be happie, let vs learne this, and let vs further the worke of the lord, the Angels worke with vs. If we will not, wee ſhall pyne away in our owne enuious idlenteſſe, and without

out vs, the ſainctes and Angels ſhall giue Chriſt his glorie. Another thing here we may marke, howe it is attributed to God the Father, this glorifying of Chriſt: for ſo he ſayth: *When he bringeth his firſt begotten ſonne into the worlde:* Whereby wee learne that it is the worke of GOD, and let not vs boaſt: for though he vouchſafe to ſet our hande to his buſineſſe: yet our hande that is but vanitie, doth wither away in the worke, except God giue it vertue that it ſhould haue fruite. We can not ſo much as ſpeake except he put his ſpirit into our mouth: and when we doe ſpeak with a good meaſure of grace, yet the ignorant doe not heare vs, except hee prepare their hartes, and ſtill our worke is nothing worth, but he alone worketh all in all. And for this purpoſe that we ſhould giue him the glory of his owne worke, & not ſeeke our owne prayſe, therefore he hath choſen his workmen as you ſee, *Not many wiſe men of the Worlde, not manie mightie, not manie noble:* but commonlie men of ſmal accompt, & a few in number, he giueth them tongs to ſpeake, and they carie his goſpell ouer mightie kingdomes: and make it flouriſh, whē all the powers of the realme haue armed them ſelues againſt it. And all this, that wee ſhould confeſſe, as here the Apoſtle ſaith, it is he, it is not we, that giue this kingdom vnto Chriſt. And ſeeing it is his worke, who is able to bring all his purpoſes to paſſe: it ſhalbe our wiſedome to further that, which God him ſelfe wil make to flouriſh and proſper, whether we will or no.

And where it is here ſaid: *Let all the Angels worſhip him:* he giueth our Sauiour Chriſte a cleare teſtimonie, ſo to be the ſonne of God in perſon, that

Christe is God.

he is also in nature one & the same god with his father. For whom should the Angels worship, but God alone, who in them selues haue such power giuen thē of God, that one is able to destroy whole kingdomes, and such glorie, that our eyes can not beholde them. And seeing God hath made this lawe: *Thou shalt worship the Lord thy God, and him alone shalt thou serue:* and yet the Angels worshippe Christ: how cleare a proofe is it, that Christ is god? for we knowe their perfect and willing obedience: and therefore we praye: *Thy will be done in earth, as it is in Heauen.* So that the Iewes might throughly knowe, that seeing the angels did worship him, and had so their charge from God: therefore Christe was one God, in the maiestie of the Father. And most true it is, our Sauiour Christe without that nature had neuer taken that honor vpon him. The Apostles of Christ, Paule, Peter, Barnabas, & other men of excellent gifts and singular power, to worke mightilie signes & miracles: yet would they neuer heare the name of worship. Peter vtterly refuseth: Paule and Barnabas, they rent their clothes, being rauished with zeale of Gods glorie, when it is once offered them. Nay the Angels them selues, whiche are greater then all kings, they cannot abide it: as manifestly we see in the Angel which appeared vnto Iohn, when Iohn would haue fallen downe at his feete to worship him, the Angel gaue him streight charge: *Take heed thou do it not, for I am but a fellow seruant with thee,* & then teacheth him that which here we learn, that worship only apperteineth to god: so that this text serueth the Apostles purpose verie fitly, both to the cōfession of the godhead of christ, and

Act. 3.
Act. 10.
Act. 14.

Apoc. 19. 11
Apoc. 22. 8.

and in his preferring ſo farre aboue angels, that the Iſraelits might more equally beare it, that he ſhould be preferred before Moſes. In the 7. verſe. where he ſaith, *he maketh his Angels miniſtring ſpirites*: wee muſt note that this name the Apoſtle giueth thé as that wherin is their greateſt honour. For otherwiſe if he named in the angels things of leaſt accompt, it had bin no proofe of the glory of Chriſt: but naming that by which they moſt excelled, and yet exalting Chriſt ſo farre aboue them, it is cleare proofe of his excellent glorie aboue all creatures. So I ſaye here we muſt note that the holy ghoſt attributeth this to the Angels as their high honour, that they are miniſtring ſpirites, wherein let vs well conſider what it is to ſerue the liuing God, and how truelie it is ſaid, his ſeruice is perfect freedome. If he be an Angell, he hath no greater glorie: and who are we, and what are our fathers houſes, that can fancie vnto our ſelues more honour, then to feare before God, and walke obediently in his cómaundements? How many times do Abraham, Iſaak, Iacob, Ioſue, Moſes, Dauid, & all the good kings of Iudah, howe many times do they intitle themſelues the ſeruants of God? how many times doth God ſhew forth his great loue and fauour, vnto diuers men vnder this name, to call them his ſeruants? Or who was euer heard of, except Senacherib or Pharaoh, or menne like vnto them, that would boaſt otherwiſe, & ſay: *Who is the Lorde that I ſhould heare his voyce, I knowe not the Lorde, Neither will I let his people goe.*

Praye (dearely beloued) that wee may haue eyes to ſee, and eares to heare, and heartes to vnderſtande, vnto what honour in this day we be called:

for

for most assuredly true it is, and all the Angels of heauē beare witnesse vnto it, that in the world there is no greater glorie then to serue the Lorde. If thou where as high as the Prophet Dauid, yet Dauid had no greater glory to boast of then this, *Beholde Lorde for I am thy seruant, I am thy seruant, and the sonne of thine handmaide.* Psal. 116.16. Or if thou were a Kinge aboue all kings, full of wisedome, riches, honour, as Salomon king of Israel: yet to be the seruaunt of the Lorde were thy greatest dignitie, and aboue titles of kingdoms and countries, this were most honorable: Salomon the preacher, the sonne of Dauid. Eccles. 1.1. Yea the Angels of whom we speake, they haue all their glorious names, of Thrones, Powers, Rules, principalities, Dominions, in this respect, that they bee the seruaunts of the Lord, to execute these his mightie workings: and take away from them this seruice of God, you take away the honour of their high calling. So assuredlie we may beleeue and confesse it boldlie, that amōg mē, there is no other honor but this. If God haue made my life to abound in worldlie peace, the crowne and beautie of mine honour is to serue the Lorde. If God haue giuen me trouble in the daies of my vanitie, this is cōfort ynough that I am the seruant of the Lorde. Be our life as it will, eyther high or lowe, the onely fruit of it is, the seruice of God: and the only hurt that can approch vnto vs, is to forget the Lord, whose seruaunts wee should haue bin: & let vs so much more constantly dwell in this persuasiō of hart, becaus we haue heard that the Lord hath spokē it, there is no greater glorie, no not in his angels, then to serue before him.

Of the nature of Angeles, as they are here de-

scri-

ſcribed, by the grace of God I ſhall ſaye more in the latter ende of this Chapter. Nowe let vs praye that as we haue learned, ſo we may ſolow, acknowledging the glorie of our Sauiour Chriſt, and what the honour of his kingdome is: and deſire grace that we may be founde worthy, to be labourers in that excellent worke, in which God hath appointed to glorifie his ſonne, and that we may ſerue him in holineſſe & righteouſneſſe all the dayes of our life, who is only all the hope we haue, & ſhal in his good time, fil our life with his own preſence, & ſatisfie our eies with the ſight of his maieſty. And the ſame only & liuig god, giue vs his holy ſpirit, in which we may be cõforted, to liue in his loue, to walke in his ways, and to accompt all the world but vanitie, in reſpect of the inheritaunce purchaſed vnto vs in the Lorde Ieſu, the onely forgiuer of all our ſinnes: to whom with the Father & the holy Ghoſt, be honor & glory worlde without ende, AMEN.

¶ *The fourth Lecture, vpon* the 8. & 9. verſes.

8 *But vnto the Sonne hee ſaith, O God, thy throne is for euer and euer: the ſcepter of thy kingdome is a ſcepter of righteouſneſſe.*

9 *Thou haſt loued, righteouſnes, and hated iniquitie. Wherefore God, euen thy God, hath anointed thee with the oyle of gladneſſe aboue thy fellowes.*

NOwe the Apoſtle beginneth the third comparison, accordinge to the title before. *Bearing vp all things with his mightie power:* which ſetteth out the kingdome of Chriſt, ſo that the

the compariſon is: Chriſt is an eternall King: ſo is no Angell, therefore he is to bee honoured aboue them. Thus hauing made mẽtion of his kingdome, then he deſcribeth it more at large, both to ſhewe what his kingdome is, and to make it more plaine, that though we could imagine eaſily, that Angels in honour deſerued the name of kinges: yet ſuch a kingdome no Angell could euer haue. An euerlaſting throne, a righteous ſceprer, exaltinge trueth, beating downe iniquitie: in worthineſſe whereof, God hath annoynted this Kinge with gladneſſe aboue all other, and hath called him by the name of God him ſelfe.

Here the Iewes, whome God hath ſhut vp in a heauie iudgement, and for the firſte contempte of of his Goſpell, keepeth them ſtill in blindneſſe vntill this day, they as they ſeeke buſily all wayes of errour to deceyue them ſelues: ſo they haue blinded their eyes, that they ſhould not vnderſtand this prophecie. And firſte, where it is ſaide: *Thy throne, O God:* They ſaye, the name, God, is likewiſe attributed to men, as they occupie any roome appointed them of God, as where this ſame Prophet ſaith: *I haue ſaide, you be Gods:* which meaneth, that they haue commaundement from God to execute his iudgement. But the Iewe, if he had not chaunged his heart, and turned it away from wiſdome to follie, he might haue knowen, that though this name be alſo giuen to Angels or Iudges: yet it is giuen, not to one but to manie: ſo that in their number it is manifeſt, that it is a figuratiue ſpeache. Or if it be giuen to one, it hath ſome addition, as where it is

Pſal. 82. 6.

ſaide

ſaide to Moſes: *I haue made thee Pharaos God*: limiting the name to a certeine ſenſe, but thus attributed to one, without any correctiō of ſpeache: it was neuer but to God alone. Againe, they ſaye, all this Pſalme is of Salomon: and therefore being true in him, it can not proue any diuinitie in Chriſte: but this errour is euen as groſſe as the other. For howe ſoeuer this is true, that the Pſalme was written as a wedding ſong of Ioye, at the marriage of Salomon with Pharaoes daughter, yet this is knowen & manifeſt, that in the ſtories of thoſe men whiche were figures of Chriſt, ſome thing is euer ſpoken not agreeing to the figure, but to Chriſte alone, that wee might be bolde to applie it vnto him. Neyther yet can this Pſalme poſſibly be written of that mariage of Salomon, ſimply in it ſelfe. For when the Prophet beginneth: *My heart breaketh out into a good matter*: howe can this prayſe, or this earneſt deſire of the Prophet agree to it, whiche was contrarie to the law of God, and of it ſelfe could neuer be good? What had the kings of Iſraell to doe with Idolaters and blaſphemers, to marie their daughters? and no doubt as Salomon was a moſt famous Prince, ſo the glorie of the world did here lead him. For Egipt was the greateſt Monarchie in the worlde, and Pharao the mightieſt king: ſo that his daughter giuen to king Salomon, was the princelieſt mrrriage that could be made: but that it diſpleſed god, it is cleare: for both his generail lawe is againſt it, and this is particularly alledged in the cauſes of Salomons ruine. And though this Pſalme were nowe to wiſhe proſperitie and peace vnto it, what then? who will diſpute with the Lorde, for turninge all things to the

Exod. 24. 16
Deut. 7. 3.
1. Reg. 1. 1.

the beſt, to thoſe that loue him: ſo when Solomons hautineſſe had done this, what though God would except her after the renouncing of all her idolaters, when as the lawe ſaith, the had ſhauen her head, & pared her nayles, & forgot her fathers houſe? what though he would haue her a figure, of the honorable calling of the Gentiles, and ſhewe then in her, that though he gaue his lawes to Iacob, yet he was a God in all the earth, all that proueth nothing, but Salomon might do ill ſtill: and this wedding ſong was made not for him, but for another whom hee figured. But let theſe Iewiſhe quarrels againſt the trueth alone, and let vs examine the text here as it is, what honour it giueth to Chriſt, and how by no meanes it can agree to Salomon.

Deut. 21. 12

In this ſcripture there are fower ſpeciall things ſpoken. Firſt, he is called God alone as I ſaide, and without additiō: euen as the prophet Eſai alſo calleth him the mightie God. By whiche warraunt of the Prophets, being a moſt ſure worde, the Apoſtles are bold to giue to our ſauior Chriſt the name and power of the liuing God, as Iohn ſaith: *the Word was God.* And Thomas with theſe wordes confeſſeth his former vnbeliefe: *My Lorde and my God.* And S. Iohn in his Epiſtle ſayeth: *Ieſus Chriſt, this is the true God.* And Sainct Paule calleth him the *God which is for euer to be prayſed.* And in the epiſtle to the Coloſſians: *The fulneſſe of the Godhead dwelleth bodily in him.* And many other places as plaine as theſe, grounded vpon this, and ſuch other places of the Prophetes before them. And therefore our Sauiour Chriſte him ſelfe, ſaide vnto theſe Iewes whiche yet beleeue not: *Searche the Scriptures, for*

Eſa. 9. 7.

Iohn 1. 2.

Iohn 20.

1. Iohn. 5. 20

Rom. 9. 4.

Col. 2. 6.

they

they beare witnesse of mee. The seconde thing here attributed to Christ is, *That his kingdome is euerlasting.* So the Prophet Esaie had saide: *The increase of his gouernement and peace shall haue no ende. He shall sit vpon the throne of Dauid, and vpon his kingdome to order it, and to stablishe it with iudgement and with iustice from henceforth euen for euer.* Esai 9.7. The same testimonie the Angell gaue of his kingdome, when hee came to the virgin Marie: *The Lord God* (sayth he) *shall giue vnto him the throne of Dauid his father: and he shall reigne ouer the house of Iacob for euer, and his kingdome shall haue no ende.* Luke 1.32. And howe can this bee possible applied vnto Salomon, so directly against the scripture, that the scepter should be taken once away, not onely from the house of Salomon, but from all the tribe of Iudah? Gene.49. And howe could they not see with their eyes the ruine of that kingdome, and the throne of Salomon quite forgotten?

The thirde thing attributed heere to Christ, is, *that the scepter of righteousnes is the scepter of his kingdome:* according as the prophet Dauid sayth in an other place, *that righteousnesse and iudgement, are the foundations of his throne.* Psal.97.2. And the meaning of these wordes, is after expressely added: *Thou hast loued* (saith the Apostle) *righteousnesse, and hated iniquitie.* This is the scepter of righteousnesse which he speaketh of, that is, that his gouernement shall be without all respect of persons, a ministerie of iustice, and true iudgement, euen according to the will of God his Father, with whom there is no acceptation of the person of a man. And howe can they attribute this to Salomon? They knowe howe Salomon did fall away so farre from righteousnesse, and hated ini-

iniquitie ſo little ere he died, that hee became a notable idolater. And howe was his gouuernement in ſuch iuſtice, when the whole people came after to Rehoboam his ſonne, and ſaye: *Thy father did make our yoke greeuous, nowe therefore make thou the grieuous ſeruitude of thy Father lighter, and wee will feare thee.*

Reg. 12.4.

The fourth thing here ſpokē of our Sauior Chriſt is, that for this cauſe *God had anointed him with the oyle of gladnes aboue his fellowes.* For this cauſe ſayth the ſcripture, becauſe thou louedſt ſo much iuſtice, what meane they ſtill to thinke here vppon Salomon, and of ſuch rewarde of his righteous rule, except they would haue the ſcripturs falſe, that beare witneſſe of him. *He had turned* (as the Prophete ſaith) *iudgment into wormewood.* And howe ſtandeth it that he was *anointed with the oyle of gladnes*, that is with giftes of the holie ghoſt, aboue his fellowes: when many kings of Iudah haue greater prayſe of God then he? and ſcarce any did fall from God ſo greuouſly as he. Nowe one refuge behinde, which they think they haue, is nothing at all: they wil ſay, that all this was ſpoken in reſpect of his beginning in which he was famous, with this oyle of gladneſſe aboue his fellowes, and aboue all the worlde. True it is, in reſpect of his gouernement at the firſt I graunt this might be ſpoken of him: but are not the wordes plaine, that they are not meant of anie that ſhould beginne well, and then fall backe? For ſaith not the text, that this ſcepter of iuſtice, ſhalbe in his kingdome for euer? Therefore howe ſo euer Salomon was once honoured aboue all kings: yet this prayſe was not his, but anothers, who ſhoulde

for

for euer abide in his iuſtice and righteouſneſſe. So theſe fower things here witneſſed of the Prophet: that he is called God, that his kingdome is euerlaſting, that his gouernement ſhalbe euer righteous, that he is anoynted with oyle of gladnes aboue all his felowes. All the Iewes in the worlde can not ſee Salomon nor any mortall man in this glaſſe: but muſt needes acknowledge our Sauiour Chriſt, the ſonne of God, God and man, the ſauiour of the worlde, the king and prieſt of his people for euer.

Now further to examin this ſcripture for our own edifying, let vs marke firſt how Salomon is ſet out a figure of Chriſt, and ſo ſingular tokens & ſhewes of Gods loue and mercie vpon him, that hee ſhould reſemble his only begotten ſonne: not withſtāding a man laden with ſinnes and iniquities: ſo as fewe haue apeared more vnrighteous or more vnthankfull to God. Such another example almoſt we haue in Samſon, a man full of infirmities, yet exceedinglie beloued of God, and a liuely figure of his ſonne Chriſte. Wee learne in this both to knowe our ſelues, and to knowe God. In our ſelues to truſte to nothinge, not riches, honour, friends, ſtrength, authoritie, no not learninge, wiſedome, gouernement, or any knowledge: for in theſe both Samſon and Salomon haue fallen downe before vs. And if euer man had bin borne that could haue his happines in him ſelfe: that man was Salomon, ſtrong in power: rich in treaſure: wiſe in rule: healthfull in bodie: ſober in affection: aboundinge in pleaſure: what ſo euer his eyes or eares could deſire. No gifte wanting in mind, in body, in outward life: yea more then this, a hart that could meſure al the deughts of the

Whichchriſt was figured in ſinful mē.

the world to vſe them as they are, & ſee the vanitie that is in them, and confeſſe that life in immortalitie is aboue all: yet frō all this he falleth when God leaueth him in his own power, to make triall of his owne ſtrength: for how could fleſh and bloud preuaile againſt principalities and the powers of darkneſſe? And howe coulde Salomon ſtande vpright, though his ſtrength had bene double, when Adam him ſelfe could fall from Paradiſe? Then let not vs poore creatures boaſt our ſelues, in whome there is no wiſdome. Come not into this fight in thine own armoure: for where Salomon hath fallen, whoſoeuer thou art, thou wilt be cruſhed in pieces, and if in him there was ſo litle helpe, confeſſe thou with all humblenes of minde, that in thy fleſhe there is no goodneſſe, but put thy truſt in the liuing God, by whom thou ſhalt be able to doe all things. And on the other ſide, ſeeing the great fallings of Salomon, did not let the good worke of the Lorde, but that he made a man ſo full of infirmities, ſo cleare an image of his ſonne Chriſt, & powred all his benefites ſo plentifullie vpon him. Let ve here ſee the goodnes of God, who hath found a way to burie for euer the ſinnes of all his people, and ſo to forget thē that they haue none accompt: the figure of Chriſt was therefore in Salomon, that we ſhould ſee howe grace aboundeth aboue ſinne, and howe mercie is exalted aboue iudgement. In the nature and bodie of Salomon, we ſee the ſpirite quenched, grace deſpiſed, and iniquitie to haue the vpper hande: in the figure that he beareth, we ſee the ſpirit to conquer, righteouſneſſe to be exalted, and a kingdome of glorie to be ſet vp for euer, that if wee ſhould finde

in our ſelues the ſinnes of Salomon, yet wee might aſſuredly know, they can not driue away the image of Chriſt, but he is readie to iuſtifie all that doe beleeue, for it is no doubt but he in whoſe perſon was ſuch an Image of Chriſt, Chriſte offered to him againe an Image of righteouſneſſe, in whiche hee ſhould be preſented faultleſſe to eternall life.

Nowe where Chriſte is ſet out thus a kinge for euer, we are taught not by daies and times to meaſure his commaundements, but to holde thē without chaunge, as the gouernement for euer of his eternall kingdome: for it is to to groſſe folie for vs, to ſay, he is ſtill our king, if wee dare abrogate his lawes, for he is our ruler for euer, and yet without him we will make lawes continuallie? Was it euer heard, among earthly kings, that ſubiects could either repeale or change their princes lawes? or make lawes without them in their owne kingdome? or can there be greater treaſon then to cōſpire for ſuch a lewde libertie? Euēn ſo it is with al men and princes in the church of Chriſt. He is our king, he muſt be our Lawe giuer, he is King for euer, & his lawes muſt neuer be chaunged, hee is our king alone and without him all the worlde can make no lawe. In no common wealth, there was euer law proclaimed but in the name of the King: In the Churche of Chriſt, who ſhal proclaime decrees but in the name of Chriſt? and therefore expreſſely Chriſt taketh vpon him to be our onely lawe giuer. And all Princes, the more godly they be, the more carefully will take heed to bee no lawgiuers in his church for matters cōcerning faith: for that were to giue a law vnto him, which none will do but antichriſt him ſelf.

Chriſte is our lawegiuer, and his gouernemēt is for euer & euer.

The Pope ſtirred vp Charles the fifte and King Henrie the eight, and gaue them for their hire this title, to be called defenders of the faith: a proud bequeſt: and how humblie it was poſſeſſed, God doth know. After that king Henrie taking vnto him the courage of a true and naturall King, draue out that ſpirituall tyrant out of all his realme, and by grant of the clergie & conſent of the parleament, tooke vpon him the name of ſupreme head of the church of Englād, which the pope had before vſurped ouer all nations. But ſeeing now it is ſo, that theſe names are taken vp and made heriditarie to our Kings and Queenes, we will not reaſon of the titles, rather let vs do the dutie of louing ſubiects, & pray that they may find grace, by their names to be more prouoked to godlines: that in true ioy of hart, they may haue the honor of their calling, & hold faſt a good conſcience againſt the day of Chriſt. This onely we teſtifie to all potentates & princes, that what honorable titles ſoeuer they haue: yet they muſt be ſubiects in the Church, and haue Chriſte alone to bee king ouer it. Let them make no lawes, appoint no orders, ordeine no gouernement, but ſuch as are agreeable with his lawes, orders, and gouernement. For that were ſacrilege, and it is the preſumption of the man of Rome: but let them execute the lawes of Chriſt, ſee his orders kept, eſtabliſhe the gouernment which he hath ordained, and holde men of all degrees in obedience vnto God: for this is the true honour of the Lords choſen princes, and the glorie of their calling, which ſhall not wither.

And now to the end we may the more willinglie do this, both we & our kings, whom God hath ſet ouer

ouet vs: let vs marke this further which the Apoſtle addeth of our ſauior Chriſt, that *his ſcepter is a ſcepter of righteouſneſſe*: meaning as I ſaid, that his gouernement is all in trueth and righteouſnes. A good reaſon, and a greate perſuaſion to all that are of God, why we ſhould let Chriſte alone with the ordering of his Church. His ſcepter is a ſcepter of righteouſneſſe, not only a righteous ſcepter, that is, that what ſoeuer hee ordeineth it is righteous, but the ſcepter of righteouſneſſe, that is, whatſoeuer is righteous, is ordeined of him: and all ſpiritual ſcepters of al kings, which are not directed by him, they are crooked & broken, ſcepters of ſuperſtition, and ſcepters of idolatrie, there is none of righteouſneſſe but only the ſcepter of Ieſu Chriſt. The ſcepter is a litle wand which Princes haue accuſtomed to beare in their left hande, and it is a ſigne of their gouernment, and by a Metonimie it ſignifieth here the gouernement it ſelf. Now the ſcepter of chriſt is as his kingdome is, not a ſcepter of wood or metal like other kings, for his kingdome is not of this world as theirs is: but his ſcepter the prophet Eſaie in plaine words deſcribeth it. *He ſhal ſmite the earth* (ſaith he) *with the ſcepter of his mouth, and with the breath of his lips ſhall he kill the vngodly*. In whiche wordes of the prophet we ſee both what is the ſcepter, and why it hath the name of righteouſneſſe, the ſcepter is the word of his mouth, that is the preaching of the goſpel, not decrees nor decretals, nor traditions of mē, nor vnwriten verities: by none of all theſe we haue receiued the ſpirit of god: but only by hearing faith preached, it therefore alone is the ſcepter. Here tell me (dearely beloued) I wil aske no harde queſtion, Eſa. 11. 4.

but a thing which your eyes haue ſeene, and your hands haue handled: tel me what kingdome is the Popes? or whence is it? is it Chriſts? then the preaching of the goſpel is the ſcepter of it, and the ſcepter bearers are in euery congregation the paſtors & teachers: by the goſpell preached, it bindeth & loſeth, by the goſpell preached it ruleth ouer vs, by the goſpell preached, it teacheth faith, it ordayneth religion, it miniſtreth Sacraments: by the goſpell it begetteh vs, by the goſpell it nouriſheth vs, and in the hope of the goſpel it laies vs downe in peace. If it haue another ſcepter then this, then it is another kingdome then that of Chriſt: if the ſcepter be the Canon law, & the ſcepter bearers their Cardinals and clergie lords, their chauncellers, and commiſſaries, and other men that wee knowe not, if they binde and loſe by pardons and bulls: if they teache a faith, folded vp as they terme it, in an idle fancie, that we muſt beleeue as the church doeth beleeue, and the Church beleeueth as we do beleeue, when neither our church nor we can tell what we beleue. If they teach vs to worſhip after the traditions of men. If it feede vs vp in the hope of the Church of Rome: if it lay vs downe at laſt in an vnknowen purgatorie, whether this be the ſcepter, iudge you: and if it be, I aſſure you, in the worde of trueth, the Apoſtle and Prophet both witneſſing with me, this kingdome is a kingdome of darknes: a kingdome of ſinne, and it ſhall retourne to the ſhape of his firſt beginning. The kingdome of Chriſte ſhalbe euer knowen, by the ſcepter of the onely goſpell preached and practiſed in it.

Now, why is this called the ſcepter of righteouſneſſe,

neſſe, becauſe ſaith the prophet it killeth the vngodly, the ſame expoſition the Apoſtle immediatly addeth, *Thou haſt loued righteouſnes, & hated iniquitie:* therfore it is called a ſcepter of righteouſnes, becauſe it maketh the faithfull righteous, & deſtroyeth the ſinners from the face of the earth. In this ſenſe S. Peter calleth it *the ſeede of regeneration*, becauſe by it we be begotten a new into the image of God, which is in righteouſneſſe. So thar here wee know whether we be of the kingdome of Chriſte, euen by the ſcepter by which wee bee ruled. If the knowledge of the goſpel of Chriſt haue refourmed vs into a new image, to be holy as our Sauior chriſt is holy, that by his ſpirit the world be crucified vnto vs, and we vnto the world: then haue we our enfranchiſment in this kingdome: if not, though we dwell in the middeſt of the ſanctuarie, yet wee were ſtrãgers from the law that came out of moũt Sion. And though we were baptiſed with all the water in the ſea, or as the prophet ſaith, though we waſh our ſelues with Nitre, and take much ſope, yet our iniquities are marked before the Lord, except we feele the forgiueneſſe of our ſinnes in the righteouſneſſe and holineſſe of this Kingdome of Chriſte. And what madnes can be like vnto it, to flatter my ſelfe as if I had my portion among the elect of God, and yet dwell in tabernacles of the children of the deuill (that is, I meane) and yet walke in all the ſinnes of a corruptible man? Are not Gods children his Saintes? Be they not brought vnto him with the ſcepter of righteouſneſſe? doth he not keepe them with the ſeale of his holy ſpirite? If I ſee no good works in my handes, if I know neuer that the preа- 1. Pet. 1. 23.

ching of the goſpell killed cõcupiſcence in me, and made me hunger and thirſt after righteouſnes, if I feele not the ſpirit of god, to ſanctifie more & more my hart and all mine affections, how can I ſay I am the child of God? No, no, talke while thou wilt, vſe thy libertie, ſay thou art a proteſtant, renounce the pope, except thou loue righteouſnes euen as thou loueſt thy ſoule & reioyceſt in well doing as in thy life, thou haſt bin but an idle hearer of the word of truth. Godlineſſe is not made of wordes, as a wood is made of trees, but it is an earneſt loue, proceding from a pure heart, & a good conſcience, and an vnfained faith, in which we may glorifie God, and do good to his people. Paule was godly, when he glo-
Gal.6.14. ried in nothing, but in the croſſe of Ieſu Chriſte, by which, the world was crucified vnto him, & he vnto the worlde. They are godleſſe hypocrites, which in
Tit.1.16. worde confeſſe they know God, but in their deedes
Gal.5.24. denie him. They are Chriſts whiche haue crucified the fleſh with the affections & concupiſcence of it.
Ioh. 8.44. They are of their father the deuill, that in wickednes doe the deſires of the deuill. Let vs then learne (dearely beloued) in good time to be wiſe: whē we were in ignorance, then we walked in the workes of darknes, nowe we haue vnderſtanding, let vs walke as the children of the light, and if we take the goſpell into our mouth, let vs knowe it is a ſcepter of righteouſneſſe to reforme our life: and whoſoeuer he be that hath choſen this portion, peace be vpon
Gal.6.15. him and vpon the Iſrael of God: and he that withdraweth him ſelf frō this purpoſe, euen as the Apo-
Hebr.10.38 ſtle after ſaith: *Let our ſoules haue no pleaſure in him.*

And here let vs alſo marke howe the Apoſtle ſetteth

teth out this righteouſneſſe of Chriſte. *Thou haſt* (ſaith he) *loued righteouſneſſe & hated iniquitie.* This is generall in all duetie which we doe vnto God, to loue the obedience with all our heart & ſoule, and to deteſt and hate all the tranſgreſſion and ſinne. So the prophet Dauid ſaith: *I hate vaine inuentions, but thy law I loue:* and again: *thy lawe I loue, but I hate falſhood and abhorre it.* Euen ſo muſt we hate iniquitie if we loue righteouſneſſe & abhorre falſhood if we loue the trueth: and this is that eternall lawe which God gaue frō the beginning. I will, ſaith he, *ſet enimitie betweene thee and the woman, and betweene thy ſeede and her ſeede.* But O Lord, what a rebellious people are we? Where God hath commaunded all concorde and bounde vs togither in all bands of vnitie, *one body, one ſpirit, one hope of our callinge, one Lord, one faith, one baptiſme, one god the father of vs al:* yet all theſe bonds we breake in ſunder: and anger, hatred, reprochfull words, quarels, woundes, murders, cuerie curſed thing, we reache our hands vnto it: to make ſtrife one with another, and diſanul the agrement which God hath made: on the other ſide, touching the workes of darknes, wee will walke in them, & though God hath ſeparated them from vs, as heauen from hel, or Chriſt from Belial, and hath made the hatred of them perpetuall to vs, and our poſteritie, yet wee thinke as the prophet ſaieth, *to make a league with death*, and to bee at agreement with hell, we will folow our fleſhly concupiſcence, as though there were no lord to controll vs, and we will not hate ſin at all. A corrupt nature, to loue that which we are bid hate, & hate that which we ar bid loue, but a more corupt affection, if we giue peace

Pſame. 119. 113. & 139.

to theſe deſires, & are wel pleaſed to loue them ſtill.

It foloweth in the end of this .7. verſe, *thy God hath anointed thee with the oile of gladnes aboue thy felowes.* In this we may learn another notable cauſe why we ſhould acknowledge Chriſt our only king and law giuer: becauſe hee is thus anointed, that is, in him dwelleth all fulnes of grace, and the treaſures of all wiſdome & knowlege are hid in him: ſo that leaue him, leaue his lawes, leaue his ſcepter, wee leaue inſtruction, we leaue righteouſnes, wee leaue eternall life. And here note that the oile of gladneſſe, is the gifts of the ſpirit of God: gladnes to our ſelues, becauſe it filleth vs with ioy in the Lord: and gladnes to other, becauſe it powreth grace into our lips, to cõfort the weak harted, & to make vs a ſweet ſauor of life vnto life, to all that hearkẽ vnto vs. The hart of earth that is drie & barẽ, and beareth no ioyfull fruit of the Lord God, this oile of gladnes hath not yet ſoftened it, to make it a fertile ſoile for the ſeed of the worde of God. And the careles man, of a dull ſpirit, that is not touched with his brothers ſinning but letteth him alone in his vncleaneſſe, to ſinck or ſwim, to ſtande or fall, to liue or die. And all that vſe companie only for worldly pleaſure, without regarde, of ſwearing, lying, backbiting, idle talke, wãtonneſſe, or whatſoeuer: what gladneſſe receyue other by their admonitions, & exhortations, or how can they ſay this ſweete oile is in their hartes? Let no man deceiue him ſelfe, God is not mocked: hee that is of Chriſte, hath a care to bring other vnto Chriſt, he hateth the iniquitie of all men, & giueth comfort to many with the oile of gladnes, of which he hath receiued: and thus farre of theſe verſes.

Now

Nowe let vs pray to God our heauenly father, that we may be taught of his ſpirite that like as he in his vnſpeakable wiſdome & mercy, hath geuen vnto vs his own ſonne to be a Sauiour, to eſtabliſh vnto him a perpetual kingdome, that our liberty might be defended with his ſtrōg hand, & to make vs partakers of all his benefites by rulinge vs with his ſcepter of righteouſnes, that is, filling vs with a holy knowledg of his Goſpell to loue righteouſnes, to hate iniquity: & by giuing vs of his fullnes, that we ſhould receiue grace for grace, & haue a happie meſure of the oyle of gladnes, with which he was anointed: ſo according to theſe his great mercies toward vs, let vs pray: & the Lord graūt vs, that we may finde fauour in his ſight, to embrace his Son alone, to follow his ways, to loue his truth, to ſet out his honor, & to finiſh our wearie pilgrimage in his ſeruice, to the profit of our brethren, & ſtrēgthning of our faith, through Ieſus Chriſt our only ſauior, to whō, with the father &c.

¶ *The fifte Lecture, vpon* the 10. 11. & 12. verſes.

10 *And thou, Lord, in the beginning haſt eſtabliſhed the earth, & the heauens are the works of thy handes.*
11 *They ſhall periſhe, but thou doeſt remaine: and they all ſhall waxe olde as doth a garment.*
12 *And as a veſture ſhalt thou fold thē vp, & they ſhalbe chāged: but thou art the ſame, & thy yeres ſhalnot faile.*

THe Apoſtle goeth forwarde as before, & here addeth the fourth cōpariſon, in exaltng chriſt aboue angels. And he maketh this cōpariſon according to the title before geuen him, that by him the

the world was made, and it is this. The Sonne of God, our Messias, of whome we speake: hee made the worlde, and ruleth it, as he will, and will abolish it in the time appointed, him selfe being vnchangeable in all his waies: which is a glorie farre aboue all that the scripture attributeth vnto Angels. Touching this scripture here alledged, howe it may bee applied to Christe, it is certein, that the psalme according as the title is, was a prayer of the afflicted church, most like, when it was in the captiuitie of Babylon, both because of the great cõplaint of the singular miserie which they suffered, and because they in their prayer alledge the appointed time of deliuerance to be come vpon them, which was only of the captiuitie of Babylon: to which, God had appointed by his prophet Ieremie 70. yeres. Now that captiuitie being a figure of our captiuitie vnder Satan: the prophets foretelling that deliuerie, saw also in spirit the deliuerie which wee should all haue vnder Christ. And accordingly, the spirit so spak in the prophets, that somthing was so proper to christ figured, as it must needes be referred to him, & not applied to any figure. And this is generall in all the expresse figures of our sauiour Christ, who so euer were the men, or what so euer were the blessinges that God brought vpon his people, because in Iesu Christ all his promises, had their truth and accomplishment: therefore he is some waye so described, that the people must needs be lead to acknowledge still the couenant which they had in him. So in this captiuitie of Babylon, the Prophet Ieremie foretelleth their deliuerie thus: *that they shall returne to serue God, and Dauid their King*: Dauid beinge before

Ier. 29. 12.

Iere. 30. 9. Ier. 23. 6. Ezec. 37. 24.

fore dead. And againe: *He would raiſe vp to Dauid a righteous braunche, whom they ſhould call, the Lorde our righteouſneſſe:* whiche muſt needes be meant of the Meſſias, whom they looked for to be the ſonne of Dauid: and expreſſely hee noteth their returne into the fauour of God, with the ſame words, with which God maketh with vs his newe teſtament, in Ieſu Chriſte, that God will bee our God, and wee ſhall be his people. He will forgiue their ſinnes and iniquities, they ſhall be all taught of God. Euen ſo here in this Pſalme, the prophet foretellinge their returne from Babylon, foreſeeth the redemption that is in Chriſte, and breaketh out in complaint of his ſhort life, becauſe he ſhould not tarrie to ſee the day: and to comfort him ſelfe againe, ſpeaketh out in ſpirite, what ioye and gladneſſe hee ſawe in Chriſt, and how glorious a God he is, and ſo vttereth the wordes here alledged: *And thou in the beginning O Lord, diddeſt lay the foũdations of the earth, and the workes of thy handes are the heauens, &c.* And here theſe wordes: He laide the foundations of the earth, and the heauens are the work of his handes: are ſpokē according to our infirmitie, which know no buildings but by foundations, nor can make anie great workes without our handes: otherwiſe it is certaine, the earth hath no foundations, nor no hands could make the Heauens, but all was made, and conſiſteth by the power of God. Thus we haue hearde, what argument the Apoſtle here vſeth, and howe this text is applied vnto Chriſt.

Nowe, touching the wordes, where the Prophet ſaith: *And thou Lord*, the Apoſtle is a good expoſitor that this is ſpoken to the ſonne of God, to whome he

he attributeth the originall& cauſe of making the word. A place moſt worthie to be diligentlie marked: for it giueth clearely vnto Chriſte the fulneſſe of the Godhead, accordinge to the article of our creede: *I beleeue in God the Faiher Almightie, maker of heauen and earth.* And all Arrians, olde and new, which ſo long haue blaſphemed the ſonne of God, and made him but a ſeruant, in the creation of the worlde, becauſe many times the ſcripture ſayth: by him God made the world: if they heare this ſpoke to that ſon: and thou Lord in the beginning didſt lay the foundations of the earth: they will ceaſe to blaſpheme, and confeſſe he is God to be bleſſed for euer. And where it is ſaide: that God the Father, by him made the worlde: that phraſe of ſpeache diminiſheth not his glorie, but rather teſtifieth it more clearely. For we haue ſaid before, *that Chriſte is the ſhining brightneſſe of the glorie of his Father*, that is, the perſon in the deitie, by whom onely the eternal wiſedome of God could make his maieſtie ſhine vpon any creature: neither was it euer poſſible, that any creature ſhould ſhew forth the goodnes of god but onely by the perſon of the ſonne. And therefore, when the name of God, or creatiō of the world is giuen vnto the ſonne, as here we ſee: we do hūblie confeſſe and adore the vnitie of the Godhead that is really in him: when it is attributed to the Father, as he that by his ſonne hath made all theſe things, we acknowledge the properties of the perſons, the Father dwelling in light whiche none can approche vnto, a fountaine and headſpring of immortall glorie. And the ſonne the ſhining brightneſſe of that glorie, by whom it is made knowen of

men

men and Angels: ſo, when we ſay: wee beleeue in God the Father almightie, who made the world: we acknowledge the goodneſſe and mercie by whiche the worlde was made originally to dwell in the perſon of the Father: when wee ſaye, the worlde was made by the Sonne, we acknowledge the wiſdome of God, by which the thing was wrought, and the glorie of it imparted vnto vs, to be in the perſon of the ſonne: as likewiſe, where ſoeuer the holy ghoſt is mentioned in this worke, wee acknowledge the vertue and power giuen to all creatures, both for their continuaunce, and for the efficacie, to be of the perſon of the holy Ghoſt: and where the creation is attributed to all, Father, Sonne, and holy Ghoſt, we confeſſe the vnitie of the Godhead, in the diſtinction of perſons, which nowe we ſee in faith, and wherein wee reioyce in hope, whiche ſhall neuer bee confounded, but ſhall bee made perfecte, when this mortalitie ſhall put on immortalitie, and wee ſhall ſee God as he is.

Eſa. 40. 13. Pſal. 33. 6.

Where it it ſaid further: *God laide the foundations of the earth, and the heauens are the worke of his hands.* We muſt conſider, the creation of the world is thus attributed to God, not only becauſe all things were made by him: but becauſe he hath ſo made them, that they carrie a marke imprinted in them, of the power and Godhead of the Creatour. Thus hee meaneth, whē he ſayth: the Heauens are the works of thy handes. Euen as the Prophete ſayeth: *The heauens declare the glory of God, and the firmament ſheweth his handie worke. Day vnto day vttereth ſpeach, and night vnto night openeth knowledge.* And here we muſt learne accordinge as the workes of God are thus

Pſal. 19. 1.

We muſt acknowledge the glory of God in his workes.

thus before vs, ſo to beholde them & take the pleaſure of them, that we giue glorie to God in all that he hath done. Whē I ſee the heauens: I muſt ſee his greatneſſe, who was able to ſet ſuch a couering ouer the earth. VVhen I behold the earth: I muſt behold his prouidence, who hath ordeined ſuch a place of nouriſhment for all creatures. When I looke vpon the vnchaungeable courſe, in which all thinges are eſtabliſhed: I muſt looke vpon his conſtant wiſdom and goodneſſe: who in a ſtedfaſte purpoſe hath extended his mercies ouer all his workes. In the leaſt of all the creatures of God, when I ſee wiſdome, power, glorie, more then al the world can reache their hands vnto: let me humble my ſelfe vnder his high maieſtie, before whom, no kinge, no prince, no power of the world hath anie account: but all nations before him are as nothing, and they are accompted vnto him leſſe then nothing, and lighter then vanitie it ſelfe. Thus God hath ſhewed him ſelfe in his creatures: and euen as S. Paul ſayth: His inuiſible things, he hath made manifeſt in them, both his eternall power and his Godhead, that they might be without excuſe, all that will not honor him. Let vs therefore (dearely beloued) forget nowe the times of ignorance, and at laſt be wiſe hearted, to read the bookes which God hath written in great letters, & laide open before vs, in all his workes: let vs ſee his glorie. Thus did the Prophet Eſaie before vs, as in the 40. chap. of his prophecie, we reade: *Who hath meaſured the waters with his fiſt: and compaſſed heauen with his ſpanne: who is hee hath comprehended the duſt of the earth in a meaſure, and weighed the mountaines in a weight, and the hilles in a ballance?* Nothing

Eſa. 40. 17.

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in the worlde, no not the verie duſte of the earth, could come in the Prophets eyes, but hee could ſee in it a great worke of the Lorde. Saint Paule ſaith: God left not him ſelf without witneſſe among men euen when the times were moſt blinde. For as much as hee gaue vnto them from heauen raine, and fruitfull times: for who is hee that maketh the raine to fall, and the ſunne to haue his courſe of ſhining? who hideth the treaſures of the ſnow, & bringeth foorth the hoare froſtes? Who couereth the Heauen with cloudes, and bringeth foorth the windes out of their places? Who maketh the Sea to roare with the great noyce of the waues, and maketh it calme againe as if it had not bene moued? What Princes, what hoſtes of men, though all the worlde woulde ioyne their ſtrength togither, can do the leaſt of theſe things? Nay, if all nations ſhould bande them ſelues togeather, they can not hurt ſea, lande, ayre, clowdes, elementes, day, night, ſummer, winter, nor any thinge that God hathe eſtabliſhed for euer: but in euerie one of theſe is the ſtrength which cannot be reſiſted. The ayre can infect all fleſhe: the earth ſwallowe it vp: the Sunne burne it with heate: the froſt kill it with colde: the thũder & lightning, do make afraid all the tyrants, among men. Nay, we may learne in the plagues of Aegypt, howe the moſt vile thinges can make aſhamed all the children of pride. And why then do we not learn in all that we ſee, to confeſſe the greatneſſe of the Lorde? Why doeth not the ſtrength of his workes, make vs confeſſe his power: and all the delight that wee haue in them, why doeth it not make vs acknowledge all his goodneſſe to the chil- Act. 14.

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dren of men? The Prophet Dauid ſaieth: when I beholde the Heauens which are the workes of thy handes: the Moone, and ſtarres, which thou haſt ordeined: what is man, ſay I, that thou art mindful of him: or the ſonne of man, that thou ſo regardeſt him? Our ſauiour Chriſt ſaith: when we ſee howe God feedeth the ſparowes, & cloatheth the Lilies: wee are a faithles people, except wee ſee his prouidence ouer vs, to feede vs, & to cloath vs in all our neceſſities. And ſure the truth is, except I ſee with ſuch eies the creatures of God, I am become a creature degenerate from that image, in whiche I was firſt fourmed. If I ſee nothing in the heauens, but that they are light, and aboue my reache: the horſſe and mule ſee this as well as I. If I ſee nothing in the earth, but a place to walke in, or to take my reſt vppon it: the beaſtes and fowles ſee this as wel as I. If I ſee nothinge in my gorgeous apparell, but pride of a goodlie colour: the Pecocke ſeeth that in her feathers. And if in all my meate and drink, I know nothing but the pleaſure and ſweetneſſe of the taſte: the hogge and ſwyne haue heere as great a portion as wee.

To be ſhort, if hearing, ſeeing, ſmelling, taſtinge, feeling, be all the delight we can finde in the works of God: wee haue giuen our prehemineнce to the dumme creatures, which haue theſe ſenſes more exquiſite then wee: and wee haue turned the heartes of men into the heartes of beaſtes, who with wiſedome, prudence, vnderſtanding, knowledge, reaſon, can do nothing. And the wordes of the prophet are fulfilled in vs: Man, when he was in honor had no vnderſtandinge, he was compared to the bruite

beaſtes,

beaſtes, and was made like vnto them. I ſpeake this with the moe wordes, and the more earneſtly, that you might ſee & deteſt the ſhame of ſome, who doe not onely, not ſee in the creatures of God, the glorie of God, to feare before him, and to giue him honor, but quite cõtrarie in al his creatures, they prophane his name, which eate till they ſurfet, and drinke till they be drũken: who put on pride with all their apparell, and make their lands and houſes priuiledged places for much iniquitie, which fill their mouthes with curſed ſwearing, euen in the ſight of the Sun, and commit their whoredomes, & feare not at the darkneſſe of the night. Flee (dearely beloued) farre from ſuch: hate them (as the prophet ſayth) with perfect hatred all their aſſemblies. The earth that mourneth vnder the burden of them, one daye will ſpue them out, and the creatures which they holde in this miſerable bõdage of ſinne, one day God will heare their ſighes, and they ſhall giue a ſpeedie witneſſe againſt their oppreſſours. And thus much of the creaturs of god, which here are ſaid to be made by the ſon of God, & to be the works of his hands.

An other thing here we haue to conſider, that the Apoſtle teacheth the excelencie of Chriſt in reſpect of his continuance, before whom, the heauen and earth are but a moment: for ſo in this cõpariſon, he ſpeaketh of their age, as a thing of nothinge, *They ſhall periſh, they ſhall waxe old as a garment, they ſhalbe folded vp as a veſture:* making all the cõtinuance of the heauen to be vanitie and of none account: for although it may ſeeme hee might haue made this compariſon with things of a more expreſſe ſhew of vanitie then a garment, as to haue compared them

with ſmoke, with the ſhadowe of ſmoke, with the dreame of a ſhadowe or ſuch like: yet in comparing the time of the heauens, whiche are ſo many ages, with a garment which is ſcarce a yeare, it is as cleare a teſtimonie all is nothing, as if al were not a minute of an houre. Beſides this, the cauſe of this compariſon with a garment, was the ſimilitude in whiche God hath ſet the Heauens, who hath ſpred them like a corteine, and made them as a coueringe to all his creatures: it was not to make the compariſon leſſe in ſhewe of their vanitie. Then here let vs bee wiſe hearted, as the Prophet was, as oft as our hope is before our eyes, to ſee our Sauiour Chriſt liuinge for euer: let vs not onely confeſſe that our own age is nothing in reſpect of him, but let vs boldlie contemne euen the continuance of the heauens, & account all thing nothinge that hath an ende: for let the dayes be neuer ſo many, which you can call into account and multiplie yeares into the lõgeſt continuance which your thoughtes can comprehend, that thouſand thouſandes be before you, and tenne thouſand thouſandes are in your minde, with one word you ſhall confute them all, & with the breath of your mouth you may blowe them away: and as the prõphet ſayth, make them all as a garment that is rent and worne: for reckon vp all thy thouſands that thou canſt, and put this word *Paſt* vnto them, and where are they nowe become? a thouſande thouſand thouſand yeares paſt, what are they?

And if time be ſuch a tyrant, to breake the delight of the long age of the verie heauens, that the wiſe heart of a man doeth ſay, euen they are vanitie, and waxe old as doeth a garment: what fooliſhnes hath wrap-

wrapped vp all our vnderſtanding? and what blindneſſe is in our heartes, that we ſee not our owne life, what it is? Not one of a hũdred that hath three ſcore and tenne yeares, and of thoſe a great parte are ſlept out, ſo that we feele them not, and a great part conſumed with ſorrow, either in loſſe of credit, or feare of puniſhement: or paine of ſickneſſe: or griefe of our labour: or penſiuenes of our wants: or anguiſh of our deſires: or at leaſt, euen with a wearineſſe of time it ſelfe: ſo that of three ſcore and tenne yeares, let him ſpeake that can glorie moſt, and hee ſhall finde that in them all, he hath ſcarſe tenne ful yeres of pleaſure: and his verie pleaſure, euen then, when it is greateſt, what is it? Surely ſuch as if hee looke downe into his owne thoughts, he ſhould ſay in the middeſt of it, his heart is heauie. And ſhall yet this life, ſo ſhort, ſo troubleſome, ſo without pleaſure, ſo faſt holde vs bounde with blinde deſire, that wee neither long for, nor looke after Ieſu Chriſte, who liueth euer, and hath caſt forth of his preſence all ſinne, and ſorrowe, and death it ſelfe? Could the Prophet ſo ſhewe him in immortalitie and all his elect with him in the glorie of his father, that hee bewayled the vanitie of his owne life: yea though it ſhould haue laſted as longe as the Heauens, and while the Sunne and Moone endureth, though hee ſhould haue abiden king of Iſrael, was all this vnto him as a ſhadowe or an idle dreame in compariſon of Chriſt who is for euer, and whoſe yeares ſhall neuer faile? And ſhall we thinke we haue the ſpirit of God or any portion in Ieſu Chriſte, who in his euerlaſtinge continuance, can not finde ſuch pleaſure as in our viſarde of vaine life, that ſoudenlie

appeareth and is no more? who in the glorie of his preſence, and maieſtie of his Father, can ſee no ſuch delight, as in carding, diceing, daunſing, & ſuch like works of reproche and ſhame, & horrible confuſiō?

Nay, I will tell you (dearely beloued) and I will tell you true: your owne eyes and eares ſhall beare witneſſe with me that I lie not. Theſe men that thus ſerue in the vile bondage of theſe paſtimes, they carrie with them the badge and cogniſance of another maiſter then of the liuing God: for tel me, from morning to night are not their mouthes ful of adulterie, of wrath, of hatred, and ſwearing without ſhame, in which God is diſhonoured, and the croſſe of his Sonne Chriſte made deſpiſed? Then doubt not what theſe mē do, nor what maiſter they ſerue, but pray that God may haue mercie vppon them, as vpon vs this daye, who loue not their delights, that they may repent, and withdrawe themſelues from the ſnare of the diuell, in which they be holden, according to his will, and begin while yet it is good time, to deſpiſe this, and regarde the life of Chriſt, in compariſon of which they may ſaye with the Prophet: *The Heauens ſhall periſh and conſume as a garment, but thy yeares (O Lord) they haue no ende.*

One other thing followeth in the Prophet, which the Apoſtle reciteth not, but for our times it hath a verie good inſtruction: the Prophet thus concludeth: *The children of thy ſeruaunts ſhall continue, and their ſeede ſhall ſtande faſte in thy ſight:* becauſe chriſt had ioyned his Church to him ſelfe, he the head, and they the body, by him who endured longer then the Heauens, the Prophet knewe his people couilde neuer perithe: and in his thought, if the

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Prophet had comfort againſt the tyrannie of the kingdome of Babylon, what comforte maye wee haue nowe againſt the enimies of the Churche of Chriſt? They thinke they bee manie, and ſtronge, and riche, and wiſe, and they will preuayle: their Pope ſhall vp agayne, they will haue Maſſe, they will exalte the Church of Rome: they will become ſlaues to a vile perſon as they were before: they will doe, I can not tell what. Alas poore ſoules, howe faſt they holde a lye in their right hand: The ſhame that they ſeeke for, they ſhall neuer finde. For what are they? Or what is their ſtrength? Howe much are they better then graſſe, or then the flower in the fielde? What is their life more then a vapour, or then a ſmoke that vaniſheth away? yet they boaſte them ſelues againſt the Churche of Chriſte, whiche is knitte vnto the Sonne of GOD, liueth in his life, ſtandeth in his ſtrength, whoſe right hande hath made all things, and whoſe yeres endure for euermore: whyle wee truſt in this, our hope is ſure, and all our ennimies ſhalbe aſhamed. And let vs praye, that it would pleaſe God our heauenly Father, of his great goodneſſe, to haue mercie vpon vs, that by his ſpirit the eyes of our minds may be lightened, to ſee what great Saluation hee hath giuen vnto vs in Ieſu Chriſt: who is his onely ſonne: heire of all things: creator of the world: who ruleth and gouerneth all things: and ſhall ſhewe vs his glorie in immortalitie, when all theſe creatures ſhall haue their chaunge. And the Lorde graunte, that in theſe dayes of our vanitie, whyle yet wee are walkinge to the day of reaſt, wee may in the meane ſeaſon ſee his grace, and glorie in all his creatures,

in whiche we haue our pleaſure, that wee may enioye them to his prayſe, and with wiſe heartes meaſuringe his tymes who ſhall endure for euer, when all theſe things are paſt, we may mourne in ſpirite, to ſee the tyme aproch, when we with him ſhal both ſee and inherit his immortalitie, through his Sonne Ieſu Chriſt, who hath purchaſed it for vs, and with his mightie power, will keepe vs in ſafetie vnto it, againſt that daye: to whom with the father and the holy Ghoſt our only comforter, be al honor & glorie, nowe and euer, AMEN.

¶ *The ſixte Lecture, vpon* the 13. & 14. verſes.

13 Vnto which alſo of the angels, ſaid he at any time, ſit at my right hand til I make thin enimies thy footſtoole.
14 Are they not all miniſtring ſpirites, ſent forth to miniſter, for their ſakes which ſhalbe heires of ſaluation?

NOwe the Apoſtle maketh the fift compariſō betweene the Angels, & our Sauiour Chriſt: in which it is plaine, he is exalted aboue all angels: And this compariſon is out of the ſaying of the Prophet: *Sitt on my right hand vntill I make thine enimies thy footeſtoole.* A ſingular honor aboue all that euer Angel had: for it ſignifieth, that God hath takē him into the fellowſhip of glorie, and giuen him all power, in heauen & in earth. Touching this Pſalm as it is moſt true: ſo it is confeſſed of all, that it is a propheſie af our Sauiour Chriſt, how he ſhould bee Kinge of his Church, and vtterlie ſubuert all his enimies, & be our prieſt after the order of Melchiſedech who ſhould bring an end to the prieſthood of Leuy:

and

and according to this meaning of the Prophete, ſo the Apoſtle alledgeth this ſentẽce, for proofe of this excellencie of the Son of God aboue all angels. And with this teſtimony, our Sauior Chriſt himſelfe confuteth the Phariſes, when they denyed his diuinitie, reaſoning of the force of this word LORD, becauſe the compariſon then was with Dauid.

Theſe words of the Apoſtle: *To which of the Angels ſaid he at any time &c.* they ſhew playnly, what glory it is to ſitt on the right hande of God. For when the Apoſtle ſayeth: The like was neuer ſaid to Angels, that is, ſuch glorie was neuer giuen them: what can it elſe meane, but that Chriſt is confeſſed to be one God with his father? Or what can we vnderſtande to be higher then all Angels, but God alone? If the right hande of God could ſignifie his preſence, the Angels are in his preſence: and of them, thouſande thouſandes are before him: and as our Sauior chriſt ſaith, *They ſee the face of our heauenly Father.* If his right hand could ſignifie the fruition or ſight of his glorie: the Angels are all bleſſed ſpirites, and ſee his glorie euen as it is. If his right hande did ſignifie any inferiour power, though it were greater then all the world, ſuch power haue alſo Angels: ſo that one of them haue ſmitten whole armies of men, and whole Countries: and therefore be they alſo called principalities and powers, becauſe no ſtrength in the world can reſiſt them. But ſeeing *his right hand* noteth vnto vs, that houour which neuer Angel was receiued vnto: and aboue the angels we know none but God alone: therefore, the Scripture ſpeaketh plainly, in ſetting Chriſt *on the right hande of his father*, farre aboue angels: that he is one God, & equal

with

with his Father. Beſides this, ſith it is ſaide, *Sit thou on my right hande, till I make thine ennimies thy foote-ſtoole:* it is plaine, that this is the right hand of god, the power of God giuen vnto Chriſte, in which hee ſhall ouercome all his enimies: and ſith this is the ende of that glorie, that glorie is nothinge but the power by which this is brought to paſſe, and when this ſhalbe accompliſhed, that all his enimies ſhalbe confounded, then this ſhalbe finiſhed: for him to ſit on the right hand of his father: not that chriſt ſhall ceaſſe to be equal with his father, but that this kingdome of Chriſt our mediatour betweene God and vs, in which he keepeth vs: that ſhall ceaſe, and he ſhall giue it vp vnto his father, and God ſhall be vnto vs, all in all. And thus farre of all theſe honorable titles giué vnto Chriſt: in all which the Apoſtle proueth him greater then all Angels. The firſte is, that he is called the naturall ſonne of God. The ſecond, that the Angels haue commaundement to worſhip him. The third, that he is a king of glorie, reigning for euer in trueth and righteouſneſſe. The fourth, that he is Creatour of the world, and endureth when the world ſhall periſh. And fiftly, that he ſitteth on the right hand of high maieſtie: al which are proper titles to the ſonne of God, and greater then can be giuen to any Angel: and therfore Chriſt to be exalted aboue them all.

Now in the 14. verſe following, on the contrarie parte the Apoſtle ſetteth downe, what is the proper glorie of Angels, that by playne compariſon, this dignitie of Chriſt might more appeare, & ſo of Angels he addeth, that they be all miniſtringe ſpiritis, ſent out for the ſafetie of thoſe which ſhall inherite

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ſaluation. Where he calleth them miniſtringe ſpirites, according to the teſtimonie of Dauid before alleadged: *He maketh his Angels ſpirites, and his miniſters a flame of fire*, which both names, ſpirites and miniſters, thē one of nature, the other of office, hee bringeth thus into the proper definition, that they be miniſtring ſpirites. And becauſe the miniſterie of any creature may be in diuerſe things, therefore to take away this vncerteintie, wherein their miniſterie ſhould be, he addeth ſtreight: that they are miniſters for the ſafetie of Gods electe. So ſettinge out a perfect definition of an Angel, fully comprehendinge all that wee can, or ought to knowe of thoſe bleſſed ſpirites: for all their glorie is comprehended in the nature of a ſpirite: and the prayſe which continually they ſing vnto God, is comprehended in their miniſterie: for they are named miniſters, accordinge to Gods ordinaunce and good pleaſure, ſo that with continuall prayſe & thankeſgiuing, and reioycing in the Lorde, they doe their worke as after their example we make our prayer: *Thy will be done in earth, as it is in heauen.* Now vpon this definition of Angels, and the former teſtimonies of the great glorie of the ſonne of God our Sauiour Ieſus Chriſt, by good compariſon the Apoſtles concluſion is plaine and manifeſt: that ſeeinge our Sauiour Chriſt is ſo exalted, euen aboue the angels, in all the honour of a King, a Prieſt, a Prophet, we ought much more ſo to acknowlege him aboue Moſes, aboue Aaron, aboue all Temple, ſanctuarie, mercie-ſeate, and all ordinances of the lawe, that he might be alone our onely health and ſaluation. And thus hee finiſheth this firſt chapter, in whiche

I ſaid,

I ſaide, he ſetteth out the perſon of Chriſt, according to his Godhead, bodilie dwelling within him.

Now, touching the wordes, what we haue to note of this, where he ſaieth: *to which of the Angels ſaide hee at any time:* I then ſufficiētly declared vnto you, as Godgaue me grace, when I expoūded the 5. verſe. Likewiſe of Chriſtes ſitting at the *right hande* of God, I ſpake more fully, expoūding the third verſe.

Where it is here added: *Till I make thine enimies thy foote ſtoole.* The Apoſtle S. Paule, ſpeakinge of this victorie of Chriſt, he ſaith: *He ſhall aboliſhe all rule, and authoritie, and power:* noting, as he ſaith in an other place, *that we wreſtle not againſt fleſhe and bloud, but againſt principalities and powers, againſt worldly rulers of this darkneſſe, againſt ſpirituall wickedneſſe in high places:* wherein we ſee, of what force & ſtrength our enimies are. And becauſe he ſaith: The laſt enimie ſhalbe aboliſhed, whiche is death, we ſee, that there ſhall neuer wante enimies to the Church: wherby we ſhould be prouoked, in regard of our continuall daunger, to bee euer watchinge: and becauſe of our ſtrong enimies, onely to put our truſt in Chriſt. And here (I beſeeche you) let our heartes be in our owne wayes, and of our naturall life, let vs learne wiſedome, leaſt we bee alſo vpbraided of our Sauiour Chriſt, that we can diſcerne the face of the earth, and of the ſkie, but wee can not iudge of our ſelues what is right. Tell me, who of vs hauing a long iourney, by many theeues & wilde beaſtes, or paſſing the rockie ſeas in great and violent ſtormes, though he eſcape a place or two, wher no theefe is, nor any beaſt hath moleſted him: yet at euery place of daunger, his feare is ſtill renued:

1. Co. 15. 23.

Ephes. 6.

Continual enimies to the church, & of great ſtrength.

Luke. 12. 54.

And

And though he haue paſſed, many highe ſurges, & deepe gulphes of water, yet at euerie waue, hee is ſtill affraide: not careleſſe, becauſe hee hath paſſed farre: but ſtil careful, becauſe there is more behind: and this wiſedome we vſe, becauſe we knowe wee may as well fall towarde our iourneyes ende, and as wel be drowned before the hauens mouth, as when we firſt began our daũgerous voyage. Euen ſo with the Church of Chriſt, in which this day we confeſſe our ſelues to haue our portion: from the firſt daye of her peregrination in earth, till her laſt entraunce into glorie, there is a perpetuall hatred betwene the ſerpent and her head, and betweene the ſeede of the ſerpent and her children, in whiche ſtrife euery one of vs particularly haue our fight, ſo that from our mothers wombe, till we lie downe in the graue, our life is a warrefare vpon earth. No age, no condition of life, no day, no night, but brings his enimie with him, and the ſame enimie armed with ſinne and death, as well againſt the man of an hundred yeares olde, as againſt the childe that is newe borne: and as well we may fall into condemnation through apoſtaſie of old and crooked age, as through concupiſcence and pryde of youth. And if at any time we become ſecure like a careleſſe people who haue our ſenſes dulled with an idle dreamé of peace, it is not becauſe we be out of danger, but accordinge to the parable in the goſpell, *The ſtrong man hath poſſeſſed all*: and therefore all things ſeeme to be ſo ſafe and ſure. Let vs therefore bee wiſe, and ſhake off the weight of this dull ſluggiſhneſſe, which preſſeth vs downe, that with attentiue eares wee may willinglie heare his louing counſell, who one day will breake

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the ſtrongeſt head of all our enimies. He biddeth vs watche and pray, becauſe wee knowe not the daye nor yet the houre: and ſo much the rather let vs doe it: becauſe wee ſtand not in danger of robbing, or drowning, or tearing with wilde beaſtes: which yet woulde make vs affraide, though death ſhould end our miſerie: but we ſtand in daunger of greater calamities, when death ſhalbe aboliſhed, whether we ſhalbe accurſed in eternall fier, or whether we ſhalbe the bleſſed of the Lord. And as the peril is great, ſo wee haue heard the enimies are ſtrong, and ſuch as before whome we are verie cowards: for be we otherwiſe neuer ſo valiant to indure paine, to quarel, to fight, to deſpiſe any daunger, as it is the manner of a great many ruffians in deede: but men of good courage they woulde be called: bringe mee one of them in battell againſte theſe enimies: wee haue to ſtriue againſt pride, againſte concupiſcence, againſt idle games, againſt all ſinne, and thou ſhalte ſee no boye, no woman, no ſicke man ſo verie a cowarde: he hath not the heart to ſtrike one blowe, but yeeldeth him ſelfe a ſlaue, and is led awaye as an oxe to the ſlaughter-houſe. Let vs therfore watch: Let vs praie: for in this dangerous battell, in which theſe ſtrong men are verie cowardes, what can wee doe? Euen let vs deny our ſelues, and truſt vnto him that ſitteth on the right hand of his father, and hee ſhall make all our enimies our footeſtoole.

And this word we muſt not lightly paſſe ouer: for it noteth a certeine and great confuſion vppon the enimies of Chriſte: for though it be ſometime honour to be named the Lords footeſtoole, as where it is ſaid: *Heauen is my throne, & the earth is my footſtoole.* Eſa. 66.

And

And eſpecially in the lamẽtations of Ieremie, where he ſaith: *The Lord hath darkened the daughter of Sion, and throwne downe the beautie of Iſraell, and hath not remembred his footeſtoole.* Yet in this place, where it is ſpoken of Gods enimies, it noteth their extreme ruine and ſhame, euen as of thoſe, whõ we doe ſtamp vnder our feete. An example of this wee haue in the Iewes: whoſe name was once ſo honourable? Howe doe the prophetes glorie of the houſe of Iudah? yet ſince they haue taken vp this enimitie againſt Chriſt, and ſett them ſelues againſte his Churche and people, they haue had experience of the Lords right hande, and their name is a name off ſhame and ignominie ouer all the worlde. Another example wee haue of Rome: what Citie had once ſuch honor? and what name was of more renowne? yet ſince it hath bene the ſeate of Antichriſt, ennimie to the ſonne of God and to his Goſpell: as ſhe hath filled her ſelfe with all abhominations, ſo God hath troaden her vnder feete, and (as the prophet ſaith) ſhee hath left her name as a curſe vnto the choſen of the Lorde: that I aſſure you, in my eares, & in the eares (I am ſure) of many thouſands moe, the citie of Rome is a citie of contempt, of ignoraunce, of ſinne, like a dead ſtock, whoſe ſweete bloſſomes and pleaſaunt fruite is withered and worne away, *and her roote* (as the prophet ſaith) *is rottenneſſe, and her bud as the duſt*: and ſuch ſhalbe the ende of all the enimies of the Sonne of God.

Lamen. 2. 1.

Eſa. 65. 15.

Eſa. 5. 24.

Nowe followeth in the laſte verſe this definition of Angels, whereof we ſpake before: in which wee learne and ſo confeſſe, that they are miniſtring ſpirites, ſent out for our ſafty and defence: ſo that hereafter,

hereafter, who ſo euer will diſpute with vs aboute Angels, with one worde we will aunſwere him, and cut off all curioſitie. This we knowe, and we knowe it only, and who ſo euer knoweth more, he knoweth nothinge but the vanitie of his owne minde. Angels are ſpirites, whiche ſerue the Lorde, for his Churches ſafetie. If yet we will be vaine ſtill, and thinke: yea, but what are Archangels, principalities, powers, rules, thrones, dominions? What are Cherubim and Seraphim? All theſe, howe ſo euer they be called in diuerſe reſpectes diuerſly, they are all Angels in condition and nature, as they are ſo here defined. For if any Archangel, throne, or dominion, or any other name that is named, were anie way greater then an Angell, all this diſputation of the Apoſtle were nothing worth: for how could it proue the excellencie of Chriſt aboue all creatures, becauſe he is greater then Angels? If Cherubim or Seraphim, or any Archangel were alſo greater then an Angel? And therfore that the reaſon of the Apoſtle may be (as it is) ſtrong & vnanſwerable, we muſt confeſſe, all bleſſed ſpirits what ſoeuer they be, they be all this, and this is their glorie, that they be Gods miniſters, for the ſafetie of his children. This doctrine the prophet Dauid teacheth alſo very plainlie in the 34 pſalm: *The Angel of the Lord pitcheth roũd about thẽ that feare him, & deliuereth them.* And again in the 91. pſalme: *He ſhall giue his Angels charge ouer thee, to keepe thee in all thy wayes: they ſhall beare thee in their handes, that thou hurt not thy foote againſt a ſtone.* And according as this is Gods worde, and his promiſe: ſo we haue many examples, howe he hath at all times iuſtified his faith in the performance of

Pſal. 34. 8.

Pſal. 91. 11.

it,

it, that we might not ſtagger in this doctrine of Angels. The Patriarches, the people of Iſrael, the Prophets, the Apoſtles, and Saincts of the newe Teſtament, our Sauiour Chriſt him ſelfe: we haue ſeene howe the Angels haue bene with them in daungerous times, & miniſtred the helpe of God vnto thē.

Now touching the manner howe the Angels of God execute this miniſterie, euen as it is not harde vnto the Lorde in the battels of men, to ſaue with manie or with fewe: ſo God ſendeth out his angels, more or leſſe, euen as he will, that it might be knowen, the power is the Lords. When Iacob feared before his brother Eſau, God ſendeth to him an hoaſt of angels to comfort him. Gen.32.2.

When Eliſeus was beſet with the great hoaſt of the king of Syria, & his ſeruant was now exceedingly afraide, Eliſeus prayed to haue his eyes opened, that hee might ſee the helpe of God, which was preſent with them, and he ſawe immediatly the mounteine full of horſes and chariots rounde about Eliſeus, whiche were Gods Angels ſent for the Prophets ſafegarde. 2.Reg.6.17.

When our Sauiour Chriſt is in diſtreſſe and anguiſh, God ſendeth many Angels which doe miniſter vnto him. Matth.4.11.

& ſo he teſtifieth of the vſual worke of God common to all his ſainctes, and applieth it particularlie vnto himſelfe, in reprouinge Peter, who woulde needes drawe his ſworde to mainteine his cauſe. *Thinkeſt thou* (ſaith he) *that I can not now pray vnto my father and he wil geue me moe then twelue legions of Angels?*

And as thus God ſendeth out a great multitude, for the ſaftie of one: ſo contrariwiſe, ſome time he appointed but one for the ſaftie of manie. So God ſent an Angell to deliuer Iſraell out of Aegypt, and to Exod.23.20.

guide

Num.20.16 guide them through the terrible wilderneſſe: and euer after in all their troubles, when they called vpon him, *the Angell of his preſence*, (as the prophete Eſa.63.9. Eſai ſayth) *was their deliuerer*: and whē they ſhould Exod.33.2. enter the lande of promiſe, God ſent an Angell to driue out the Canaanites before them. When the 2.Reg.19.35 armie of the king of Aſhur came and beſieged Ieruſalem, God ſent an Angel, who deliuered the citie and in one night ſlewe, 185000. of the Aſſyrians. 1 Cro.21.16 When Dauid numbred the people, and procured the wrath of God: God ſent an Angell into Ieruſalem, who ſlewe with the peſtilence 70000. of the people. So we haue many examples, where vppon occaſion, to one man God ſendeth one Angel: euen Luke.22.43. as it is ſaide of one that he came to comfort our Sauiour Chriſt in the garden. To Lot God ſent two Gen.19.1. Luke.24.5. Angels. So to the women that came to the graue of our Sauiour Chriſt two Angels appeared, and tolde them he was riſen againe. When the Apoſtles looActes.1.10. ked after our Sauiour Chriſte at his aſcenſion, two Angels appeared vnto them, to teache them what Gen.18.16. they had to doe. When God would deſtroy Sodome and Gomorah, he ſent three Angels to Abraham, Ezech.9.2. to tell him of it. In the viſion that Ezechiel had of the deſtruction of the Citie, God ſendeth out ſixe Angels to execute that iudgement. And why is all this diuerſitie? to the end (no doubt) we ſhould not be curious, but reſt in the doctrine which the Lord taught vs, that the Angels are his miniſters, for their ſafetie who ſhall inherite his kingdome.

Againſt this doctrine, as many haue offended, ſo among all, there is none which haue ſunken down ſo deepe in folie, as the Papiſts haue done. Firſt they haue

haue made to euery countrie a peculiar and proper Angel: a thing altogither ſtrange from the word of God, & a meete imagination of their own head: And the reaſon wherewith ſome would prooue it, is nothing worth, though I graunt ſome godlie men doe not vtterly reiect it: for they ſaye there is named in Daniel, the Prince of Perſia, the Prince of Græcia, meaning the Angels, particular gouernors of thoſe countries. In deed the Aramites might ſo haue vnderſtood it, which did thinke, there were ſome gods of the mounteines, other ſome of the vallies: but chriſtian men that read the Prophets, ſhould know that in the next Chapter, Daniel him ſelfe expoundeth, that thoſe Princes were the kings of thoſe coũtries. And in deed this is not the opinion of the prophets or of the prophetes children: but it came firſt from the old idolatours Gentiles, who from the beginning had this fancie, and made Noe him ſelfe, whom they called Vertumnus, to bee the Angel, or countrie God of Herturia, and from that day to euerie natiõ, they made euery patron euen as they wold

Dan. 10. 13.

Var. lib. 1. de ling. lat.

Againe, they teach that particular men haue their particular Angels: one good, an other bad: and ſome good men dare not vtterlie condemne this opinion: but ſure to mee it is an hereſie not much vnlike the Manicheies, who taught that euery man was violently drawen to do good or euil by a good ſpirit or euil, which equallie of them ſelues had rule in man: for what vanitie is it, when I knowe that Gods commaundement is to all his Angels to haue charge ouer me, for mee to ſeeke whether any one haue a particular charge? Or what comfort can I haue in it, except I think gods commandements are

ſome of light accompt, ſome in earneſt? Or except I think it is with angels as it is with men, that which is cared for of all, is cared for of none? Beſides this, it is a thing not agreeing to the ſimilitude of God & of his Saintes: for Gods loue is one ouer all without reſpect of perſons, and our duetie is to all our fleſhe, of what nation or countrie ſo euer it be. A difference (I graunt) there is, of Magiſtrats, parents, maiſters, kinſfolke, &c. whiche maketh our fault more or leſſe: but this onely is according to the age of men, a thing not incident vnto angels. But they haue alſo reaſons to proue this is true: and firſt they alledge that Chriſt ſaith of his little ones, their angels ſee all wayes the face of my father whiche is in heauen: therefore euery one hath his angell. I marueil wiſe men can like of this reaſon: for ſeing they argue vpon this, becauſe they are called their angels, and are ſo named becauſe of the miniſterie whiche they haue for their ſafetie, may not theſe words aſwell ſtand, though the Angels be apointed all ouer all, as if they had charge euery one ouer one? Nay, doeth not the ſcripture thus expound it, when it ſayth of euery one of thoſe litle ones, when they turne from their ſinnes, that all the angels reioyce at it? But an other reaſon they haue, where the diſciples being aſtoniſhed at the news of Peters comming, as they are amaſed, they ſay it is not he, it is his angel. Sure this muſt needs be a ſlender truth that hath no better profe then the Diſciples words: when they are amaſed & knowe not what they ſay. So we might proue that Saintes might dwell in Tabernacles: becauſe Peter ſaide, Lorde lette vs make Tabernacles, one for Moſes, an other for Elias. So

we

we might think that dead men walke, becauſe the Diſciples aſtoniſhed at the ſight of men, thought ſomtime that they were goaſts. If it be ſaid, yet they ſpake after cõmon opinion of men, be it ſo: ſo was it the cõmon opinion, that dead men did walke, as apeareth by Herod, who thought our Sauior chriſt was Iohn Baptiſt riſen againe from the dead. And what if that place were as cleare as they could wiſh it, why might I not expound it, it is his angel, that is ſome angel which god hath ſent for his deliuerãce, this being according to the ſcripture, more thẽ that to haue it his peculiar angel: but let this goe, an error as it is, had it neuer ſo great patrones: and let it apeare more manifeſt by the error which it draweth with it, that likewiſe euery man hath an euil angel: for what reaſon hath that when we know that into one was a Legion entred? Let this alſo therfore goe, euen to the Gentiles from whom it came. The firſt authour of it, that I read of, was Empedocles the Philoſopher, who (as Plutarch ſayth) taught it, that euery man had two Angels, one good, another bad: and the Grecians haue a common verſe which they vſe in manner of a proũerbe: Euery man hath his owne Angel to be the *myſtagogos* of all his life. And ſo when Brutus was ſlaine, the night before one appeared vnto him, and ſaide: I am thine euill angel, o Brutus. But beſide theſe things which I confeſſe, ſome wiſemen haue beleued, the papiſts haue gone much further, and haue tolde vs of the ſhape and figure of Angels: what colour they haue: how bigge they be: of howe many orders: what difference of each degree: and many other things which I meane not here to touch, as things more worthy to be for-

Plut. in vita M. Antonii.

Plu. de animi tranqu.

gotten for euer, then once with good reaſon to bee confuted. For if Moſes by inſpiration knowing the originall of the world, how it was: yet had it not reuealed what to write of Angels. If Stephan, that ſaw the heaueus open: yet ſawe not theſe orders of Angels what they were. If Paule, who was taken vp in the third heauens, ſawe yet ſo litle of Angels, that who ſoeuer wil teach ſo curiouſlie of them, he ſaith
Col. 2. 18. they bee pufte vp of a fleſhly minde, to ſpeake of things which they neuer ſaw. If Iohn in all his high reuelation, had no ſuch knowledge reuealed of Angels: who is the Pope, or what is his parentage, that in theſe thinges wee ſhoulde beleeue him? In deed, to gette him credite in greater follie then this, that
Seff. 10. vnchaſt counſell of Laterane writeth, that the Pope hath authoritie ouer all powers in Heauen: But all the worlde knoweth nowe, ſuch witneſſes haue taught their tounges to lye.

One doubt may here ariſe, touching the degrees of Angels, becauſe they will ſeeme to aleadge ſcripture for it. And firſt they ſay: The Prophet Ezechiel deſcribing the glorie of the king of Tyrus, hee named nine precious ſtones, whiche are in his garment: in which place, hee nameth the ſame kinge Cherub, comparing him with the Angels: therfore theſe ſtones ſignifie nine orders of Angels. The ſeconde reaſon is, that there bee nine ſeuerall names, with which angels are called in the ſcripture: Principalities, Ruſes, Powers, Dominions, Thrones, Cherubim, Seraphim, Angels, & Archangels: therefore there be nine orders. A third reaſon they draw out of this, becauſe there is named Angel and Archangel: in which names is manifeſt difference of degree:

gree: therefore there are nine diuerſe orders of Angels. Touchinge the firſte argumente of the nine precious ſtones of the King of Tyrus, it is nothing but follie: for what though he were compared to Angels in glorie, becauſe his garmente was full of precious ſtones, doeth it therefore followe, that as manye kinde of ſtones as were in his gowne, ſo many orders there ſhould be of Angels?

If I ſawe a man cloathed in riche colours, and many iewels about him: ſo that I would ſay, hee ſhineth like the Sunne: muſt it needes followe that as many colours as are about him, ſo many colours are in the Sunne? But the thing is all falſe, the king is not compared there to Angels: but becauſe the Cherubims that couered the Mercie ſeate, were of beaten Golde and excellent woorkemanſhipp, with them that Kinge is compared, and called the couering & the annoynted Cherub: ſo that the nine precious ſtones muſte bee nine orders of Cherubims vpon the mercie ſeate, or nine orders of cloathing.

Nowe, where they ſaye, there are nine ſeuerall names of them: therefore nine orders. Firſt, that is falſe: for heere the Apoſtle out off the Prophete, alledgeth two names more: ſpirites and flaming fire. They are called in Iob, the ſonnes of God: ſo by this accompt there muſt be twelue orders of Angels. Or if they will ſaye, theſe names are common to all Angels: ſo is (I am ſure) the name Angell, whiche yet they make one particular order: therefore, if the communitie of the name take awaye the particular order, then are there but eight orders: if not, then are there twelue.

But touching theſe names, it is no doubt, they are

ſo named according to our vnderſtanding: as wee ſee the great glorie and power of God to appeare in thē, that we might giue him the praiſe of his work, and not imagine ſo preciſely, a iuſt number of the orders of Angels. And this is moſt cleare in Paule him ſelfe, when he had reckoned vp Principalities, Rules, Powers, Dominions, he addeth: And euerie name that is named in this world, or in the worlde to come: a cleare ſentence of his own modeſtie, in confeſſing a holie ignorance of the ſtate of Angels: and ſuch as ſhould moue vs to ſobrietie, to ſay with S. Auguſtine, The difference of theſe degrees I confeſſe I knowe not: if any man will ſaye he knoweth it, let him ſpeak: but let him proue that he ſpeketh. And in deed, very reaſon inforceth thus much, that none knoweth the differēce: for the names are ſuch as we cannot make any good diſtinction betweene them: and the ſame names are giuen alſo to the diuels, that we ſhould be ſure, they note no order, but rather ſignifie the power that is in them. Nowe, for their third argument, that there are Angels and Archangels, manifeſt wordes of degree: firſt this wanteth much in accompt to make nine orders: then I ſay, and it can hardlie bee confuted, that where ſoeuer the name Archangel is mentioned, it ſignifieth our Sauiour Chriſt, and no creature. Or, if it be attributed to a creature, he that in one work is called an Angel, in an other worke of greater glorie in our eyes, he may be there called an Archangel: yet I will not deſine any thing, neither dare I affirme, that all Gods angels are of equall glorie. I haue not climed into the Heauens, to knowe ſuch thinges: but this I know, that all this proueth nothing a diuer-

Ephe. 6. 12. Col. 1. 16.

uerſitie of thus many orders. Therefore, nowe to leaue to ſpeak of things vnprofitable to ſeeke after: let vs ſee what true comfort god giueth vs in this place. The Angels of whom ſo much we haue ſpoken, and whoſe honour is ſuch, that ſeeing our Sauiour Chriſt exceedeth them, the Apoſtle here proueth, he is the God of glorie. In that, I ſay, theſe angels ſerue for our ſafetie: howe great is our ſafetie? And what ſhall wee render vnto God for this ſaluation? It were exceeding loue, to giue to any man a garde of men about him: it were more to giue him a garde of princes. But what are men? what are princes? what are kings in reſpect of angels, whom god hath made to pitche about vs? Not one of vs this day, that are Chriſtes, but haue his angels to keepe vs in our way. What princes glorie can nowe dazell our eyes, except we knowe not our ſelues? How can we enuie earthly bleſſings of houſes, lands, ſeruãts, to abound vnto our brethren, except wee bee ignorant what God hath done for vs? Howe can wee fill our liues with any ſtraunge cõcupiſcence of things which God hath holden backe frõ vs, if we beleeue what excellent treaſure of his angels he hath giuen vs? If his angels be ours, how truly may we ſay with Paule: Let vs not hereafter glorie in men: for whether it be Paule, or whether Apollo, or whether Cephas: whether it be the worlde, whether life or elſe death: whether they bee thinges preſent, or elſe to come: all is oures. And why ſhould wee nowe feare to be ſhodde with the preparation of the goſpell of peace, and go boldly whether trueth, fayth, holineſſe, dutie calleth vs? What if the world break with hatred, or men ſwell in malice againſt vs,

1. Cor. 3. 21.

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are the angels driuen back with vaine threatnings? Or, what if we doe fall before the enimie & he preuaile againſt vs (as it happened to our Sauior Chriſt himſelf) is this a want in angels that watch ouer vs? or is it not rather the good wil of God, that we ſhuld dye with Chriſt, the ſooner to reigne with him?

Laſt of all, now let vs knowe howe this glorie is giuen vs: not of our ſelues, but as we are members of Chriſt: for to him it doth properly belong, who is our head. He is the ladder which Iacob ſawe in a dreame, reaching from Heauen to Earth: and the Angels aſcending and deſcending by it, as him ſelfe plainly expoundeth it, ſaying to Nathaniel, that he ſhould ſee the heauens open, and the angels aſcending and deſcending vppon the Sonne of man: ſo that this honour is ours, as we be Chriſtes: to him it apperteyneth, and to vs it is giuen, as we be made members of his body by faith: & thus far of angels.

Gen. 28. 12.

Nowe let vs praye, that it would pleaſe God our heauenly father, of his gratious goodneſſe to lighten our vnderſtanding into all knowledge & wiſedome of his worde, that we may be careful becauſe of our enimies, leaſt at any time we fall into temptation: and that we may be bolde in Ieſu Chriſte, who ſitteth at the right hande of his father, till hee make all our enimies his footeſtoole: and who hath giuen vs his good guard of angels, that wee might ſee his loue, and know our honour, that ſo we may conſecrate our ſelues to ſet forth his prayſe, & walk before him in holineſſe and righteouſnes all the dayes of our life, who is our only Sauiour, to whom with the father and the Holie Ghoſte bee glorie for euer, AMEN.

The

¶ The seuenth Lecture, vpon the 1.2.3.& 4.verses of the II.Chapter.

1 *WHerefore, wee ought diligentlie to geue heede to the thinges which wee haue heard, least at any time wee runne out.*

2 *For if the word spoken by Angels was stedfast, and euery transgression and disobedience receiued a iust recompence of rewarde.*

3 *Howe shall wee escape, if we neglect so great saluation, which at the firste began to bee preached by the Lorde, and afterwarde was confirmed vnto vs by them that heard him.*

4 *God bearing witnesse thereto, both with signes & wonders, and with diuers miracles, and giftes of the holie Ghost, according to his owne will?*

WE haue heard before, how that the Apostle, after he had set it down that Christ was the Prophet of the new Testament, that we might truely giue him this glory, streight he magnifieth his person by many titles, & by cõparison with Angels, proueing vnto vs that he is verie God. Nowe to shewe more clearlye, for what purpose all those praises of christ wer rehersed, himself maketh his conclusiõ in the begining of this second chapter: that therefore wee shoulde most carefully hearken vnto him alone, and this is the first part of this chap. Before the Apostle came (as I tolde you) to proue that our Sauiour Christe is also perfect man.

In this exhortation, firste the Apostle setteth downe his doctrine, then his reason by whiche hee will perswade vs vnto it: his doctrine is this. That it behoueth vs now, more carefully to hearken to the wordes of Christ, then afore time it behoued

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our forefathers to hearken to the lawe of Moſes. For where he ſayeth, *Wee ought more diligently:* hee maketh this compariſon plainlie with the Fathers in the olde lawe in the ſecond verſe following. And here we muſt wiſely conſider, why he ſayeth: Wee ought to be more carefull then they: not that they might remit any care: for expreſly they are charged with al care, to add nothing, to take away nothing, to chang nothing, not to depart nether to the right hand nor yet to the left, but day and night, at home and abroad, to doe always this, to ſtudie it continually without intermiſſion, as appeareth in Deut. 4. 6. & 5. 32. & 6. 6. & 11. 18. & 12. 32. & 28. 14. Ioſ. 1. 8. & 33. 6. and many other places. Nor it is not ſaid, that wee bee more bound then they, as though the authoritie of God were changed: but this is ſpoken after our ſenſe, becauſe now Chriſt hath ſpoken by him ſelfe: then by angels: nowe plainly, then in figures: therefore we ought more carefully to hearken, not that all care ought not to bee in them as well as in vs, but becauſe our puniſhment ſhall bee more then theirs, euen as we ſhall bee deſpiſers of the greater grace. After this, the Apoſtle addeth his reaſon to perſuade vs to this eſpeciall carefulneſſe, aboue all other people, to hearkē to the voyce of Chriſt: and that is, of the perill that enſueth: *Leaſt* (ſayth he) *we runne out.* The Apoſtle vſeth a Metaphore taken of olde Tubbes, whiche runne out at the ioyntes, and can holde no liquour. In ſuch a phraſe of ſpeache one ſayeth of him ſelfe: *I am full of creuiſſes or little holes, and I flowe out on this ſide and on that:* meaning thereby, that euery vaine thing which he heard, he would blab it out: ſo we,

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if we take into vs the ſweete wine of the worde of Chriſt, as into olde bottels and broken veſſels, that it runne out againe, we become then altogither vnprofitable, all goodneſſe falleth away: and we be as water powred vpon the grounde. This Metaphore the woman of Tekoa vſed to Dauid, when in deſcribing an vtter deſolation of the people, ſhee ſayde: *Wee are as water ſpilt on the grounde, which can not bee gathered vp againe.* And Dauid him ſelfe deſcribing the extremitie of all miſerie which was come vpon him, he ſaid: *I am like water powred out, and all my bones are out of ioynt.* Likewiſe, when he prayeth, that all the plagues of God may fall vppon the wicked, till they be conſumed to nothing, hee ſayeth thus: *Let them melt like the waters, let them paſſe away.* So the Apoſtle, noting the extreame perill, and ineuitable death that is in neglecting the word of chriſt, this glorious ſonne of God, he ſayeth: *Take heede, leaſt We be poured out:* meaning as water powred on the ground, and is neuer after profitable anie more. And if you will ſee an example, what this flowinge away meaneth: beholde the Iewes this day, to whome it is threatened: A deſpiſed people, whoſe verie name is as a curſſe: ſo they haue flowed out, and are come to ruine: if their example doe make vs wiſe, then this exhortation of the Apoſtle is not to vs in vaine.

2. Sam. 14. 14.

Pſal. 22. 14.

Pſam. 68. 8.

It followeth in the ſecond and thirde verſe, *For if the worde ſpoken by Angels, &c.* In theſe words the Apoſtle aggrauateth his reaſon, & forceth it the more to feare the people. He vſeth to this end an argument of the compariſon before made betweene Chriſt and the angels: that if the lawe giuen by angels,

gels, were not broken without ſeuere puniſhment, becauſe it was giuen by ſuch glorious ſpirites: how much more ſhall we be puniſhed, if we deſpiſe this great ſaluation, preached by the ſonne of God? That the lawe was giuen by Angels, the ſcripture here is plaine. Moſes ſayth of the deliuerie of it, the Lord came with tenne thouſand of Saincts. And S. Paule ſayth expreſſely the ſame, Gal. 5.19. And Saint Stephan likewiſe, *Act.* 7.53. And howe can it be otherwiſe? For when there was in the mountaine, thunders, lightenings, tempeſtes, fearfull ſounds of a trumpet, & the voyce of a man heard: *I am the Lord thy God, that brought thee, &c.* what could this be but the miniſterie of angels? For it muſt needes be true which our Sauiour Chriſt ſayth: *No man hath heard the voyce of God at any time:* Neither then could the maieſtie of God ſpeake, but the voyce of his mouth would haue ſhaken vnto nothinge, both men and mountaine, and all the elementes that were before him. For how can corruption ſtand in his preſence?

Deu. 33.3.

Exod. 19.16

Iohn. 5. 37.

If we doubt becauſe of the wordes, that the voyce ſayth: *I am the Lord thy God.* And againe in the third of Exodus, it ſayeth: *I am the God of Abraham, the God of Iſaach, the God of Iacob:* true it is, that our Sauiour Chriſt then ſpake, who is the God of glorie: but he ſpake not in the voyce of his Godhead, but in the likeneſſe of an angel, which he tooke vppon him. For though it be true, that hee tooke not the nature of angels, nor was made one of them: yet in his heauenly wiſedome, hee tooke vppon him the likeneſſe of an angel, and according to that nature, ſo ſpake wordes: ſo that ſtill this is true: The lawe was giuen by angels.

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Where it followeth here, that all transgression of that lawe was punished: no doubte hee respecteth the people of Israel in the wildernesse, whereof so many hundred thousandes, all died in their sinnes, except Caleb and Iosua, who were of an other spirite: which fearfull example of this people, is likewise alleadged by Saint Paule in the first to the Corinthians, the tenth chapter: to admonish the Corinthians, that by their example they should learn.

And where the apostle addeth, Howe shall wee escape, if we despise so great saluation? howe true this is, we can not doubt, if wee will open our eyes this day, and looke about vs. What is become of the Churches of Corinth, Galatia, Ephesus, Philippi, Colossos, Thessalonica: all which Paul so highlie commendeth? What is become of the churches of Pontus, Cappadocia, Asia, Bithynia, to whiche Peter writeth? What is become of Smyrna, Pergamus, Thiatyra, Sardis, Philadelphia, Laodicea, the Churches mentioned in the Apocalypse? In all Asia, Græcia, Macedonia, Syria, Palestina, and manie famous countries elsse, where are nowe their Churches? Yea, to come yet nearer home. What is beone of the churches in many countries & Islands, nich our eyes haue seene to flourishe? The famous kingdome of Hungarie, the great Countrie of Liuonia, howe haue barbarous tyrants layde them waste, that scarce one Church of Christ hath peace within them? These are the punishmentes whiche God hath executed, for the contempt of his gospel: and our eyes and the eyes of our children this daye haue seene it. If we will not bee warned, but doe as we doe, despise the Gospell, more then all nations round

round about vs: ſuffer mockers & ſcorners to make their banquets among vs: giue leaue to proud men to haue their pleaſures at home, & come not once to the Church in xiiii. or xv. yeare: let the wolues looſe, whoſe rauening teeth are yet red, & their bellies ful with the bloud of Gods ſaincts: if we wil do greater abhominations then theſe, I will not appoint times and ſeaſons, for ſo God hath not ſente me hither a prophet, but as the ſcourge will ſurely come, ſo I dare boldly ſaye: *The wiſe man ſeeth the plague cõming & hideth him, but the foole goeth on forward & is ſnared.* It foloweth in the apoſtle in the 3. & 4. verſe, *Which at the firſt began to be preached, &c.*

The Apoſtle continueth yet his reaſon, added to this exhortatiõ of taking heed to the goſpell, which as he did before, of the excellẽcie of Chriſt the teacher of it: ſo repeating that, he addeth alſo for the more glorie of it, the way & manner in which it was taught, reſpecting herein the glorious maner howe the law was giuen, leſt thereby any ſhould leſſe regard the Goſpell. And this manner of teaching hee magnifieth, firſt by the authour, who was no angel but the Lord himſelfe: then by the miniſters of it who were not one but many, & euery one in as honourable and aſſured a calling, as Moſes himſelf. Thirdly, that the preachinge of it was with ſignes, wonders, powers, and ſundrie ſpeciall giftes of the holy ghoſt, euen as it pleaſed God to diſtribute thẽ: ſo that they ſhalbe without excuſe all the deſpiſers of it. Here ſome haue thought that this epiſtle can not be Paules, becauſe he ſayeth: *They which heard this Goſpell of Chriſt him ſelfe, they haue confirmed it to vs:* which thing Paule neuer ſayeth, but alwayes ſtan-

ſtandeth vpon this, that he receyued it by reuelation. This reaſon is not vnlikely, neither yet is it neceſſarie, for S. Iude being an apoſtle, yet ſayeth: Remember the wordes whiche before this you haue heard of the apoſtles. And as Paul would not lightly haue ſpoken it in his own perſon, ſo here his name being concealed, and makinge him ſelfe one with thoſe to whome he writeth, hee might well ſpeake it. And it is nor to be pretermitted, that hee ſayeth not, it was taught vs, but, it was confirmed vnto vs, which might be ſaid euen of Paule him ſelfe being confirmed by Ananias, and conferring with Peter, Iames, Iohn, &c. and many other wayes. Therefore this is a thing ſtill doubtfull, and whether it were Paule, or not Paule, we cannot tell. That he ſayeth here of ſignes, wonders, and powers, he calleth miracles, ſignes, becauſe they were teſtimonies and ſeales to vs of the doctrine to be from God: he calleth them wonders, becauſe they were ſtraunge, and ſhewed an vnwonted worke, not knowen of men: he calleth them powers, becauſe they had an euident proſe of the power of God: the ſundrie diſtributions of the ſpirite, he calleth the extraordinarie giftes, which followed thoſe that did beleue, as our Sauiour Chriſt promiſed, and wherof Sainct Paule ſpeaketh at large, 1. Corinth. 12. And thus the apoſtle endeth this exhortation: that we would carefully hearken to the Goſpell giuen by Chriſte, Marke. 16 preached by the apoſtles, confirmed by the giftes of the holy ghoſt, whoſe contempt God our heauenly Father will moſt aſſuredlie reuenge.

Nowe let vs examine againe the wordes, and applie them to our particular inſtruction, In the firſt

verſe

verſe where it is ſaid: *we ought more diligẽtly to hearken to the things that we haue hearde:* wee learne one leſſon verie neceſſarilie for our time, and with whiche we may ſtop the mouthes of a great manie papiſtes, when we reaſon with them about the ſtudie of the ſcriptures, howe all men ought to know thẽ, if we alleadge the moſt cleare places, as in the ſixte chap. of Deuter. *Theſe wordes ſhalbe in thine hearte: Thou ſhalt rehearſe them to thy children: thou ſhalt talke of them at home in thy houſe, and when thou arte in thy way, when thou lieſt downe, and when thou riſeſt vp: Thou ſhalt binde them for a ſigne vpon thy handes, and they ſhalbe as a frontlet betweene thine eyes. Thou ſhalt write them in the entrie of thine houſe, and graue them vpon thy gates.* Theſe and ſuche like places, they haue learned thus to anſwere: All that was meant in the olde lawe: nowe Chriſte hath giuen the holy ghoſt to the Church, and it can not erre, therefore we muſt heare her. Whether this bee not wilfullie to be blinde, and ſee nothing, nowe iudge, when you heare the apoſtle makinge compariſon, namely betweene our fathers of the olde teſtament and vs, he ſayeth: that we are more bounde to the doctrine taught by chriſt in his goſpell, then all our fathers to the lawe of Moſes: But they ſaye, GOD hath giuen his holie ſpirite to the Church, to guide it in all truth. Firſt I anſwere, this helpeth them nothing: for it is a common argument which all ſectaries and ſciſmatiques may likewiſe boaſt of it. But let them proue firſt that the church of Rome is the church of Chriſt.

Deu. 6. 6.

Nowe touching this gift of Gods ſpirite, powred vpon vs, I ſay it is a promiſe to the particular com-

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forte of euery one, that we ſhall neuer fall from the grace and loue of God: it is not a warrant generallie to all, that the Church ſhalbe euer in open rule and gouernement, and no blemiſhe within her: for howe elſe could it be true, that the ſcripture ſayeth, there ſhalbe an Apoſtaſie of men from the faith: Iniquitie ſhall haue the vpper hande: No man ſhall haue the libertie of his life, but hee that taketh on him the marke of the beaſte. And I would fayne knowe of them, whether the Church vnder the Lawe had not alſo this promiſe: Sayth not God by his Prophet Eſaie: *My ſpirit which is vppon thee, and my wordes which I will put in thy mouth, ſhall not departe out of thy mouth, nor out of the mouth of thy ſeede, nor out of the mouth of thy ſeedes ſeede after thee from henceforth for euer more.* What a glorious promiſe is this? Should nowe the Scribes and Phariſeis riſe againſt Chriſte, as they did, and ſaye they could not erre, they had the holy ghoſte, they were the Church? Nay, they were not the ſeede of Eſaie, but the ſeede of murderers that killed Eſaie and the Prophetes: ſo theſe men, they are not the children of God, but of the man of ſinne, which exalteth him ſelfe againſt God: and vnder pretence of the ſpirit of God, blaſphemeth the Goſpell: which onelie the ſpirit hath taught vs: and that hee blaſphemeth the Goſpell, I may ſay it boldly, and lette them blame me if they can. For doeth not the Apoſtle ſay here: All our care muſt be to obey the goſpell. And doe not they ſay, that the Pope can diſpenſe againſt the goſpel, againſt the Apoſtle, againſt the Prophet, againſt the olde and new Teſtament, againſt the lawe of God and nature? Onelie one

2. Theſ. 2. Math. 24. Apoc. 13.

Eſai. 59. 20.

thing can here possibly be said: that they doe graūt all this care of the gospell ought to be had, but the gospell say they is not onely the written word, but manie other vnwritten veriries taught by Christ & his Apostles, and therefore we are bound to holde them. I beseech you (dearely beloued) marke these mens sayings a little with me, and iudge then with the spirite that God hath giuen you. They save the worde written in deed we must keepe, because it is of God: and so likewise Christe and his Apostles preached thinges neuer written: which yet preached by them, ought to haue the authoritie of Christe him selfe. It can not bee denyed, but what Christ and his Apostles preached, it was the worde of God, equall with all writings of Apostles & Prophetes. But tell me, is it the word of Christ writen, that we should not worship Angels: and is it the word of Christ vnwritten, that we should pray vnto them? Is it his word written, that we should not be bounde to our forefathers traditions: and is it his worde vnwritten, that our fathers traditions should be to vs as his gospell? Is it his worde written that we should not obserue dayes and times, nor make conscience of meate and drinke: and is it his worde vnwritten that we should keepe Lent, Aduent, Imberdayes, make difference of flesh and fishe? Is it his worde written, that to forbidde mariage (which is honourable in all estates) it is the doctrine of diuels: and is it his worde vnwritten, that ministers shalbe forbidden to marrie? Is it his word written, that fiue words in a knowē tongue are better in the congregation, then fiue thousand in a straunge language: and is it his word vnwritten, that in all con-

Col. 2,

1. Tim. 4. Hebr. 13.

1. Cor 14.

gre-

gregations, they ſhal haue a ſtraunge language, and ſpeake all in Latine, which the people vnderſtande not? Is it his word written, that the dead are bleſſed which die in the Lorde, and they reſt from their labour: and is it his worde vnwritten, that they are tormented in the fire of Purgatorie? And yet to come nearer, is it his worde written, that his miniſters ſhould be ſubiectes to kinges, ſhould be no Lords, ſhould haue no ciuill gouuernement, ſhould attende vpon their owne flocke: and is it his worde vnwritté, that the Pope ſhould diſplace kings, that he ſhould haue a triple crowne, that his Biſhops, ſo many ſhould bee ſecular princes, that they ſhould haue more churches vnder them, then euer they once looked on? Hath God writté it, that Chriſt ſacrificed him ſelf once for all, and made a perfect redemption: and hath he left it vnwritten, that a ſhauen prieſt muſt ſacrifice him euery day, and ſaye a maſſe propitiatorie for the quick & the dead? What peruerſineſſe is this of men of a corrupt mind, thus to imagin traditions, contrarie to the word of god? But I will tell you: Eſaie propheſied well of theſe men, ſaying: *This people draweth neare vnto me with their mouth, and honour me with their lippes, but their heart is farre from me, but in vaine they worſhippe mee, teaching doctrines, which are precepts of men.*

Rom. 13. 1. Luke. 22. 1. Tim. 5. 1. Pet. 5. Hebr. 9. Mat. 15. 8.

They ſay, if we beleeue no traditions of our Fathers, why doe wee beleeue this is the Scripture? And here euerie one obtrudeth S. Auguſtines ſaying: I would not beleeue the Goſpell, except the authoritie of the Church moued me. If this had bene Auguſtines meaninge, wee would haue aunſwered him againe, that we will beleeue the goſpel though

all the Churches in the worlde would denie it. But Auguſtine ſpeaketh in the perſon of one that yet knoweth not God, as of him ſelfe, when hee was a Manicheie. To what purpoſe heere would you alleadge Paul or Peter, to one that knoweth not whether Paule or Peter were of Chriſt or no? Therefore howe ſo euer Auguſtine ſpake in this, either well or ill, his ſaying is nothing to our purpoſe. But touching the ſcripture, ſeeing theſe men doe crye ſo lowde, that they can not knowe them but by the Church, I ſay agayn to them, that out of their own mouthes we may iudge them: for Chriſt his ſheepe knowe his voyce, and doe followe him, and they doe not knowe the voyce of a ſtraunger, but flee from him. And touching this queſtion, I will not aunſwere it by Saint Auguſtine, but by a better mã. Sainct Paule aunſwering the like queſtion, ſayeth thus: *In deede our eye hath not ſeene, nor our eare heard, nor our harte conceyued, howe to iudge this, but the ſpirite of God hath reuealed it vnto vs.* Marke (dearelie beloued) the papiſtes ſaye, they knowe the Scriptures, becauſe their eye doeth ſee where is the Sea of Rome, that hath kept them, and ſo their eares haue heard their fathers ſay: Theſe are they. But Saint Paule ſayeth, their eyes are blinde, their eares are deafe, their heart is dull: all theſe can not iudge the Scriptures. Will they ſay nowe vnto Saint Paul, then they will neuer beleeue them, if they can not knowe them by the Church? Let them rather bee wiſe and learne of Paule, that God hath giuen vs his ſpirit, by which wee ſhould knowe the thinges that are of God, and of this I dare aſſure them, they can not ſo diſcerne the light with their eyes, nor

John. 10. 27 & 5.

1. Cor. 2. 10

anie

anie ſounde with their eares, as they diſcerne the ſcriptures by Gods ſpirit: for if we be regenerate by this ſpirit, the lawe of God is not nowe hid, nor it is not farre from vs, that we ſhould ſay: Who ſhall aſcende vp, or who ſhall deſcend down? but the word is nigh vs, euen in our mouth, that we ſhould ſpeak it: and in our heart, that we ſhould knowe it. With this ſpirit, the Prophet Dauid ſayeth: *I haue knowen long ſince by thy teſtimonies, that thou haſt eſtabliſhed them for euer.* And this ſpirite maketh vs ſee in the ſcriptures a doctrine without all earthly thoughts, the wiſedome of man boldlie troaden downe, more force to moue in plaine ſpeache, then in all the eloquence of Tullie and Demoſtenes, a doctrine which alone hath ſtoode euer in honour, when all other doctrines haue bin worne out with time: a doctrine which hath ben aſſaulted with ten thouſand imaginations of men, and yet abideth pure without all infection of falſhood: this the ſpirit of God makes vs ſee in the ſcriptures, more cleere (as I ſaid) then we ſee the Sunne light with our eyes: and the word of God hath all his credit in it ſelfe, it needeth not the church, and it will not haue the Pope to beare witneſſe with it. Nowe (dearely beloued) if any of you feele not this warrant, in reading the worde of God, aſke of him that giueth, and vpbraydeth no bodie, and you ſhall vnderſtand all that I haue ſaid. Set your heart vpon it: loue it with all your ſoule: Chaunge your ſelues with reading into thoſe affections, in which you ſee euery place written, and you ſhall perceiue, Solomon is your good warrant, *Seeke after wiſedome, as you ſeeke after ſiluer, and you ſhall finde it.* Thus much I thought good to ſay vnto you

Deut. 30. 12.

Pſa. 119. 152.

by occaſiaon of this earneſt exhortatiō of the Apoſtle to hearken diligentlie to the Goſpell of Chriſt.

He ſayeth after: *Howe ſhall we eſcape, if we neglect ſo great ſaluation?* Let vs note here, that the Apoſtle calleth all tranſgreſſion of the word of Chriſte, the neglecting of ſo great ſaluation. We muſt not looke till men eyther ſpeake open blaſphemie, or doe all things to the open diſhonour of God, as men manifeſtlie giuen vp to reprobate ſenſes. All ſinners did neuer fulfill one meaſure of iniquitie: but we ſee in the goſpell, as wel he is condemned that hideth his talent in the ground, and doeth no good with it: as the other that waſted his maiſters goods, and liued riottouſly with drunkards and gluttons. Euen ſo it is with vs: a great number of vs will not blaſpheme the Goſpell as Papiſts do, and call them which profeſſe nothing but it alone, ſciſmatiques, heretiques, Lutherans, &c. A great number of vs hate the knowen ſinnes of manie adulterers, drunkards, oppreſſors, diſſemblers, flatterers, &c. but be not deceiued, ſurely this is not inough: if we doe but neglect the Goſpell, howe can wee eſcape? The lawe giuen by angels, forbad not only the open breaches of it, but it alſo required of vs, that we ſhould loue it: that we ſhould delight in it: that it ſhould bee more deare vnto vs thē all our iewels or other ornaments. How much more the word ſpoken by the ſonne of God, muſt wee not onely, not openly tranſgreſſe againſt it: but alſo how ought we to loue it, how to delight in it, how to account all things but doung in compariſon of the excellent kowledge of Ieſu Chriſte, that we may know him and the power of his reſurrection, and the fellowſhip of his ſufferinges, being made

Phil. 3. 10

made like vnto his death, tryinge howe wee may come to the reſurrection of the dead? This (dearly beloued) muſt be our life, and wee muſt be as men, who haue both dwelling and freedome in the heauenlie Ieruſalem, to reioyce in the Lorde, and alwayes reioyce. For, if either we bee of a dull ſpirite, that we haue no ioye of our hope, or when we taſte a litle, if it be ſtreight forgotté, ſo that the Prophets wordes be true in vs: *That our righteouſnes is as a morning cloud*, & as the morning dew it goeth away: it is with vs according to the common prouerbe, As good neuer a whit, as neuer the better: and all our Religion is in vaine: for a ſpirite of ſlumber hath ouertaken vs. And though we drawe not our ſinne after vs, as with cart ropes, yet wee doe neglect the great ſaluation of Chriſt. This I ſay, that we might ſtir vp the grace of God that is in vs, not once to be negligent in the care of the goſpell: but that it may euer be vnto vs, as it is in deede, a promiſe of gladneſſe, the pleaſure of our youth, the comforte of our age, that all our dayes may be in peace.

It followeth in the fourth verſe: *God bearing witneſſe vnto it with ſignes, &c.* Heere we learne, that all ſignes wrought by God, ſerue to the ſettinge out of the Goſpell. The Apoſtle ſpeaketh plaine, and we muſt needes heare: in all the ſignes that are wrought by God, he beareth witneſſe with them to the Goſpell of his Sonne. And our Sauiour Chriſte him ſelfe is the firſt ſcholemaiſter of this doctrine: for when hee ſendeth out his Apoſtles to preach, he giueth thé their charg to preach: that *the kingdome of heauē is at hand*: and he giueth them this warrant of the doctrine: *Heale the ſicke, cleanſe the lepers, &c.* Mar. 8.

And

And where no opportunitie was to teache the doctrine, hee giueth them charge there, not to tell of any miracle done: so that assuredly we know, those that are true miracles whiche strengthen the worde, and all other are illusions of Sathan, whose ende is superstition. A notable testimonie of this
Deut. 13.1. trueth, God him selfe giueth in his lawe, where hee sayth plainlie: If a prophet come vnto you, & work signes and wonders, though they haue neuer such effect, and be vnfeigned: yet if that prophet cal you out of the way in which God commaunded you to walke, thou shalt not beleue that prophet, but thou shalt slay him: for they are no signes and tokens in which thou art iustified: but the worde of God is the seede of thy new birth, & the milke with which thou art nourished to be a perfect man of God.

If signes and wonders carrie away thine eyes, that thou shouldest not see the Gospell, cursed are the signes, and thou too that beleeuest, if thou turne not againe from such snares of Sathan. And let vs here (dearely beloued) carefully beware, for our daungers are exceeding: you knowe how the vaine heart of man is not a little moued with euerie shew of a wonder: if it be but a iugger, whole heapes will goe after him, and be partakers of his sinne. If there come to passe any vnwonted thing, rumour streight inlargeth it, and carrieth it farre & wyde. The diuel seeing this vanitie of our minde, abuseth streight our foolish simplicitie, and with many idle signes
Math. 24.24. and shewes, he carieth vs in deed into deadlie blindnesse. Of this our Sauiour Christe warneth vs, and biddes vs beware: for there shall come deceyuers, which will shewe great signes and wonders, able to se-

ſeduce, if it were poſſible, the vrie elect. And Saint Paule foretelling the comming of Antichriſt, hee ſayth: that through the working of the diuell, hee ſhall ſhew all power, and ſignes, and lying wonders. 2 Theſ. 2. 9.
Euen as it was euer frō the beginning, ſo it is: with ſtraunge things we haue bene delighted, and with ſtraunge things we haue ben deceiued. How Iannes and Iambres by many miracles helde the people of Aegypt in continuall idolatries, we may ſee in the booke of Exodus. Howe the Aſſyrians and Perſians had their ſoothſayers and charmers, who wrought them miracles, and helde them in errour, the ſcripture in many places beareth witneſſe. And howe all nations of the earth by miracles and wonders were made idolaters, and worſhipped before ſtockes and ſtones, all ſtories beare yet record. Auguſtine ſayth, the Donatiſtes did glorie of their miracles. Ierome ſayth, that the Aegyptians when they were ſtunge with ſerpents, would goe ſacrifice at Ieremies ſepulchre, and they were healed. Ambroſe ſayth, that all men were healed of all diſeaſes, as many as came to the tumb of S. Agnes: to be ſhort, the fathers them ſelues here began to be blinde, and their poſteritie farre exceeded them: till Antichriſt at laſt with lyinge ſignes got him great victories: and by ſuch miracles from the roppe to the toe all ſtandeth.
Auguſtin in Ioh. tract. 13. Ierō. in prefat. in Iere. Ambro. ſer. de Agnet.
A miracle made Sainct Peter to bee crucified at Rome: for (as Ambroſe reporteth it) when he fled away, Chriſt mett him at the gate, at whoſe ſight Peter being aſtonniſhed, talked with him, & perceiued that Chriſt woud haue him goe back, & be crucified, & ſo he dyed at Rome. Then becauſe Am. ſayth: *Vbi Petrus ibi Eccleſia*, where Peter is, there is the church, euer
Am. Epiſt. 23 Am. in Pſ. 40

euer ſince the Pope hath ben head of the Church. When this was gotten by a miracle, then all things came apace by manie miracles: wee learned *Tranſubſtantiation*, and the ſacrifice of the maſſe, prayer for the dead, going a pilgrimage, holy water, holie bread, oyle, candels: to bee ſhort, all and for euerie point of Poperie, ſundrie miracles done: yea the verie dregges of miracles, in milkepannes and greaſie diſhes, by Robin goodfellowe, and Hags, and Fayries, all wrought ſomewhat for their idle ſuperſtitions, that at this day we ſhould knowe their myſteries by their lying wonders. But we knowe all the miracles of God are to confirme his worde, other ſignes neither wee nor our fathers, haue knowen none. And nowe that the vſe of miracles is performed vnto vs, and wee doe beleeue the Goſpell, in token that our faith is accepted of God: nowe hee hath taken ſignes from vs, which ſerued vs before when we were vnbeleeuing. And ſurely our faith is neuer ſo honourable, nor God ſo well pleaſed with vs, as when we haue ſaid both to hauen and earth, wee ſeeke no ſignes from them, when the worde of God hath ſuche a perſuaſion in our heartes, that we haue now taken holde of all the good promiſes of God, and ſaid vnto miracles, Get you hence. The Iewes ſeeke a ſigne (ſaith S. Paule:) ſurely we that be Chriſtians ſeeke for none: when they were offered of God, he ſhewed his compaſſion vpon our infirmitie, now he hath taken them away, hee ſheweth greater mercie that he accepteth our faith: and let vs hearken to the word of Chriſt, by it we ſhall liue: if we beleue it not, we wold not beleue all miracles

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in the world, no though dead men ſhould riſe to preach vnto vs. For great miracles haue bin already done, not only by the Apoſtles, but by Chriſt him ſelfe, to confirme his worde: if we beleue not them, it is too too much childiſhneſſe to think we would beleeue other. Signes were whē doctrine was more obſcure: now it is ſo cleare the ſignes are gone. The ſonne of God once reuenged the tranſgreſſion of his lawe, with the earth opening, with waters, with fire, with hurlewindes, that the people might feare: he doeth not ſo now, becauſe his threatnings haue ben heard of all fleſh: *Go ye curſed into eternall fire:* a voyce that pearceth betweene the marowe and the bones, with greater feare then the rage of earth or water. And Chriſte once ſhewed louing ſignes to make his people put their truſt in him: but now he hath ſpoken into our hearts: *Come ye bleſſed of my father into euerlaſting life:* a voyce that goeth deeper into the ſoule and ſpirite, then the hearing of all the miracles, by which Iſrael was lead into the land of Canaan. And wee ſhall doe iniurie to out Sauiour Chriſte, if nowe wee will aſke, that to theſe words he ſhould add miracles: for if we bring faith to that which is ſpoken, it will fill our heartes with all fulneſſe, and will ſel the ſight of all the miracles in the worlde, to buy but one graine of a conſtant fayth in Chriſte, wherein who ſo euer ſhall ſtumble, lett him accuſe him ſelfe, if GOD giue him ouer to his owne blindneſſe, that becauſe hee had no loue to beleeue the trueth, therefore he ſhould bee ledde with lyes and deceyuable thinges. Thus much I thought good to ſpeake of miracles,

that

that wee might be wise to knowe them as they bee, and from henceforth for euer put our onely trust in the worde of our Sauiour Christe, which onely in the worlde is the power of God to saue all that doe beleeue. Nowe let vs praye, &c.

¶ *The eight Lecture, vpon the* 5.6.7.8. verses, vnto: *But we yet see, &c.*

5 *For hee hath not put in subiection vnto the Angels the world to come, whereof wee speake.*

6 *But one in a certaine place witnessed, saying: what is man that thou shuldest be mindful of him? or the sonne of man, that thou wouldest consider him?*

7 *Thou madest him a litle inferiour to the Angels: thou crownedst him with glorie & honnour, and hast set him aboue the workes of thy handes.*

8 *Thou hast put al things in subiection vnder his feete. And in that he hath put all things in subiection vnder him, he left nothing that should not bee &c.*

IN the last verse before, the Apostle had saide, that *God gaue witnesse to the Gospel of his Sonne, with signes and wonders, and diuers miracles and gifts of the holie Ghost, accordinge to his owne will.* The wordes nowe that followe depend vpon these, as I iudge in this sence: *According* (I say) *to his own will*, for God hath not put in the hands, no not of his Angels, to dispence the riches of his newe testament, to whom they will: but this is the glorie of his sonne, according to the propheses gon before of him: and therefoce let vs carefully hearken vnto his word: So this is an other reason added vnto his exhortation.

Nowe

Nowe let vs examine his wordes, to ſee howe this ſenſe is gathered of them. Hee beginneth: *For God hath not ſubmitted to Angels, &c.* This word (*for*) rendreth euer a cauſe of the ſpeache before: ſo that here we muſt needs ſo referre it: his laſt words were, *Accerding to his owne will:* and why he ſaide ſo hee ſheweth: becauſe God hath not giuen it, no not to Angels, that at their will theſe graces ſhould be diſpenſed, but onely by the will of Chriſt. It followeth, *The world to come*, of which we ſpeake, whereof the Apoſtle hath ſpoken, no man can doubte. All his ſpeach hath bene to bring vs vnder the rule and gouernement of Chriſt: then it is Chriſtes kingdome which here hee calleth *The world to come:* which is through the power of the ſpirit to renew the world, to kill in vs the olde man with all his cõcupiſcence, to quicken our ſoule & body into all righteouſnes, to vanquiſh ſinne, death, hell, and to eſtabliſhe vs in hope of perpetuall inheritance of the glorie of God. This did our Sauiour Chriſt perfectly and fullie accompliſh in his owne perſon: and wee by the ſame ſpirit, euerie one according to the meaſure which he hath receiued, ſo he doth ſhewe forth this victorie. Thus the Apoſtle, when he had mentioned the giftes of Gods ſpirite, cõmeth into the ſpeach of the kingdome of Chriſt, which by the giftes of that ſpirit is ſet vp in vs, not according to the will of man, nor according to the wil of angels, but as it hath pleſed god: and wee, if we wilbe partakers in it, let vs confeſſe & ſerue the Lord Ieſu, for hee geueth this bleſſinge to whom he will. It followeth: *But one teſtifieth in a certaine place: &c.* that honor of renuing of the world which the Apoſtle before had denied to angels, now

by

by plaine teſtimonie of the Prophet, hee proueth it to belong vnto Chriſt : and where he beginneth thus: *But one witneſſeth in a certein place*, rather then naming the prophet: both the vnwõted ſpeach better expreſſeth the affection of his minde, inflamed with the loue of that whereof hee ſpake: and it is more anſwerable with the wordes of the prophet, who not with vſual ſpeach, but with a ſuddẽ exclamatiõ ſaith: *What is mã that thou art mindful of him?* now touching this ſaying of Dauid, is is no doubt, but he ſpake it in extolling the goodneſſe of god to all mankinde: both the wordes of the Pſalme are plaine, in reckoning vp the benefites which apperteine to all men: and here the Apoſtle expreſly ſo vnderſtandeth it, in the 8. verſe, where he ſaith: *But yet we ſee not all things ſubiect vnto him.* Howe then is it applied vnto Chriſt rightly, truly, & according to the prophets meaning? for one thing let vs learne (which I haue told you often) both of the prophets & of their propheſies, they had a cõtinuall deſire to ſee the dayes of Chriſt, and longed after the time of his appearance, more then the chaſed Hart doeth long for water brookes, or the faint & thirſtie ſoule longeth for meate and drinke, and therefore had a delight euen to ſpeake of his comming, which they doe often and with glorious wordes, touching their propheſies: becauſe they knewe that all benefites which God gaue vnto man, he gaue thẽ for Chriſts ſake, who was only beloued: therefore both in ſetting out benefits receiued, and foretelling the bleſſings which God would ſurely bring vpon them, in their wordes they had reſpect to him, in whom all gods promiſes were accompliſhed, and many times

vttered ſuch ſpeaches, as could properly agree to no other but Chriſt alone, to whom alone was giuen, and by whom we were partakers of it: ſo that, though moſt of their propheſies had a trueth of the preſent time, and incident vnto them ſelues: yet they are alſo truely and according to the Prophets ſenſe applied vnto Chriſte, by whom all goodneſſe came vppon them and vs. So it is here in this propheſie of Dauid: the words then are true, & ſpoken of the ſtate of mã as it was, but yet alſo are referred to chriſt, becauſe he is author of it, & the only man to whom God gaue this excellent glorie, which we alſo haue, but through him: and that wee may knowe, thus the Prophet meant in deede, he added theſe words: *thou haſt made him a litle While inferior to Angels, thou haſt crowned him with honour and glorie, &c.* which fully and wholy agree to none but Chriſt. But of all this we ſhall haue occaſiõ to ſpeak more after. Thus we ſee howe this propheſie is applied out of which the Apoſtles ſecond argumẽt of his exhortatiõ is this. In the preaching of the word of Chriſt, God hath giuen vs his kingdome, & eternall life, a glorie which no Angel could bring vnto vs: how then ſhall we not moſte iuſtly be condemned, if we contemne ſuch a heauenlie bleſſing? God hath not made ſubiect to angels the world to come: we do here conſider as it were two worlds, the one paſt & made by Adam, which was ful of hatred, enuie, rebellion, ſorrow, ſhame, ſin, death, & the bondage of the diuel: the other now reſtored by Chriſt, ful of loue, bleſſings, obedience, honour, righteouſneſſe, life, & the fauonr of God: not diſtinguiſhing theſe worlds by times, the one firſt, the other after:

The world preſent and the worlde to come.

or

or making any change of heaué, earth, or any creature, for they ſtand both togither in the light of the ſame Sunne and Moone: but as in man are two eſtates, the one of Adam and naturall, which is in death & condemnation: the other of Chriſt & by grace, which is in life and ſaluatiō: ſo they are called the olde worlde & the new, which phraſe is vſual in the ſcripture: often when God ſpeaketh of ſending his ſonne, he ſayth thus: *Lo I will create a newe heauen, and a new earth.* And the 70. Interpreters, whom here the Apoſtle followeth, they call our Sauiour Chriſt the Father of the world to come, becauſe I ſay of this reſtitution which hee maketh in the world. And though the name properlie be giué to theſe dayes in which the goſpell is preached: yet the fruite and benefit was alſo before: neither were Abraham, Iſaack, and Iacob, nor the other Patriarches and Prophetes of the olde worlde, but they alſo ſawe in ſpirit the day of Chriſt, and were then of his kingdome, onely the name is reſerued to vs, becauſe that bleſſing is nowe clearely reuealed in perfect beautie, and Chriſte the authour of it hath appeared as one of vs, and dwelt amonge vs in our owne nature. This world God hath not put in ſubiectiō to angels, that is, God hath not made his angels neither purchaſers, nor diſpenſers of this heauenly treaſure. It was neuer in their power to haue done this thing. In vayne we ſhould looke for ſuch bleſſing at their handes. If they ſhould enter into this work, they would fall downe vnder it, for it is not an angel, but it is the Sonne of God that ſhall change the world, which was in ſinne and ſhame, to faſhion it a new, into righteouſneſſe and glorie.

Eſay. 65. 17. & 66. & 9. 6.

This

This is a verie good place out of which wee may learne how to know our ſelues, and all other creatures, & how to giue vnto Chriſt his owne honour: for ſeeing the world to come noteth all the reſtitution which is by Chriſt, the full chaunge of all that euer was by ſinne, and therefore named World, becauſe we ſhould aſſuredly know there is nothing excepted: if then no part of this worlde bee ſubiect to any creature, and if it be Gods eternall counſel that it ſhould neuer be ſubmitted to any, no not to Angels: in whom elſe can wee truſt, or in what other thing can we put confidence, to haue any parte of this wrought for vs? We are all as our fathers were, men by nature of the olde worlde, our bodies and mindes full of ſinne, holden vnder the condemnation of the diuell, all creatures againſt vs, and God him ſelfe hating vs, no way to renewe our age, no man to chaunge our ſtate, no Angell, but God hath giuen it to Chriſt alone. Will I ſaye, that I can alter mine owne will, to make it couet goodnes? Or put power into the members of my bodie to ſerue righteouſneſſe? Or doe the things in which is any merite to eternall life? Or purchaſe againe Gods fauor which was remoued from me? If I will boaſt of any of theſe, I ſpeake too proud wordes for either man or Angel, and ſay that this ſeconde worlde is made ſubiect vnto me: all good will, all righteouſneſſe, all merite, all pleaſure in heauenly thinges, all reconciliation, all victorie ouer death, all loue of God, all hope, to be ſhort, all that is good, and all ioy of ſpirit is of this newe world whereof Chriſt is king. And whoſoeuer ſhall thinke, that any power of theſe thinges is in him ſelfe, he is puffed vp into pride of

heart, ſuch as an angel of heauen ſhould not beare vnpuniſhed: for not vnto Angels, but vnto Chriſte theſe things are giuen. What can we nów thinke of theſe men, that tel vs, thé ſacraments giue vs grace: the maſſe is propitiatorie for our ſins: our ſubmitting our ſelues to the Church of Rome ſhall ſaue vs: the Pope, if we followe him, wee can not erre: Croſſes, Bells, Candels, Holie water, Veſtimentes, Pilgrimage, Pardons, Reliques, euery one hath his vertue: the number of prayers hath his meaſure of rewarde: fleſh or fiſhe it hath his holines according to his time. Theſe men, and all the louers of their goſpell, which take away from Chriſte the onelie rule of the worlde whereof we ſpeake, and put it in ſubiection to fleſhe and bloude, and the elementes of the worlde: what ſhall we ſay of them? Shall we beleeue them? Or ſhall they proſper? Nay, they haue plowed wickedneſſe, and they ſhall reape iniquitie: they haue wandered in errour, and they ſhal eate the fruite of lyes. Nowe, if this be ſo, that all fleſhe hath no goodneſſe in it: that all his wiſdome and trauell can renue no whit of the loſt worlde, or bring any light into horror and darkneſſe, but all is of Chriſt: what ſhall wee yet doe with wordes of louder blaſphemie, which they call workes of ſupererogation? What ſhall we do with the Pope himſelfe, who by generall voyce of all his church, is ſaid that he can diſpenſe the aboundaunce of merites, which were in the virgin Marie and in all Sainctes, by his bulls, to applie them *Confeſſis & contritis*, that they ſhall haue dayes of pardon as manie as he will number? Are they aſhamed of theſe thinges? Nay, they are not aſhamed: but euen nowe they ſende vs

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ouer whole volumes to ſhewe the fruite of pardons howe good they are, and of late haue ſent vs a bull, that wee ſhould haue experience howe they holde this doctrine. And what ſhall wee ſaye of ſuch a one? Surelie (dearelie beloued) euen as the Prophete ſayeth of the people of Iſrael: *His fornications are in his ſight, and his adulteries are betweene his breaſtes:* So his vncleanneſſe is manifeſt to all the worlde, and his marke is in his forehead, that hee might bee knowen to bee Antichriſte. And you (dearelie beloued) whē you talke with your friends who are not yet perſuaded in the religion of Chriſt, when they thinke that wee haue free will, or wee may deſerue by our workes, or Lent and faſtinge-dayes are holy, or fleſhe or fiſhe doe pleaſe God, or the ſigne of the croſſe is good, or cenſing and Muſicke ſtirre vp deuotion: or any ſuch thinge. Doe but aſke of them whether they thinke obedience, loue, deuotion, forgiueneſſe of ſinnes, puritie, life, grace, and ſuche other fruites of Gods ſpirite and his mercie: aſke (I ſaye) whether they thinke them workes of the olde worlde corrupt by Adam, or of the newe, reſtored by Chriſt? If they bee of the newe, GOD hath not giuen them, neither to our prayers, nor faſtinge, nor working, nor daye nor time, nor meate, nor Croſſe, nor Muſicke, nor Belles: to bee ſhorte, no not to Angels, but to Chriſte alone, to bee diſpenſed accordinge to his will. If thou were as good as an Angell, or thy meate as good as Manna that fell downe from Heauen, or thy garmentes as precious as Aarons Ephod, or thy cenſings as ſweete & pleaſant

as the perfume of all the Tabernacle, or the dayes that thou keptſt, were as honourable, as the daye in which Chriſte roſe agayne from the dead: yet neyther thou nor thy garmentes, nor thy meate, nor thy dayes, can ſet one of thy feete in this worlde we ſpeake of: it is the kingdome of Chriſt, and he hath done it alone, accordinge heere as this propheſie is plaine and manifeſt.

Nowe followeth this propheſie, *What is man that thou art mindfull of him? &c.* By theſe wordes the Apoſtle proueth this kingdome of Chriſt both properlie & of right to be his, and alſo by faith through Gods ſpirite giuen vnto vs in our Sauiour Chriſte: they haue this ſenſe: was not thy glory great inough (o Lorde) in the worke of thy hands, but that thou ſhouldeſt giue thy ſonne to be made man, in whom our nature ſhould bee ſo exalted, that all power ſhould bee giuen to him in heauen and in earth, who by his death ſhould abolithe all ennimitie againſt man, that hee might be crowned with glorie and maieſtie, and haue eternall life in his owne hande? And all this according to the verie ſenſe of the prophete, and therefore here alledged, as in deed it was, to be a propheſie of our Saiour Chriſt. Of vs alſo it is meant thus: The Prophete conſidering both the great maieſtie of God appearinge in his workes, and the baſe and lowe eſtate of a fraile man, that ſuch a God of ſo great maieſtie, ſhould haue any reſpect of a fraile and wretched man, he could not but thus humble him ſelfe: *What is man (O Lorde) that thou ſhouldeſt regard him?* Such thoughtes (dearely beloued) let vs haue, and with ſuch ſecret counſels let vs nouriſh our faith. This is

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the meditation to which wee are called in all the workes of God, and for this cauſe God hath giuen vnto vs hearts of men, ful of reaſon and iudgement, that we ſhould rightly conſider of all his creatures. When we ſee the heauens, wee cannot chooſe but confeſſe before them, it was not the hande of man that ſet them vp ſo high. Wee knowe the ſhininge light of the Sunne, it is not giuē vnto it from earth or earthly things. We are ſure the earth is rounde: our own trauell hath founde it ſo, and our eyes doe the ſee ſunne doeth compaſſe it about: then what ſtrength of the worlde can make it ſtande in this wide emptie ſpace compaſſed with the firmament? The Sea that is ſo great and violent, who can ſtop the proude waues of it, or make it keepe his courſe to riſe or fall? The diuell may for a while dull our heartes that wee may bee made like the horſe and mule in whom is no vnderſtanding, and thinke of chaunce and fortune, and wee can not tell what, ſo that for all theſe workes wee bee neuer the better: but if the power of the diuell bee broken, and wee be carried out of the darkneſſe that hee hath ſcattered before vs, our hearts ſhall ſee and feele it, and our tongues will confeſſe: *The heauens declare the glorie of God, and the firmament ſheweth his handie worke:* And not only in theſe thinges which before the ſimpleſt eyes are great and marueilous, but in euery thing we ſhall learne wiſdome. When we ſee the conſtantie that God keepeth with the day and night, which haue their courſe for euer, we will ſee much more the certaintie of his counſel, and the aſſured couenant that he hath made with his childre. When we ſee howe hee cloatheth the flowers of the

Meditation in the works of God.

Pſal. 19. 1.

fieldes, and feedeth the young byrdes that call vpon him: much more we wil know that he wil not leaue his elect in their infirmities, but will cloathe their nakednesse, and minister food vnto them. And to be short, in all things we shall behold the goodnesse of God: and as the Prophet Dauid here doeth, aboue all workes, we shall acknowledge his goodnesse towarde man, whom alone he careth for aboue all other: and whom alone he hath made ruler ouer all his creatures: with which thoughtes wisely conceiued, it is vnpossible but we should be stirred vp with thankefulnesse, and with all our power shewe forth his praise, who hath had so great mercie vpon vs.

It followeth: *Thou hast made him a litle while inferiour to Angels*. In these wordes the Prophete breaketh vp this prayse of Christ, with an acknowledgement of his present state in earth, that if one shoulde thinke: Where is all this glorie? Where is this honour hee speaketh of? Was not his life in much affliction? Least anie shoulde bee offended with this cogitation, hee preuenteth it thus, as if he had saide: And thy sonne (ô Lorde) whom thou hast exalted so highly, and giuen vs this glorie through him, wee confesse thou didest abase him, and madest him a whyle inferiour to thine Angels, & gauest him vp vnto death for thy peoples sinnes: but thou diddest rayse him againe, and gauest him honour and victorie ouer death and sinne. The Prophete Esaie, in the like purpose doeth notablie set out this great humblinge of our Sauior Christ, not onely beneath Angels, but beneath the lowest condition of all men: and after sheweth howe God woulde raise him vp againe aboue all his enimies,

Esai. 53. 2.

that

that no man ſhould bee offended at his croſſe. And in this we learne, that in deede hee had experience of euill, hee was in deede abaſed, in deede bare our ſinnes in his bodie, and was truelie broken for our tranſgreſſions: that in the feelinge of his ſorrowe, we might the more ſenſiblie ſee what was all his loue towardes vs. And for as much as the glorie here ſpoken of, is ours, as wee bee members of Ieſu Chriſte, to whom it is giuen: we learne here ſo to looke for this glorie, euen as our Sauiour Chriſte hath attained vnto it before vs. GOD humbled him vnto a lo e degree, that hee might exalt him, our life muſt bee as his, wee muſt ſuffer with him, that wee maye come vnto his glorie. Without him wee are borne in anger, in him wee bee reconciled thorough many afflictions. He that liketh not thus to goe vnto glorie, he may lie down agayne in his ſhame, where Chriſt did finde him, and make the worlde witneſſe of his vnſpeakable follie. And hee that will murmur againſt theſe afflictions in this way of life, which are no other then Chriſte him ſelfe did ſuffer, a thouſande folde more then hee hath left them for vs, let him leaue his redeemer, and dwell againe in the bondage of death, that the Angels may beare witneſſe of an vnthankefull wretche.

But we (dearely beloued) as many as glorie in the croſſe of Chriſt, we muſt reioyce in afflictions, and thinke the reproche of Chriſte more honourable then anie ornamentes of golde and ſiluer. Lett vs comfort our ſelfe in this, that though Chriſt were humbled, and our heartie deſire is to beare the yoke with him: yet his oppreſſions liue not euer.

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The ſcripture ſayeth: It is but a verie little whyle, that thus thou haſt made him lower then Angels: euen ſo are all our troubles, as a cloude that is blowen away, or as the darke night againſt the appearance of the Sunne, a verie little whyle and they are no more. Wee may call it as S. Paule did, The momentanie lightneſſe of this affliction: or as Peter did, A little while nowe wee are made ſorowefull: or as the Prophet Dauid did, Heauines may endure for a night: euen ſo it is with vs all, and whatſoeuer our troubles be, many in number, great in weight, grieuous in circumſtance, why ſhould we murmur? The ſunne that ſhineth, giueth a ſalue vnto them: the day that vaniſheth, drieth vp the wounde: and in a very litle while it is quite forgotten. A bleſſed medicine, that neither all Apothecaries can make worſe with druggs, nor all tyrants can keepe it awaye with priſons, nor all frowardnes of the patient can make it of leſſe vertue: but all afflictions, what ſoeuer they be, they are healed with this: if we bee humbled with Chriſt a verie litle while, and all is cured. If this bee not inough to prepare our heartes to tribulation, that they are our leaders to a perpetuall ioy: nor this inough, that Chriſt hath taſted of them all before vs, and we ſhalbe like vnto him: yet this is inough, euen for a frowarde man, that though all troubles doe come vppon vs, yet a very litle while, and they are all conſumed. This is the goodnes of God toward his Church, he would not lengthen the dayes of their life, into manie hundred yeares, as hee did at the firſte, when his church had greater peace: for if nowe we had ſuch liues, it is vnſpeakeable, what ſhould be the oppreſſion

Afflictions are but a while.

1. Cor. 4. 17

1. Pet. 1. 6.

ſion of the godly, what tyrannie of the wicked. How would they ſwell in pryde, & tread the godly vnder foote, if they ſhould liue many hundred yeres, that nòw do hate vs to death & beyond death, ſhewinge crueltie to our bones & aſhes, when their own feete ſtand at the graues mouth, and the earth is readie to ſwallowe them vp? howe woulde the mighty men make vs labour out all the ſtrength of our body? the couetous men make vs pine with hunger? the ambitious men poure contempt & ſhame vpon vs? if nowe, ſince their minde is ſo fraught with malice, their bodies had alſo ſtrength of a thouſande yeres. But a ſhorte and fraile life is ſuch a bridle to their iawes to pull them backe, and death ſuch a tyrant ouer them to appale their courage, that they haue no heart to doe as they would: and yet if they do rage as madde men, not ſeeing their ende, yet God hath had mercie vpon vs, turning their plague into our bleſſinge, and hath giuen vs but a ſhorte life, leaſt we ſhould mourne too long: ſo that whatſoeuer temptations we fall into, yet but a verie little while, and the Lorde will deliuer vs from euill: and all our troubles haue but a ſmall reckoning, to the hinderance of our glorie. For it is but a whyle here that God hath made vs inferiour to angels.

All thinges in ſubiection vnto man.

It followeth: *Thou haſt crowned him with glorie and honour, thou haſt ſett him ouer the workes of thine handes, thou haſt put all thinges in ſubiection vnder his feete.* In all theſe wordes wee learne the exceedinge honour vnto which God hath raiſed his Sonne Chriſte. To bee crowned with glorie and honour, is to haue the excellencie of all dignitie geuen vnto him, as the wordes folowinge in the

the Apoſtle do plainly expound it, where he ſaith: *In that he put all things in ſubiection vnder him, he left nothing not ſubiect vnto him.* And in this, accordinge to the Prophet, we muſt ſee our own dignitie alſo as we are Chriſtes: for this honor is not the natural mans, as all the miſeries of our life can teſtifie: but it is his that ſeeth him ſelf to be Chriſtes that can ſay as S. Paule ſaith, *I liue not now, but Chriſt liueth in me*: ouer ſuch a one the prouidence of God watcheth, the angels pitch their tents about him, & he ſeeth great ſecuritie in all his ways. Though the moũtaines were moued, or the ſeas did make a noice, yet the name of the Lorde is his ſtrong tower, and he ſhall not be moued: for God who hath made him Lorde of all, maketh that all things worke to him for the beſt. If at anie time hee ſeeme afflicted to the worlde, it is but a ſhewe or viſarde that ſeemeth fearefull, whē the milde face of a man is vnderneath: ſo theſe are but appearaunces without of a little mourning, when within is nothinge but a perpetuall ioye of the holie Ghoſte. Sainct Paule, againſt thoſe that are too much troubled to beholde our ſufferinges, hee ſayeth thus: (I graunt you) we are wroung, but we are not cruſhed in pieces: wee are troubled, but not at our wittes ende: we are perſecuted, but not forſaken: we are caſt downe, but wee are not killed: as if the Apoſtle ſhould haue ſaid vnto them: ô, you think vs in great bondage, but our fredome is more then you are ware of. And in an other place hee notably ſetteth out theſe afflictions of the godlie, which the worlde thinketh to bee ſo great, that men ſhrinke backe, and dare not looke on them:

2. Cor. 4, 8.

I will

I will tell you (ſayth Sainct Paule,) wee are as contemned perſons, but in deede honourable: as dying, but in deede aliue: as men chaſtiſed, but there is no death neere vs: lamenting, but in deed perpetually reioycing: as poore mẽ, but in deed we make many other rich: like men that had nothinge, but in deede all the worlde is ours. So we ſee howe this is true in vs, euen nowe by faith, and after this in full perfourmance of our inheritance with Chriſte, in the reſurrection of the iuſt: and thus, euen in outwarde things we are partakers of Chriſtes kingdome, ſo that nothing can hurt vs. Nowe touching the inward things, that is, a freedome of conſcience aboue all things: this we know, if we bee ingraffed into the body of Chriſt, we be his, hee liueth in vs, his victorie ouer all is ours, we ſee it by faith, and al thing is in ſubiectiõ vnder our feete. Paule, Apollo, Cephas, thinges preſent, things to come, life, death, the world it ſelfe, all is ours, the fayth of Chriſt exalteth vs, and hath made vs higher then the heauens. In Heauen and Earth wee haue no Lorde, but the Lorde IESVS, and all thinges are vnder his feete, our faith hath made vs one with him, we are his, and all is ours: and no man can nowe beare rule ouer our faith, excepte hee will beare rule ouer Chriſte: by fayth wee are one with him, his power is ours, wee reigne with him, wee are riſen with him, and the worlde hath no more power ouer vs. Will one come to vs, and forbidde vs fleſh, forbid vs whit meat, command vs fiſhe? Heare it not, it is the doctrine of diuels. I ſpeake not now of ciuill choyce of meates, drinkes, apparell, &c. We be Chriſtes, and all meates are ours. Will he ſay, this 2. Cor. 6.8

this garment is holie, this day is faſting, this relique is to be honoured, this order is religious, this croſſe is defenſiue againſt the diuell, this Cake is thy Sauiour, this maſſe is propitiatorie, this worke is meritorious, this pope is thy lawgiuer, this Church of Rome is the warrant of thy faith: what ſhall we ſay to ſuch ſwine that lye wallowinge in myre, and ſeeke for righteouſneſſe in doung and clay, when Chriſt the ſonne of God hath offered vs his righteouſnes? What ſhall we thinke of ſuch ſeruile men, who will leade vs into bondage of euery trifle, who Chriſt hath made rulers ouer all the worlde? For what is it elſe to make me in bondage of thinges, then to bring me in this feare of them? I may not touche them, I may not eate them, I may not vſe them: that will make me holy, this will defile mee, and ſuch like. Is this the voyce of Paule? *To the cleane, all things are cleane?* Is it the voice of Chriſte, *That which entreth in at the mouth, defileth not the ma?* Is this the voyce of the Apoſtle in an other place? *Ye be bought with a price, be not the ſeruaunts of men.* No (dearely beloued) if wee haue fayth, and bee of Chriſt, God our heauenly father hath giuen vs his owne Sonne, ſure with him hee hath giuen vs all things, we haue receiued the libertie of the children of god: and the conſcience of a chriſtian man is no more in the power of all the world, but that is onlie ſinne vnto him which is the breache of the lawe of God. Nowe, ſith this is the ſtate of a Chriſtian man, and thus all things are in ſubiection vnder his feet, we ſee eaſily vpon what ground our ſauiour Chriſt ſaid: *that the kingdome of heauen is like vnto a pretious ſtone, which if a man finde, he will ſell all that he hath to buy*

Tit.1.15.

Mat.15.11.

1.Cor.6.20.

1.Iohn.3.4.

buy it: for all other riches, of all dominions, they haue their meaſure, only this treaſure is infinite, & hath all things vnder it. Nowe let euery man boaſt him ſelfe as he will, ſome of chariots, ſome of horſſes, ſome of one thing, ſome of another: but thou, if thou wilt haue perfect ioy, boaſt thy ſelfe of a Chriſtian heart. Neither the gorgeous chambers of any princes palace, nor the riche iewell houſes of the earth are comparable in glorie vnto this: for what is it to bee garniſhed with golde, & ſiluer, and vaine ſightes of a corruptible eye, which in time cõſume, and the ruſt and canker frett them awaye? But in thine heart which Chriſte hath ſanctified, there is greater treaſure thẽ this. If thou look vpõ the earth thine eyes are cleare to ſee from Eaſt to Weſt, & all is thine, the ſtoones in the ſtreete are at league with thee, and the beaſtes of the fielde are at peace with thee. Let all the the tyrants in the earth lift vp their handes againſt thee, they ſhall not finde any thing vnder heauẽ to do thee hurt: all creatures are ſworn to thy ſafetie, & it is not poſſible for man to breake their faithfulnes: they can doe nothing vnto thee but good. Looke alſo without the bounds & compaſſe of heauen and earth, and with pure eyes thou ſeeſt greater things then theſe: thou ſeeſt hell aboliſhed, death troden vnder feete, the firſt ſorrow caſt out into ſhame, Saints and Angels are in thy ſight, immortalitie hath lengthened thy dayes, and the glorie of God is before thee in a glaſſe. He that can builde thee ſuch another Tabernacle, let him bee thy God: and where elſe thou findeſt ſuch treaſure, there ſettle thy heart: or if this onely be the grateſt, reioyce only in this: and praye for a ſincere faith.

The heare of man is the richeſt of all treaſures.

faith, that thou mayest in deede see it, and haue thy soule knit vnseparable vnto it: that thou mayest greatly despise all other things, & say as the Prophet Dauid said: *What is man, that thou art mindfull of him?* And thus farre at this time. Now let vs pray, &c.

¶ *The ninth Lecture, vpon part of* the 8. verse: and vponthe 9. & 10. verses.

8 *But wee yet see not all things subdued vnto him.*

9 *But we see Iesus crowned with glorie and honour which was made a litle inferiour to the Angels, through the sufferinge of death, that by Gods grace hee might tast death for all men.*

10 *For it became him, for whom ar all these things, and by whō are al these things: seing that he brought many children into glory, that he shold consecrate the Prince of their saluation through afflictions.*

I Tolde you at the beginninge, that the Apostle in the first and second chapter, setteth purposely out the person of Christe, howe hee is God and man; howe hee set out his godhead in the firste chapter you hearde: vnto whiche hee addeth this earnest exhortation in the begininng of this chapter, whereof also wee haue already spoken.

Nowe, in these wordes which we haue read, hee beginneth the other parte of his purpose, to teach, that our Sauiour Christ is perfect man: and taketh his occasion of the text before alledged, which hee applyed vnto Christ as chiefe & principall, though it be ment also of al men: for whē he had so highly magnified man: in consideration of mans present state, a doubt is straight moued: Howe this can bee, sith

ſith wee ſee not theſe thinges yet ſubiect vnto him? To this the Apoſtle anſwereth, that it is alreadie accomplished in our Sauiour Chriſt, who is become man for our ſakes, and through death hath gotten this glorie for vs: ſo heere is a full declaration how this propheſie alledged, is verified in man: and a preparation to teach more at large, howe Chriſt is perfect man. In the words of this eight verſe: *But now we ſee not yet all thinges ſubiect vnto him*: he moueth the doubt, which is eaſilie made againſt that Scripture, which ſo highly extolleth man: and anſwereth thus vnto it. In deede I graunt all things are not yet thus ſubiect vnto man, but yet in Chriſt we ſee this already accompliſhed: for we haue ſeene him made lower thē angels, and yet againe exalted, & crowned with glorie and honour, euen as himſelfe is witneſſe *All power is giuen vnto me in heauen, & in earth*: and ſo hee is riſen from the dead, that death hath no more power ouer him for euer: who being made man for vs, in him it is accompliſhed, that man is ruler ouer all the works of God, now in part & after this fully, when our baſe bodies ſhall be chaunged and made glorious. In this wee ſee, howe hee commeth to ſpeake of the manhood of our Sauior Chriſt, which after he declareth more at large. *For the ſufferinge of death*: Some tranſlate this, *Through the ſuffering of death*, as ſhewing the cauſe, why God exalted him: but neither is that ſo pertinent to the Apoſtles purpoſe, nor his wordes doe ſo ſignifie: but thus, *For the ſufferinge of death*, that is, to the end hee might ſuffer deathe. So hee ſheweth the cauſe why Chriſte was made lower then Angels, and that is, beecauſe hee mighte dye: for otherwiſe

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in the maieſtie of his Godhead, all death, and all corruption fall before him, and nothing can ſtand in his ſight, but life glorie & immortalitie: therfore, to the end that that immortality & glory of god might dye, and death might come vnto him, it muſt needs bee that he ſhould be humbled beneath Angels.

In the words that followe: *That by Gods grace hee might taſt of death for al mẽ:* he ſheweth here the cauſe why he dyed. As this was the cauſe of abaſing him, that he might dye: ſo this was the cauſe of his death, that he might dye for vs, that is that he might take our death vpon him, and ſo by him we might be deliuered from it. Where he ſaith, *By the grace of God:* hee ſheweth that it was the free loue of GOD, that gaue his ſonne vnto vs, no deſert on our behalfe: but when wee ſought not after him, then he offered him ſelfe vnto vs. And when we ſate, as the Prophet ſaith, in darkneſſe, & in the ſhadowe of death, then a great light roſe vp vnto vs: to this end, that we whiche are the Gentils might praiſe god for his mercy. And where it is ſaid, *That he might taſt of death:* hee calleth it here to taſt of death, to haue in deed ſence & feeling of the payns, not diminiſhing the paſſion, as a thing lightly touched: but warranting the bitterneſſe & all the ſorrowe of it, euen to the bottome of the graue, and death to be taſted & felt in deede: and ſaying *For all,* he meaneth not by *All,* good or badde, whoſoeuer they be: but as S. Iohn plainly expoundeth it: *God gaue his ſonne to dye, to the end, that al that beleeue, ſhold not periſh, but haue life euerlaſting.* So our Sauiour Chriſt ſayth: *All that beleeue, & are baptiſed, ſhalbe ſaued.* So thus farre the Apoſtle hath taught plainly, both how the former propheſie is accom-

Iohn 3.

Mat. 28, 28.

compliſhed in Chriſt, and is verified in euery one of vs: and he hath aptly begun to teach this doctrine, that our Sauiour Chriſte is perfect man, which in this chapter (I ſaide) was his eſpeciall purpoſe.

Nowe, touching this great excellencie of man, whereof the Apoſtle hath ſpoken, and howe we bee made partakers of it, a litle further weigh it. Hee hath ſpoken great and merueylous things, euen as the Prophet had ſaide: *Merueylous things are ſpoken of thee, thou Citie of God.* There is neyther Sunne nor Moone, ſea nor lande, golde nor ſiluer, meate nor drinke, no elements of the worlde, no obſeruations of Moſes lawe, no traditions of men, that is ouer man, but man ruleth all, and all is vnder his feet. Here ſtreight way, both Iewe and Gentil ſaith: Theſe be in deede golden promiſes, but where are theſe honourable perſonages you ſpeake of? Are not we as our fathers were, and doeth not death deuour vs? To this the Apoſtle aunſwereth: I graunte we doe not yet ſee with our eyes, howe theſe things are: but I ſay againe, our eyes are no iudges in this caſe. The glorie is not earthly, and the kingdome is not of this world, whereof we ſpeake: but the riches are ſpirituall, and of the ſpirituall man they are diſcerned: know thy ſelfe, that by faith thou art Chriſtes, and he thine, that hee died for thee, and thou liueſt by him, that thou art flethe of his fleth, bone of his bone, a member of his bodie, and what ſoeuer is his, is thine: haue this faith, and now come & ſee, and thou ſhalt ſee all the glorie of the world, leſſe then the glorie of ſuch a man: for thou ſeeſt Chriſt humbled in deede once, that he might ſuffer death, but euen then when he was in the ſhape of a Pſal. 87. 3.

ſeruant, thou ſaweſt him full of grace & truth, euen as the only begotten ſonne of god: thou ſaweſt him ſoft of ſpeach, but of meruailous wiſdome: plain in teaching, but full of grace & power: ſimple in coũtenãce, but of an inuincible courage: of low degree, but of excellent power: of no accompt among men, but great in miracles, at which man was aſtoniſhed. Thus thou haſt ſeene chriſt, euẽ whẽ he was loweſt, highly exalted: that thou haſt no good cauſe to reaſon againſt thy dignitie, though thine eye ſee not, euẽ in this time, all things ſubiect vnto thee: but ſee further into our Sa. Chriſt, & thou ſhalt ſee more of thine own honor. Thou haſt ſeene him in thy fleſh raiſed from the dead, & in thy nature aſcended into heauen, that man in his perſon might be crowned with glorie & honour: we haue ſeene him carry our fleſh into the preſence of God his father: and it is no more poſſible to take this glory from vs, as many as be one with him, thẽ it is poſſible to pul away again his perſonal humanitie from the perſon of his godhead. This I ſee in Chriſt, and knowe it in my ſelfe. And what though yet a whyle, the outward man be grieued? Thou foole, that which thou ſoweſt, it reuiueth not againe, except it firſt die: a little corne of wheate, it can not haue vertue to become xxx. xl. times better then it was, being multiplied to ſo manie, al as good as it ſelf, and bringing beſide fruitful increaſe of ſtrawe & chaffe, excepte it firſt be caſt in the ground and die: and howe ſhouldeſt thou haue a chaunge, but if thou bee firſte corrupt? and howe much art thou better then a graine of corne, that thou mighteſt ſurely know, whẽ through coruption thou ſhalt come into incorruption, that thy glorie

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ſhalbe then vnſpeakable, and all thinges ſhall ſerue thee to make thy life infinitely bleſſed more then it is? Thy hope now if thou couldſt enlarge it a thouſande folde, yet it ſhould be greater then thou canſt imagine: and thy faith if it could cõprehende more aſſurance of immortalitie, then the eye doth ſurely of the light of the ſunne, yet thou ſhalt finde the fruite of it aboue all thy thoughts: this thou ſeeſt, if thou ſee Chriſt: and this thou knoweſt to be thine, if thou know thy ſelfe to bee one with him. And for thy ſinnes, howſoeuer they cleaue vnto thy bones, hate them as thou hateſt hell: for from thence they are, and the diuell worketh them, but care not for them, for though they were heauie in weight, and many in number, what then? thou haſt thy hope, not in thine own perſon, but in the body of Chriſt, into which thou art grafted, and in which there is no ſpot nor blemiſhe, but perfect righteouſnes, euẽ before God: and in him, as all other things, ſo ſinne alſo is put vnder thy feete, and thou art ruler ouer it: and thus farre of the doctrine of the Apoſtle here taught vs, in this his exhortation.

Nowe let vs returne to his other purpoſe, howe hee teacheth the humanitie of our Sauior Chriſte: the firſt reaſon whereof is in theſe wordes: *That he might taſt of death for all*: for as to the end he might ſuffer death, it was neceſſary he ſhould be humbled, becauſe death elſe could not come into his preſẽce: ſo ſuffering death that man might be deliuered, by that death it was as neceſſary that he himſelf ſhould be mã, for ſo were the iuſt iudgmẽts of god, he gaue man a law & pronounced a curſe to him that brake it: therfore whẽ we had all treſpaſſed we were fallẽ

into the punishment of our sin: for the threatnings of God, are not as the wordes of a man, that can alter, or by some intercessiō that they can be mitigated: but with God there is no change nor shadow of change: that which with him is once purposed was euer decreed, & his words are not weake, but what he hath threatened, if we fall into his hands, all the creatures of the worlde haue no helpe for thee: So that this being decreed of god, *Cursed is he that abideth not in all things written in this booke*: all people must needes say, Amen: and the soule that sinneth, must needs die: redemption frō this, there is none to be looked for, but by suffring of it, for the Lorde had spokē, and it must be done: so our Sauior christ sith he would deliuer vs, he must be made man like vnto vs, & in our nature die the death. Our sinnes are not imputed vnto vs, but thei were imputed vnto him. The punishment of them is forgiuen vs, but it was not forgiuē him. Righteousnes is freely giuē vs, but it was not freely giuē him. He obeied the law of his father, euery iott, & euery title, that he might fulfill all righteousnes. He bare the cōdemnation of hel & death, that he might abolish it. He tooke vpō him the guiltinesse of our sinnes, & bare them in his own body, that he might nayle them vpō his crosse. When it pleased God our heauenly Father, of his great mercie, to accept the obedience of his law for our perfect righteousnes, and to giue vnto it the recompence of eternall life: and when it pleased God to accept this for a full punishment of all the sinnes of mā, if any man could be found to beare it before God and ouercome it, our Sauior Christ craued no more but this: the residue he perfourmed all in his

Deut. 27.

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owne bodie, and by his eternall ſpirite ouercame it: ſo that in him is life, in him is righteouſnes, in him is immortalitie, in him is the reconciled good will of God, and that excellent wiſedome which hath made vs by faith one with him: the ſame hath made vs partakers of all his honour and glorie. Thus wee ſee with what neceſſitie wee are conſtrained to acknowledge the humanitie of our Sauiour Chriſte, and why he muſt needes be made man.

It foloweth now in the 10. verſe: *For it became him for whom are all things, &c.* The Apoſtle nowe goeth forward, teaching more largely this doctrine of the humanitie of our Sauior Chriſt: and firſt he taketh away the offence of it, then ſetteth downe manifeſt reaſon to proue it. Touching the offence, we can not denie, but many thoughtes and cogitations ariſe in a carnall man, when hee conſidereth, the ſonne of God, to take fleſh of the virgin Marie, to bee made man in al likenes vnto vs, except ſinne, to hunger, to thirſte, to ſuffer all that he ſuffered: we would think this myſterie verie ſtrange, if we had no more wiſedome but of the heart of man to meditate in it: and therefore to ſtop all ſuch offences, & vtterly to take away al the tentations of the diuel touching the incarnation and ſuffering of Chriſt, he ſayth thus: *For it became him for whom are all things, and by whom are all things*: An excellent ſaying, and able to bringe in obedience vnto God, all the thoughtes of man. All things ſerue for Gods glorie, and all thinges are according to his will: he hath ſo decreede, and this was beſt in his eyes: who will reaſon againſt it?

It followeth: *When he would bring many childrē into glorie, to conſecrate the Prince of their ſaluatiō through*

afflictions. In theſe wordes, the Apoſtle ſetteth down what was this decree of God, that from henceforth all mouthes might be ſtopped, and no man ſhoulde haue iuſt offence in the croſſe of Chriſt. Beſide this, in theſe wordes wee may gather an argument alſo, for the humanitie of our Sauiour Chriſt, whiche is this: God decreed to bringe man to glorie through afflictions, but ſo our Sauior Chriſt entred into his glorie, therefore he was alſo perfect man. A neceſſarie and ſure concluſion in the ſchoole of diuinitie, where we ſtriue not about wordes. Theſe wordes, *Many children*, meaninge all the elect, haue reſpect vnto theſe, *The Prince of their ſaluation*: meaninge Chriſt: for in that he is called their chiefe leader into life, it is witneſſed, that he is one in nature with the reſidue, a brother among al the children, whom the other might folow: ſo theſe words, *To bring into glorie*, haue reſpect to the other after: *To cõſecrate by afflictions*: So that the decree of God, was, to make ſuch a way of life, in which his childrē by many afflictions ſhould be made meete for an inheritāce of glory, which way, according to the wil of his father, our Sauior Chriſt hath gone, that he might be knowen to be man, & the author of our ſaluation. And ſo we ſee the argument whereof we ſpake, why our Sauiour chriſt was man, and ſubmitted vnto death.

Nowe let vs further marke, what we may profitablie learne in this verſe. Firſt, where it is ſaid, *It beſeemed him, for whom are all things, &c.* Let vs learne in all thinges, whereof our heartes can conſider, to make this vnto vs a ſure principle, of all trueth, equitie, goodneſſe: that ſo it was decreed of God. Howe farre ſo euer we decline from this, to thinke

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it eyther ſtraunge, or any other thinge better: ſo farre we fal into all vnrighteouſneſſe, vntrueth, and ſinne, being ſeduced with the corruption of our own hearts. Let vs hold this then with an vnchangable purpoſe: If it be once reuealed, this is the dedree of God. Bring downe the hautineſſe of thine owne thoughtes, and humble thy minde and vnderſtanding, to acknowledge al counſell, wiſedome and iuſtice, to bee in Gods ordinaunce: and if anie thing ſeeme better vnto thee, confeſſe the hardneſſe of thy heart, and ſay with the Prophet Dauid: *This is my ſinne*: further reaſoning then this, is all of euil, and whoſoeuer preſumeth to diſpute more, he ſhall be ouerthrowen at the laſt in his owne follie, and giue glorie vnto God in his owne deſtruction.

The Apoſtle here to take away all fooliſh queſtions, and ſuperfluous, about the humanitie of our Sauior Chriſt, with this one worde he ſtoppeth the mouthes of all proude men: So the Lorde appointed: ſo it ſeemed good vnto the Lorde. Such humilitie as this, was in Moſes: when he maketh his long exhortation to the people of Iſrael, and foretelleth thē, that when they ſhall forget the Lord, & deſpiſe his ſtatutes, the wrath of God ſhal wax whot againſt them, & he will bring vpon them euery curſſe that is written in the Lawe, euen ſo doing with them, as hee did with the nations that were before them: which wonderfull iudgementes of God vppon his owne people, ſhould make the world amaſed: wherof yet leſt any man ſhould curiouſly diſpute, Moſes addeth: The ſecret things belong to the Lorde our God, but the things reuealed belong vnto vs and to our children for euer. As if he had ſaide: Theſe are Deut. 29. 29.

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the ordinances of God, let vs walke in them: if wee tranſgreſſe, the puniſhment of our ſin is before vs: further we ſhall diſpute in vaine, the ſecret thinges belong vnto the Lord our God, and his iudgements can not be ſearched out. Such an humble confeſſion was in the Prophet Dauid, in his great perſecutions & troubles, wherein (no doubt) all his ſorrowe was not for the ſonne of Iſaie, hee would not haue made ſuch cõplaintes & cryes for the fall of a fraile man: but he knew the promiſes that God had made vnto him, & al his faith how it reſted vpon them, ſo that all his foundations ſeemed to be caſt down, & it ſhooke his heart and reines to ſee the ſtrength & rage of his enimies, and him ſelf as a dead dogge in Iſrael, that is, a man without any accompt or reckoning: yet notwithſtanding all this, though his own wiſedome had fayled neuer ſo much, yet he ſayeth:

Pſal. 39. 9. *I ſhould be dumbe, and not open my mouth:* for thou ô Lord doeſt it. Howſoeuer his owne wit was turned vpſide downe, that he ſawe nothinge howe thinges could come to paſſe, yet he acknowledgeth his ſin, that is, his follie, his ignorance, his infidelitie, if hee ſhould not confeſſe all that God did, it was beſt, and the next waye to bring all his purpoſes to paſſe. The Prophet Ieremie being vtterly amaſed, what it ſhould meane that the way of the wicked did ſtill proſper, or why they liued all in wealth, that did rebellioufly tranſgreſſe, why God planted them, to make them take roote and to bring forth fruite: as he was aſtoniſhed at this work, and ſpake forth the thoughts of his heart, yet firſt he acknowledged his

Ierem. 12. 1 owne ignorance, caſting downe the thoughts of his owne reaſon, and ſaid: *O Lord, if I diſpute with thee,*

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thou art righteous. It was a readie bridle to the holy Prophete to rule all his thoughtes, to saye, The Lorde hath done it, let vs holde our peace. And an excellent example of his humilitie, is our Sauiour Christe him selfe, to teache vs modestie, that are but men: for he, who so loued the people of Israel, that he wept ouer their Citie, when they would not repent: prayed for them, when they houng him on the crosse: gaue his life for them, when they had cast him off and would none of his saluation, hee that had this vnchangable loue to his brethrē, flesh of his flesh, and bone of his bone: yet when he called his humane thoughts to the cōsideration of the decree of God, he humbled him selfe, changed his affections, reioyced in other thoughts, and saide: *I thanke thee, O father, that thou hast hid these things frō the wise and prudent, and hast reuealed them vnto litle ones.* When he sawe hee was sent their minister for the trueth of God, to confirme the promises made vnto their Fathers, hee had no other longing but how to winne them: when he sawe an other counsell of God, that they were not all Israel which were of Israel, he knew this was best, reioyced in spirite, gaue glorie vnto God, and would not reason of his vnsearchable iudgements. Who is he nowe, or of what wisedome, that dare dispute against the counsell of God? Are we greater then Moses, wiser then the Prophets, or higher then our Sauior Christ? Or haue all these held their peace at Gods workes, that we should reason against them? Let vs then rule our selues, or rather let vs be ruled of the Lord, that wee may say as the Apostle said, & this may be a reason of all our beleefe: so the Lord thought good. A Luc. 10. 21.

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place much like vnto this, is in the 24. of Luke, whē the two Diſciples that went to Emaus merueiled exceedingly at all the thinges that had happened vnto Chriſt, ſo that their faith began to faile them: thus our Sauiour Chriſt reproueth them, & all the reaſoning that was within them: *O fooles & ſlowe of heart to beleue al that the prophets haue ſpoken: muſt not Chriſt needs ſuffer theſe things and ſo enter into glorie?* Luke 24.25. He referreth them firſt to the prophets, to know that this was the decree of god: but thē layeth a neceſſitie vpō the performāce of his word, that it muſt needs be ſo. And if that bee not only good, only iuſt, only wiſe in our ſight that are but men, let vs not boaſt, there is no cauſe in this world of our miſliking: but because we be fooles, & ſlowe of heart to beleeue. And thus farre the thing it ſelf ſpeaketh, how meete it is for vs to humble our ſelues vnder al the ordinaūces of god.

It followeth in the Apoſtle: *For whom are al things and by whom are all thinges*: this is a ſingular reaſon, why we ſhould be obedient, and aſke none account of all the doeinges of the Lorde. Is man afflicted? Why ſhould hee not be ſo? The Lorde hath done it, and for the Lord hee was made. Are the reprobate ordeined to deſtruction? Why ſhould they not? The Lord ſo ordeined it, & for the Lord they were made. Are the elect freely ſaued? Why ſhould they not? The Lord hath ſaued thē, & for the lord they were made. Yea, but the reaſō of theſe things I ſee not? Yea, but (ō man) who art thou that takeſt a contrarie parte to diſpute againſt God? Are not all thinges for him: and art thou onely enuious againſte his glorie? Thus (dearelie beloued) carrie the worde of God to leane on, & beleeue aſſuredly it ſhalbe fulfilled: and think

think that it is beſt, & you ſhal not be moued for euer. If you come in place, with thoſe ancient worne creatures, who with a colour of gray haire, which is the wiſeſt part in thē, ſo long deceiue our people, They or their diſciples, if they reaſon againſt you: Hath God forſaken his church a thouſand yeres, & were al our fathers deceiued before Luther was borne, ſuch antiquitie, vnitie, vniuerſalitie, was it all in error? Theſe words taken vp againe in our dayes, & countenanced with the gray heads of our phariſes, Watſō, Fecknam Cole, Heath, & other like, ō lord! how many men do they deceiue? For their own reaſon lifteth vp it ſelfe, & they ſay: How can this be ſo? So many wiſe, ſo many learned, ſo many noble, all deceiued? Had god forgotten to be merciful? Firſt, I wold aſke of theſe men but this one queſtion: and if they will not willinglie be deceiued, let them anſwere as they thinke. What one word of all theſe, both might not, & did not the Phariſeis ſay againſt our Sauiour Chriſt? and howe dare they now reaſon againſt the Goſpel of Chriſte? with the ſame argument, with which the Phariſeis reaſoned againſt Chriſt? but they will ſay, now chriſt hath made a promiſe to bee with his Church to the ende. And had hee not made this promiſe before? Is not Ieſus Chriſte both to daye and yeſterdaye, and the ſame worlde without ende? Looke in the 18. of Deut. and in the 59. of Eſaie: as abſolute, as full a promiſe then as nowe. But they were not ſo long in error: put caſe they were not: he who puniſhed the tranſgreſſion of the lawe giuen by Angels, with 400. yeares blindneſſe: may not hee puniſh the tranſgreſſion againſte his Goſpell, giuen by his onely Sonne, with 800. or a 1000. yeares blindneſſe: But

Deut. 18. 18. Eſai. 59. 20.

But for your ſakes (dearelye beloued) I doe more then I woulde, and with reaſon I confute them, which haue no reaſon: lette vs come to the text and aunſwere out of it. Was the worlde deceiued ſo many hundred yere? why ſhould it not? The Lorde
2. Theſ. 2, 3. ordeined that there ſhould come an apoſtaſie, and a generall fall from the faith of Chriſt: that the world might be ſeduced with the man of ſinne, whoſe age
2. Theſ. 2. 8. began in the Apoſtles times, and ſhal not vtterly die till the day of Chriſte. Thus the Lorde appointed, and ſo let it bee, for all thinges are for his glorie. And here let vs reſt in all the thinges that euer our hartes can think vpon, if we can ſee no reaſon of the worde of God, we can ſee humilitie to confeſſe before him: O the deapth of the riches, & of the wiſ-
Rom. 11. 33 dome, and of the knowledge of God, how vnſearhable are his iudgements, & how are his wayes without finding out: and becauſe we know, that of him, and by him, and in him are all things: let vs ſpeake it: to him be glorie for euer more. All counſels, all doctours, all examples, all decrees, all what you wil, they are not our ſcholemaiſters, but our fellowe-ſchollers, that wee may learne together out of the worde of God, whoſe decree ſhall ſtande for euer: and whoſe iudgements are perfect righteonſneſſe.

That which followeth in the latter ende of the verſe: *to conſecrate by afflictions:* or to make him perfect by afflictions: the meaninge is, that Chriſte in his death, accompliſhed a full redemption, and ſo was prepared to receiue an inheritance of glory, not attributing ſo this work to his death, as though all his life had bene impertinēt: for in all his life, Chriſt was made our redemption. S. Paule expreſſely ſaith:

By

By the obedience of one, a great many are preſented righteous: and againe he ſaith, *For this cauſe hee was made ſubiect vnto the lawe, that he might redeeme them, which were holden vnder the lawe:* And for this cauſe he pretermitted not one iot, or one title of it, that he might beſtowe vpon vs the fulneſſe of all righteouſnes: but the ſcripture attributeth commonly our redemption to his death, becauſe it was the chiefeſt and greateſt worke of all, the accompliſhment & perfection of al the reſt vpon the croſſe, he was loweſt caſt down, and vpon the croſſe he triumphed ouer Satan, & after the croſſe he obteyned power ouer death & hell: therfore in it, as the apoſtle ſaith, he was conſecrate to eternall glorie: and thus far at this time. Now let vs pray, &c.

Rom. 5. 19.
Gal. 4. 4.
Phil. 2. 6.
Coloſ. 2.

¶ The tenth Lecture, vpon the 11. 12. & 13. verſes.

11 For he that ſanctifieth, & they which ar ſactified, are al of one, wherfore he is not aſhamed to cal thē brethren.
12 Saying, I will declare thy name vnto my brethren: in the middes of the Church will I ſing praiſes to thee.
13 And againe, I wil put my truſt in him, & againe: Behold here am I & the childrē which God hath giuē me.

THe reaſons before vſed, to proue the humanitie of our Sauiour, were theſe. Firſt, he dyed for man: and therefore it was neceſſarie hee ſhould be man. Secondlie, it was the decree of God, to bring man into glorie, through many afflictions: but ſo Chriſte our heade was alſo conſecrate to enter into glorie, therefore hee was naturall man.

Nowe it foloweth: *For he that ſanctifieth, and they that are ſanctified are all of one.* This word *for* noteth a cauſe

a cauſe of that which was ſaide before: and he had ſaide this, hee that leadeth other into the glorie of God, by the ſame way he muſt enter alſo him ſelfe. He addeth now the cauſe and grounde of that ſaying: becauſe they muſt be of one nature, both hee that leadeth, & they that are led into this ſaluation. Nowe, becauſe the Apoſtle hath ſpoken ſo plainlie of the nature of our Sauiour Chriſt, that hee is perfect man, to teach vs, that yet not in our owne nature, but being regenerat by his grace, we are made children. Therefore the Apoſtle changeth his former ſpeache, and in ſteede of ſaying: he that leadeth into glorie, which is the worke ſpoken of, he ſaith: *He that ſanctifieth*, naminge the vertue incident, by which the work was done: & in ſteede of *they that are led*: which is the benefit imploied, he ſaith, *they that are ſanctified*: which is the qualitie, with which they ar indued, meaning yet one thing before and now: there in plaine wordes callinge it our entrie into ſaluation: heere by a figure, naminge it, our ſanctification, which is the meanes of our inheritance of it. And by this exhorting vs, that we would followe holineſſe, which is our likeneſſe with Chriſte. And thus much touching theſe wordes, how they hang with the former. Now to conſider them in themſelues, we haue the third argument, for the humanitie of our Sauior chriſt, which is this: He that ſhal ſanctifie his people, muſt become one with them: but Chriſt hath ſanctified vs, therefore he is of our nature. And the force of this argument ſtandeth vpon that ground wherof we haue ſpokē: that this is the decree of the iuſt God, that the nature of man could not be ſanctified, but in the perſon of man.

A proofe & declaration that it is ſo, is added by the Apoſtle in the reſidue of the verſe: *and for this cauſe he is not aſhamed to cal vs brethrē*: whervnto is ſtreight added the teſtimony of the 22. pſalme, out of which he proueth it: *I wil ſhew forth thy name vnto my brethren, in the mids of the congregation I wil praiſe thee*: a plain & euident teſtimony, where our Sauior chriſt calleth vs brethren: for the prophet Dauid, who in many of his afflictions bare the image of our Sauiour Chriſt, wrote that pſalme, though in his owne great calamities, yet eſpecially in the perſon of Chriſt, as it is certeine, becauſe the Euangeliſts and Apoſtles alleadge out of that Pſalme many places, applying them al to our Sauior Chriſt: beſides that, the whole Pſalme is a liuely deſcription of the paſſion of Chriſt, and the latter ende foretelleth the calling of the Gentiles, which were only to bee gathered to the ſetting vp of this glorious kingdome of Chriſt, ſo that that is aptly here applied vnto Chriſt which there the prophet Dauid ſpake in the perſon of Chriſt. And here let vs mark this, while the Apoſtle proueth our Sauior Chriſt to be man, he alledgeth the ſcripture ſo, as diſtinctly ſhew the offices of Chriſt, that he is our Prophet, our King, our Prieſt, that we might know we can not giue him theſe offices, and denie his manhoode: nor graunt him his manhood, and denie him theſe offices: ſo here, this texte, as in the name *Brother* it proueth he is of our nature: ſo theſe words, *I will declare thy name, and I will ſing of thee*: they ſhew that our Sauior Chriſt is our prophet, to reueale the wil of his father to vs. Now, where it is ſaid here: *He that ſanctifieth & they that are ſanctified are all of one*: we haue to conſider.

that

that euen in the manhoode of our Sauiour Christ, is vertue & grace, in which he doth sanctifie vs: for not onely as hee is God he sanctifieth vs, but also in his humane nature hee hath this vertue and power, to make vs holie, not taking such his nature from the virgin Marie, but making it such by pouring into it the fulnesse of his spirite. And this our Sauiour Christ himselfe witnesseth: for speaking of his sending into the worlde, howe he was sent of his Father to call his lost people vnto saluation, he saith in like sort, hee also sendeth his Apostles, and streight addeth: *For them I sanctifie my selfe.* The holinesse which the Apostles had in their calling, they had it from Iesus Christe, made man and walking in that vocation before them. Euen so it is with vs: all that is good in vs, and all the righteousnesse that can bee in vs, wee haue it neither out of the East nor West, but from the bodie of Iesus Christ: neither is there in the worlde any other sanctification: so that all we that be here this day, & all people else of the worlde, except we know perfect manhood, and our own nature to be reallie vnited vnto the person of the sonne of God, who hath sanctified himselfe for vs, there is no sanctification for vs vnder heauen. Euen as our hands & armes, & other members, are not nourished but only by the meate receiued of the head: so our spirituall meate of righteousnes & life, is not geuen vs, but from our head Iesus Christ. And as the veins are meanes, by which nourishment is conueyed to euerie part: so faith is the meanes by which wee receiue from Christ, all that is healthfull vnto vs. And as by ioyntes and sinewes, our members are really knit, and made a bodye vnto the head: so reallie, truely,

truelie, and in deed, by one ſpirite we bee knit vnto Chriſte, as perfectlie and ſubſtantiallie made one with him, as our members are one with our head.

If thou vnderſtande not this, or ſayeſt with Nicodemus, *Howe can this bee done?* I ſaye vnto thee againe, Pray that thou mayeſt bee taught of God, and that his ſpirite may reueale it vnto thee: for if the tongue of Paule were dumbe, not able to ſpeak what he ſawe in viſion: howe much leſſe is man able to ſpeake the trueth of greater myſteries? And if our heartes cannot comprehend al the wiſedome of God in the winde that bloweth, howe he rayſeth it vppe or maketh it fall agayne: howe can we vnderſtande this wiſedome of our vniting vnto Ieſus Chriſte? Onely this I can ſaye: God hath giuen vs fayth, in whiche wee maye beleeue it, and out of which ſuch ioye ſhineth in our mindes, as crucifieth the worlde vnto vs: howe farre our reaſon is from ſeeing it, it ſkilleth not, it is ſufficient if wee can beleeue it. We beleeue in the Lorde our God: yet we knowe not what is his countenaunce. Wee beleeue and apprehend by hope his glorie, yet neither eye can ſee it, nor eare can heare it. We beleue and ſee immortalitie, yet our heart can not comprehende the height, the breadth, the length, the deapth. Wee beleeue the reſurrection of the dead, yet we can not vnderſtand ſuch excellent wiſdome, howe life is renewed in the diſperſed and ſcattered bones and aſhes. We beleeue our Sauiour Chriſt is man, and we haue ſeene him and felt him: yet how he was man, borne of a Virgin, all the men in the worlde haue no wiſdome to declare: Euen ſo (dearly beloued) we beleeue that our Sauiour Chriſte and

we be one, he of vs and we of him, he the head, wee the bodie, really, ſubſtantially, truely ioyned togither, not by ioynts and ſinnewes, for that vniting I knowe well inough: bnt by his ſpirit, of which wee haue all receiued, and this vnitie I can not conceiue nor vtter, till I knowe god euen as he is, and his holie ſpirit which hath wrought this bleſſinge. Thus we learne what here the Apoſtle teacheth vs, & thus we vnderſtand what is here ſaid: *He that ſanctifieth, and they that are ſanctified are all of one.*

And where it is ſaide here, *He that doeth ſanctifie*, ſhewing the preſent time & the worke ſtill a doing: it teacheth vs, that our ſanctification hath a daylie increaſe, and when it is fully accompliſhed, then God calleth, and our dayes are at an end. And let vs note this well, for it behoueth vs much: If wee bee Chriſtians, wee are ſtill ſanctified by the ſpirite of Chriſt, for ſo it was in him. Hee grewe ſtill in grace before God & men: If thou be graffed into his bodie, thou haſt his ſpirit, and it wil haue his worke in thee. Thou ſhalt not bee wearie of well doing, nor ceaſſe to reioyce in God thy Sauior: but ſtil increaſe in ſpirituall grace, till thou come to the age of the fulneſſe of Chriſt. There can bee no affection in thee, accordinge to the fleſhe, but if it be greate, it will appeare in his worke: much more this which is of the ſpirit of God. If thou be ſorrowfull, it will make thy face ſadde. If ioy bee within, it maketh thy countenaunce merrie. If thou haue a flattering hearte, all the members of the body will ſtreight ſerue ſo vile a thing. If hatred be within thee, thy bodie will ſhewe it foorth in all manner of curſed doing: and there is nothinge that can poſſeſſe the minde

minde, but it leadeth the members in obedience of it. Howe much more if the ſpirite of God hath repleni hed thy minde, will all the body ſhewe foorth godlie deſires. This the Apoſtle noteth, when hee ſayeth: *Hee that ſanctifieth.*

It followeth: *For this cauſe hee is not aſhamed to call vs brethren.* Vppon good cauſe the Apoſtle ſayeth: *Hee is not aſhamed:* for if hee humbled not him ſelfe in great loue of vs, howe iuſtlie might he accompt it ſhame to be as we are? Hee that made Heauen and Earth, hee that is the immortall and glorious GOD, one with his father, before whom all Angels doe obey, and all Princes are earth and aſhes: ought wee not to ſaye, ſeeing it pleaſeth him to acknowledge vs that are but poore creatures, that he is not aſhamed of vs? It was greate prayſe in Moſes, being ſo highlie eſteemed of Pharaoh, that yet hee would vouchſafe to viſite his poore brethren. It was ſingular loue in Ioſeph, when he was nexte vnto the King in honour and dignitie, yet not to be aſhamed of his fathers houſe, who were heardmen and ſheepeheardes. But all is nothing in compariſon of this, that Ieſus Chriſte is not aſhamed of vs: for what? the glorie of the vaine world made not a mortall man aſhamed of his duetie, to acknowledge his poore father & brethren, in whoſe perſons he might ſuffer a little reproche: but howe much greater was this doeing whereof we ſpeake? The ſhining brightneſſe of the glorie of God, made not the onely begotten Sonne aſhamed, of his free grace, to acknowledge vs that were his enimies, in whoſe perſons hee ſhould ſuffer a moſt ſhamefull and ſlaunderous death.

This is the caſe betweene Chriſt and vs, and this the Apoſtle meaneth, when hee ſayeth: *Hee is not aſhamed to call vs brethren.* And if his highneſſe abaſed it ſelfe to our lowe eſtate, and was not aſhamed: let vs (dearelie beloued) learne to bee wiſe, and knowe what the Lorde requireth of vs, for all the good which he hath done vnto vs. He ſayeth in the Goſpell, *He that is aſhamed of me and my worde before men, I will be aſhamed of him before my Father whiche is in heauen.* And is not (trowe you) this a iuſt condemnation: if we wretched men will bee aſhamed of him, who being the God of glorie, was not aſhamed of vs? Howe much is hee greater then wee? Gen. 18. Abraham, when he approched neare vnto him, hee felt him ſelfe how he was but duſt. When Iob came Iob. 39. neere to ſee the tokens of him, hee abhorred himſelfe, and confeſſed howe vncleane hee was. When Pſal. 84. Dauid ſawe the glorie of his dwelling, he ſayde, He had leuer abide but one day as a doore-keeper in the houſe of him, then tenne thouſande dayes to beare rule in kinges palaces. When Paule ſawe the Phil. 2. glorie prepared for vs in his reſurrection, he ſaide he accompted all the world to be but doung, to the ende he might winne him. If then ſuch a Chriſt be not aſhamed to call vs brethren: a marueylous and vnſpeakable fooliſhnes is bounde vp in our hearts, if we be aſhamed to call him brother againe. Hee were a fooliſhe poore man, that were aſhamed of the kinred which the King did chalenge of him: he is more fooliſhe, though hee were a King himſelfe, that is aſhamed of the Sonne of God, when he offereth him ſelfe vnto him. Yea, and be he neuer ſo proude a man, that nowe deſpiſeth him, hee

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ſhall confeſſe his follie then, when all that ſhall ſee him ſhall ſay: *Bleſſed is hee that commeth in the name of the Lorde.* Pride, or flatterie, or couetouſneſſe, or vanitie, or feare, or what you will, maye make vs nowe aſhamed to confeſſe him, or to diſſemble that euer we knewe him: but when all this corruption is taken from vs, and the graue and death ſhall take their owne, that wee ſhall liue againe in immortalitie, and knowe the length of his dayes in our own bodies: our former fooliſhneſſe will make vs ſo affearde, that wee will praye vnto the hilles to hide vs, and to the mountains, that they would couer vs: but vowes & wiſhes ſhalbe but fooliſhe thoughtes. Let vs therefore deſpiſe the ſhame whiche Chriſte hath deſpiſed before vs. If it bee imputed vnto vs for follie, that wee feare the Lorde: let vs beare his reproche. If our companie haue no liking, except we bringe our ſinnes with vs, to bee content to heare the blaſphemінge of Gods name, Religion euill ſpoken of, Godlineſſe mocked at, wordes to ſowe diſcorde amonge brethren, ill reports of men abſente, boaſtinge and bragginge of vaine perſons, wanton and vnchaſte ſpeaches, or other vayne and vnprofitable babblings, ſuch as is moſte vſuall among men: if without this our companie bee not pleaſaunt, ſeeing in this our Ieſus is diſhonoured, let vs rather denie them, then bee aſhamed of him: and goe rather out of Babylon, the mother of whoredomes, then out of Ieruſalem the Citie of God.

It followeth: *I will declare thy name vnto my brethren:* we are called the brethren of Chriſte, not in ſocietie of fleſhe and bloud: for that the wicked

haue with him as wel as we, who are yét no brethrẽ but ſtrangers euen frõ the wombe: but as they are natural brethrẽ which are born of the ſame parents ſo we are brethrẽ with chriſt that are borne of god, through the ſame ſpirit by which we crie Abba, Father, the fruit wherof is in glorifying his name, euẽ as our Sa. Chriſt ſaith: *He that doth the wil of my Father which is in heauẽ, he is my brother.* And wher it is further ſaid: *In the midſ of the cõgregation ỽ will praiſe thee:* Firſt, here we muſt needs cõfeſſe what duetie is among men, euen that they edifie one another: for as many as are of Chriſt, are called in this couenant: *I wil declare thy name vnto my brethren, in the midds of the congregation I wil praiſe thee.* He that conſidereth the dayes of his life, & findeth his yeres many, & in al them cannot remember that he hath bin carefull for his brethren, to tel them the feare of his lord, or how in companies & meetings he hath ſpokẽ of his praiſe, he can not know that he hath any portion or felowſhip in this kinred. The graces of god are not ſuch that they cã be locked vp in our harts, or kept ſecret, but they will bourne within like fire, & make vs ſpeak with our tongues that we may make many brethren partakers of our ioy. The prophet ſaith: *ỽ haue beleued therfore I haue ſpoken.* S. Paule teacheth that it is ſo with vs, if we beleue we will alſo ſpeake. And tel me I beſeech you, what mã excelleth in any thing, & hath not a delight to ſpeak of his cũning? doth not the ſhipmã talk of the winds? the plowman of his oxen? wil not the ſouldier be reckoning vp his wounds? & the ſhepheard telling of his ſheepe? if he be good in hounds, hawks, horſes, ſhooting, or any ſuch exerciſe, is not his name ſpoken of according to his

Matt. 12. 48.

Pſa 116. Pſal. 19. 2. cor. 4. 13.

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ſkill? nay let it be in things worſe then theſe, cards, dice, tables, dauncing, is not euer the mans talke according to the delight of his mind? & ſhal we think the knowledge of god hath leſſe affectiō of our hart or leſſe obedience of our toung, then the moſt vain & vnprofitable deſires of worldly minded mē? or my bow & mine arrowes haue they my toung tied vnto thē, to delight in their talke, & ſhal not the miſterie of Chriſt & God, wherin I aprehend the forgiuenes of my ſins & eternal life, hath my tonge no portion of ſuch comfort: or if it be in my heart, wil it not fil my mouth with praiſe? if I haue heard of it, wil I not alſo declare it? I remēber the prophet Ieremie, once made with himſelf a ſolemne decree, that he would no more ſpeak in the name of the lord: but the word of God ſaith, he was in my heart as a burninge fire ſhut vp in my bones, & I was werie with forbearing & I could not ſtay. So, whē the apoſtles were threatned excedingly, not to ſpeak a word of the goſpel of chriſt, they anſwered directly, they could not choſe: for the things which they had ſeene & heard, were ſuch, as they wer cōſtreined to ſpeak of thē to other. So it is with vs, if we be the brethrē of chriſt, the couenant of our kinred, is: *I wil declare thy name vnto my brethrē, in the mids of the congregation I will prayſe thee:* let them know this, all, to whō it is ſpoken, & let thē diſcerne betwene hypocrites & true chriſtians. Some think it a praiſe to be cloſe men, ſecret to thē ſelues, that by their words you ſhall neuer know them, of what religion they bee: thoſe men, where they think they hide themſelues moſt, there they lay wideſt open their ſhame: & while they think to kepe it ſecret of what religiō they are, this their diſſimula-

Eſa. 48. 6.

Ier. 20. 9.

Act. 4. 20.

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tion proclaimeth it louder then the blaſt of a trumpet, that they bee of no religion at all: at all, I ſaye, touching any religion of God: for if it were of him, it would ſhewe foorth his praiſe, and what their hearte beleeued, their mouth would confeſſe it. But theſe Laodiceans, that bee neyther whote nor colde, nor what God they loue you can not tell, the Lorde hath appointed a day when he wil ſpue them out of his mouth. Let vs learne a better profeſſion: *I will declare thy name vnto my brethren:* and lette vs holde it with ioye and gladneſſe, that in the middes of the congregation we will ſinge prayſes to him.

And note howe expreſſie it is ſayde: *in the middes of the Congregation:* as ſhewing that no feare of man ſhould keepe him backe from it: fot before one, we will peraduenture ſpeake: or, before two or three, we will be bolde to rebuke ſwearers, or other vngodly doinges: but if it bee before many, in ſolemne aſſemblies, and one impudent man, alowde blaſpheme the name of God: where is hee that in the middes of the Congregation will prayſe the Lorde? O howe ſquaimiſh we be here, and full of good manner: not to ſpeake openly for feare of offence. But O poore wretched men that we be: who taught vs this modeſtie, to be aſhamed of Chriſte before manie? what is this elſe, but to keepe the honour of God for holes, and corners, and ſolitarie places, and offer vppe ſacrifice to the diuell, in our dyninge chambers, and in the market places? We are not aſhamed, at open feaſtes, to fill our tables worſe then with ſpuing, that is, with open blaſphemie of the name of God, and with many vncleane wordes: but we are aſhamed of the ſweete incenſe,

that

that makes all the houſe full of pleaſure, that is, brotherly to reproue the lewde ſinner, that he may learne to feare before the Lorde. A marueylous affection of mans corrupt minde, and I can not tell howe to tearme it : for it is tenne thouſande times worſe then any madneſſe. We are aſhamed, to exhorte men to doe well: we are not aſhamed, to prouoke them to ſinne. Wee are aſhamed to miniſter talke of faith and religion, we are not aſhamed of rotten and vncleane workes of wantonnes : wee are aſhamed to ſpeake to the prayſe of God, we are not aſhamed to blaſpheme his name : wee are aſhamed of Chriſt, we are not aſhamed of the diuel. But ſuch ſinnes the Lorde confounde them. It is no reaſon in many wordes to confute them, for where ſoeuer they haue any louers, I am ſure without any mans wordes, their owne heartes wil confute them when they goe to bed. Our Sauiour Chriſt is our ſcholemaiſter, and hath taught vs thus. In the middes of the Congregation I will prayſe thee. The prophete Dauid was a good ſcholler in this doctrine, when hee opened his mouth vnto God and vowed : *I will ſpeake of thy name before Kinges, and will not bee aſhamed.* Praye (dearely beloued) that wee may be partakers of the ſame grace. What can they ſay of vs? the worlt reporte they can giue vs, is, that wee bee godly men, if they accompt this a reproch, let vs be content to beare it, for when their iudgement is done, we ſhall reape the fruit of a better ſentence. Pſal.145.21. Pſal.119.46.

It followeth nowe in the 13. verſe, *And agayne, I will put my truſt in him :* This Pſalme the Prophet made when hee was deliuered from the layinges of wayte of Saule, and from all his enimies : wherein,

as

as he was a figure of Christ, so it is moste properlie and trulie verified in Christe, that he saide of himselfe. Besides this, many sentences in the Psalme are plaine, agreeing onely to Christ. S. Paule in the 15. to the Romanes, alleadgeth this as spoken of the mercie of God, in calling the Gentiles, by our Saniour Christe, *I will confesse thee among the Gentiles, and sing praises vnto thy name:* and in the 43. verse of the same psalme the prophet sayth: *Thou hast made me the head of the heathen, a people whom I haue not knowen shall serue me:* by which it appeareth howe this psalme is aptlie applied to Christe: for these words were neuer accomplished in the prophet Dauid. So it is alledged truelie, as spoken by our sauior Christ: *I will put my trust in him.* Nowe because the Apostle alleadgeth this, to proue our Sauior Christ to be man like vnto vs, marke howe the argument followeth. Christe sayeth, I will put my trust in God: but it were a verie improper speach, and such as the scripture neuer vseth, to say, God will trust in God: therefore there must be a nature in our Sauiour Christ inferiour to his Godhead, in which he speaketh thus: I will trust in him, and that was his perfect humanitie like vnto ours, in which we sawe him subiect to perill, & how, according to his trust, God his father deliuered him: and heere the Apostle alleadgeth suche scripture for proofe of the manhood of Christ, as also proueth that he is our king: for where he saith, *I will trust in him,* it noteth, that Christ was not weake in faith, but assuredly trusted in the power of god his father, that he should ouercome the diuell: and where it is saide: *beholde mee and my children:* he noteth the sure safetie of his chil-

children, that he will keepe them all from death & hell, & not one of them ſhall periſh: and that the Apoſtle had this meaninge, to proue alſo his kingdome, by theſe places, his owne wordes after, plainlie ſhewe: for of theſe places hee concludeth, that Chriſt in this manhode, by death ouercame the deuill, and ſet his children free from the bondage of the feare of death: beſide this, the Apoſtle (wee are ſure) made beſt choice of the ſcriptures to proue his purpoſe: and therfore with great wiſedome writing vnto the Iewes, who knewe the lawe, hee tooke ſuch places, not as in moſt cleare wordes proue the humanitie of Chriſt, but ſuch as proued it neceſſarilie, and proue plainlie with all, that which they muſt needes learne, that Chriſt is our Prophet, our Kinge, and Prieſt. And lett vs here learne, for our inſtruction, when we haue had experience of Gods benefites, as the Prophet had, let vs vowe as he did: we will put our ttuſt in him. When Dauid remembred, howe God had deliuered him from a Lion and a Beare, hee was not afrayde of the vncircumciſed Philiſtine. 1. Sam. 17. When Saint Paule had reckoned ſo many calamities, out of which God had deliuered him, he boaſted of a holy hope, and ſayde: hee was ſure that euer God would deliuer him. Our Sauiour Chriſte, when hee would teache his Diſciples that they ought not to be careful for meat & drink, he bad them remember, when of fiue loaues & two fiſhes, he multiplied ſo much that he fed 5000. mē: yet remayned xii. baſkets full. Mat. 16. Likewiſe, how with vii. loaues and a fewe fiſhes, he fed at an other time 4000. and ſeuen baſkets full remayned. By this experience, he would haue them bolde, that God would

would feede them in all places: euen ſo it ought to bee with vs. Haſt thou experience of any benefite of God, which thou haſt receyued in all thy life? In this is the greateſt thankes thou canſt render vnto him againe: to truſte aſſuredlie that hee will bee good vnto thee ſtill. Hath GOD giuen thee ioye at anie time in his Goſpell, that thy ſoule hath had comforte in the hope of eternall life? bee gladde of that in all tentations, and knowe that God is wel pleaſed in thy fayth and this ſhall bee the fruite of the former benefite, if thou perſuade thy ſelfe that GOD wilbe mercifull vnto thee, and giue thee the life that is euerlaſtinge. Thus we ſhalbe like our Sauiour Chriſte, and Gods benefites ſhalbe thankfullie receiued of vs: he hath beene good vnto vs, and we will truſt in him for euer.

An other teſtimonie yet followeth, to proue the humanitie of our Sauiour Chriſte, and it is this: *beholde me and the children which thou haſt giuen mee.* This is written in the eight of Eſaye: in which Chapter the Prophete foretelleth the captiuitie of the Iſraelites, by the kinge of Aſhur: howe it is determined of God, that the people, for all their rebellions, ſhould ſurelie periſhe: but yet ſo, that God for his Churches ſake, would bridle their rage, and ſaue ſome who might praiſe his name.

Theſe threatninges and promiſes both, while the people did contemptuouſely reiect: the Lorde biddeth the Prophet ceaſſe, and binde vp theſe promiſes for another people, that ſhould beleeue: and then the Prophet aunſwering agayne to God, in acknowledging all his trueth and goodneſſe, ſaieth thus: *Beholde, I & the children, that God hath geuen me.*

This

This is the ſenſe of the Scripture, according to that time. But in all deliuerances of the people of God, then the benefite came vpon them onely in reſpect of Chriſt, and it was euer a figure of the great deliuerance through him, which at laſt ſhould be openlie giuen from death, and from the deuill: For this cauſe in all extreeme perils of that people, when they would conceyue any hope, they would make mention of their Meſſias, and of the promiſes of God in him, which ſhould neuer be fruſtrate: euen ſo in this place, when the Prophete would ſpeake certeinlie of ſaluation, in the middes of daunger, he ſaide of all thoſe troubles, they ſhall happen in thy lande, O Emanuell: at the mencion of whoſe name, hee hath ſo ſure hope, that hee defieth the worlde, and ſayth: gather togither on heapes, O ye people, and ye ſhalbe broken in pieces, gyrde your ſelues and you ſhalbe broken in pieces: take counſell, and it ſhalbe brought to nought: pronounce a decree, and it ſhall not ſtande, for God is with vs: and ſo continuing his propheſie all according to the ſimilitude of the happie dayes of Chriſt, hee ſayeth preſentlie in his own perſon, and figuratiuely in the perſon of Chriſte: Though both the houſes of Iſraell ſtumble, and the inhabitants of Ieruſalem fall downe, yet behold, I and the children that god hath giuen me, will endure the reproches of men, & will beleeue thy promiſes: which wordes in Chriſt haue this meaning: that howe ſo euer the wicked of the worlde doe fall, and are ſnared and taken, yet Chriſt will keepe his, and not one of them ſhall periſhe. Nowe, here we muſt learne, as the Apoſtle teacheth, was the Prophet Eſaie a man like vnto his children, that

Eſaie.8.8.

that is, like vnto thoſe which obeyed his worde? Then was our Sauiour Chriſt perfect man, like vnto vs, whom he hath deliuered from ſinne & death: and if he haue ſaued vs, he hath ſaued thoſe whom God hath giuen him, fleſhe of his fleſhe, and bone of his bone: For this is his interceſſion vnto his Father: *Beholde mee and my children.*

One other thing wee muſt learne in this. There was an apoſtaſie of all men, ſo that they which beleeued, were made as ſignes and wonders: yet how ſo euer the worlde was, the Prophete ſayeth: *Beholde me and my children:* Such ſhalbe the dayes of Chriſte, many ſhall fall awaye, religion and faith ſhalbe perſecuted, iniquitie ſhall abounde: What then? Our Sauiour Chriſte ſayeth: Lo, I and my children, if the whole worlde fall away, we would not regarde their multitude to followe them to doe euill, but wee woulde alone ſtande with the Lorde our GOD. Such a faith and conſtancie was in Ioſua when hee ſaide vnto all the people of Iſrael, If it
Ioſ.24.15. ſeeme euill to you to ſerue the Lorde, or if you will ſerue the Gods which your fathers ſerued beyonde the riuer: or the Gods of the Amorites, in whoſe lande you dwell: yet I and my houſe will ſerue the Lorde. Such a faith was in Elias when he conſtantlie followed God, although hee thought there was
1Reg.19.10 not one man beſide in Iſrael, which had not worſhipped Baal. Such a faith was in Peter, when hee ſawe all decline, euen the diſciples and kinſfolke of
Ioh.6.68. our Sauiour Chriſt to fall from him, & vtterly forſake him: yet Peter vowed it vnto Chriſt, that hee and the Apoſtles would not forſake him, ſhewing a good cauſe of all their conſtancie: *Thou haſt the words*

words of eternall life, & whether ſhould we go? Suche a faith was in Paule, who cared neither for man nor Angels in this reſpect, but gronuded his faith vpon Ieſu Chriſt. And if an Angel would teach otherwiſe, let him (ſaith S. Paule) be accurſed. Thus (dearelie beloued) our faith muſt be ſealed in our own harts, hauing the witneſſe of the worde of God, on which we muſt ſo ſurely reſt, that though we ſaw the whole world to fal away: yet we would ſtand alone, and in the mids of ſkorners & preſumptuous ſinners, we would ſpeak as the Prophet ſpeaketh of our Sauior Chriſte: *Beholde I and my children whiche God hath giuen mee.* If other will needes by vnbeleeuinge, ſeale vppe the promiſes that they may neuer ſee them, and binde vp the teſtimonies that they may neuer heare them, lette them fall and bee ſnared, and bee taken: yet I and my children will ſerue the Lorde. This boldneſſe is the witneſſe of a true faith: and this triall ſhalbe made of men, while the Goſpell is preached: For thus Chriſt commeth vnto his Father, when all the worlde forſaketh him: *Beholde me and my children.* Here I would faine knowe of anie learned man, nay, of any wiſe man, or rather of anie reaſonable man, whoſe hearte is prepared to heare the worde of God, and to obey it: let him tell me, why doe they crie, The Church, the Church? Or why doe they thinke the church is alwayes in a viſible gouernement? Or why doe they carrie vs away to Rome, and tell vs the Pope can not erre, his faith is catholique: beleeue as hee beleeueth, and thou ſhalt bee ſafe? Howe can this prerogatiue of place and perſon, ſtande with this tryall where vnto Chriſte calleth ſo manie: Gal. 1.

Beholde

Beholde mee and my children? that is, to holde the aſſuraunce of their faith in their owne hearte, when all the worlde ſhall bee againſt it. The Prophet woulde then haue ſaide if ſuche priuiledged places had beene: Behold Ieruſalem I and my children will dwell in it: And our Sauiour Chriſte woulde haue ſaid: Beholde Rome, the Cittie whiche thou haſt choſen, I and my children will abide in it: but neyther Ieruſalem, nor yet Rome, haue anie exception: the Prophete Eſaie and our Sauiour Chriſt regardeth neyther of them: but if Rome, or if Ieruſalem, or if the Pope, or if the highe Prieſte teache an other fayth then out of the word of god, Beholde, I and my children, wee will beleeue the Lorde, and beare recorde againſt Popes and Prelates: they be all lyars. All places and all people are brought in order: if they teache thinges that the word of God knoweth not, let them beleeue it them ſelues: Behold, I and my children beleeue an other. And is it not (trowe you) ſtraũge, or haue not thoſe men loſt their vnderſtanding, who yet runne after the cry of the Church, the Church, and beleeue a man they know not, a place they neuer ſawe, a people they neuer heard, and a religion they know not what? But with ſuch frowarde perſons the Lorde hath dealt frowardly, and when they ranne headlong they knewe not whether, and inquired after a fayth they knewe not what, God in his iuſtice did bring them to Rome, the ſincke in the worlde of al ſinne and iniquitie, and gaue them their ſcholemaſter to be the Pope, a man made of all abhominations and whoredomes. This is true (dearely beloued) & the Angels are witneſſes with vs, this is true:

but

but to this day, God hath not giuen ſome a hearte to beleeue, wee owe them a duetie, and let vs perfourme it vnto them. Let vs praye that God maye open their mindes, and lette vs ſpeake vnto them the worde of GOD, that they maye learne wiſedome, that at the laſt in their happie conuerſion, wee may glorifie God, who hath, and will deliuer his out of all tentations.

Wee muſt farther marke in theſe wordes, that the Prophet ſayeth: *Beholde the children which thou haſt giuen mee.* In that it is ſaid, God hath giuen vs to his Sonne Chriſt, it teacheth vs to acknowledge his free gift and grace. And let none of vs thinke, there was any wiſedome in our ſelues, why wee would chooſe him: nor anie conſtancie in vs, by which wee could cleaue vnto him: but God in his grace drewe vs, that we might come vnto him, and with his power he ſtrengthned vs, that wee ſhould abide with him. This is it that our Sauiour Chriſte ſaide vnto the Iewes: All that my Father giueth me, commeth vnto me: and ſhewing in an other place, that his children can not periſhe, hee ſheweth this reaſon: Becauſe my father who hath giuen them to me, is greater then all: and in the long prayer which he maketh for all that do beleeue, in the 17. of Iohn, he repeateth this often times, that God his father had giuen them vnto him: that we by ſo manie inſtructions, might be taught humilitie, that in vs, that is in our fleſh, ther dwelleth no goodnes: but that he choſe vs, he did it of his free grace & mercy, which he would ſhewe vnto vs. And as wee knowe, that thus god hath once freely giuē vs to his ſonne Chriſt to inherit with him eternal life, ſo we know

Iohn. 5.

1. Pet. 5. 10.

Iohn. 6. 37.

Iohn 7.

our election ſtandeth ſure, becauſe it is according to his purpoſe, who hath loued vs, and is not changed for euer. But the time is paſt. Now let vs pray, &c.

¶ *The eleuenth Lecture, vpon the 14.15.16.17.& 18. verſes.*

14 For as much then, as the children are partakers of fleſh and blood: he alſo him ſelfe likewiſe, tooke parte with them, that he might deſtroy, through death, him that had the power of death, that is, the diuel.

15 And that he might deliuer all them, which for feare of death were all their life time ſubiect to bondage.

16 For hee in no ſorte tooke on him the Angels nature, but he tooke on him the ſeede of Abraham.

17 Wherefore in all things, it behoueth him to be made like vnto his brethren, that he might be mercifull, & a faithfull high Prieſt in things concerning God, that he might make reconciliatiõ for the ſinnes of the people.

18 For in that he ſuffered, and was tempted, he is able to ſuccour them that are tempted.

NOwe, after that the Apoſtle hath proued that our Sauiour Chriſt was perfect man, & dyed for our ſinnes: he maketh in the 14.& 15. verſes his concluſion, in plaine wordes, ſhewing howe he was man, and wherefore he dyed. Touching his humanitie, according to the wordes laſt aledged out of the Prophet: *Beholde me & my children:* ſo he concludeth of it: *If then other children be partakers of fleſh & bloud: euen he alſo in like ſort is partaker of the ſame.* This is therefore our faith, & thus we beleeue: as we are, ſo is our Sauiour Chriſt, his nature like to ours, a reſonable ſoule & humane fleſh in him as wel as in vs:

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he differeth in nothing except ſinne, but all is alike in him, and vs. Euen as other children, ſo hee hath taken his part of fleſhe and bloud: a cleare and manifeſt place for the humanitie of Chriſt, and ſuch a one, as hath confounded all the aduerſaries of it. So it pleaſed the liuing God, he that in his meruaylous prouidence hath mercie ouer all his workes, euen he who ſometime in theſe earthly thinges to ſhewe his power, maketh the flowers to ſpring, and frutes to growe, where they were neither ſowen nor planted: he (I ſay) in his great mercie and good will to man, did bringe it to paſſe, that our Sauiour Chriſt ſhould bee made man, and by the worke of the holy Ghoſt ſhould be conceyued and fourmed in the wombe of the virgine Marie: euen as all other children, as the Apoſtle here ſayeth afterward: *Like vs in all things, onely except ſinne.* Cap. 4. 15

Heere (dearely beloued) we muſt not only reiect the foule and rotten thoughtes of ſuch heretiques, as haue denied the humanitie of our Sauior Chriſt, but many other vaine fancies of men, who graunt in deede a naturall body to our Sauiour Chriſt, but they giue it ſuch qualities, as no bodie in the world hath euer had. Some ſay, it may bee euery where: whom God will teache better in his good time. Others ſay, it may be made with fiue wordes, ſpoké with one breath: *Hoc eſt enim corpus meum: For this is my bodie*: a fooliſhe people, and of no vnderſtanding: and yet they are more vaine then this, they thinke it may be made of a piece of breade, without fourme or figure, and into bread they thinke it may returne againe, if the wicked doe eate it, or, if it beginne to digeſt in the good mans ſtomache.

Is this to make him like vnto vs, ſinne onely excepted? Nay (dearely beloued) it is to bee drunken, or elſe to bee madde in dallyinge with the bodie of Chriſt, wee can not tell howe. But they alleadge Scripture for this, and ſay: Chriſt hath ſhewed ſuch miracles in his naturall bodie: as he walked on the Sea: hee came in, when the doores were ſhutte: hee became inuiſible to the men that would haue throwen him downe the hill. Therefore notwithſtanding his likeneſſe with vs, yet he may be in euerie Church in the pixe ouer the Altar. In deede, if we ſawe him in the pixe, as we ſawe him walke vpon the Sea, there were ſome reaſon in their fooliſhe & vaine talke: but of things done bodily by Chriſt, in viſible and plaine fourme, to imagine another thinge quite contrarie to our eyes and eares, what force is in ſuch an argument, or what reaſon is in ſuch wordes? Beſides this, in all theſe thinges, Chriſt did nothing, but he hath made man doe the like, that euen in this alſo, he might ſhewe his likeneſſe with vs: Chriſt walked vppon the Sea, ſo did Peter: he was conueyed away ſouddenlie out of his place, ſo was Elias: hee entred when the dores were ſhut, ſo did all the Apoſtles (if maiſter Harding ſay true) and came into the Chappell, to helpe Baſill to maſſe. If all this may proue Tranſubſtantiation, then Peter and Elias, and all the Apoſtles might be tranſubſtantiate with him: But the follie of this, confuteth it ſelfe, and let vs leaue it.

Now it followeth in the Apoſtle, wherefore this man Ieſus Chriſt dyed, & he ſaith: *That by death he might aboliſh him who had the power of death, that is, the deuil. And that he might deliuer all them, which for feare*

feare of death, were all their life long ſubiect to bondage. Two ſpeciall vertues of the death of Chriſt are here ſet out: one that he might vanquiſh the diuell: an other, that he might ſet his people at liberty: which both thinges, howe they were wrought in Chriſte, in the wordes them ſelues, wee ſhall more plainlie ſee. Of the vanquiſhing of the diuel, he ſayth thus: *That by death he might aboliſh him who had the power of death.* The diuell hath the power of death, that is, he is the authour of it: by his malicious nature he brought it into the worlde: for God made it not, nor hath anie delite in it, neyther is it good in his eyes, nor was euer mencioned amonge the workes of his handes, but from the deuill and of the deuill, and in the deuill, it beganne, and is, & bydeth: and therefore in the Apocalyps his name is giuen him, Abaddon, that is, the deſtroyer: and as death is of him, ſo for this cauſe alſo hee is ſayde to haue the power of it, becauſe through his manifolde tentations, hee maketh men ſinne, by which death reigneth: for ſo S. Paule ſaith of Adam, being ſeduced by the deuill: *by one man ſinne entred into the worlde, & death by ſinne, and ſo death went ouer all men, becauſe all haue ſinned:* this is it then that is ſaid, Chriſt vanquiſhed him that had the power of death, that is, he aboliſhed ſinne, and the condemnation of ſinne, which was the kingdome of the deuill, and thereby triumphed ouer him. So Saint Iohn ſaith: for this cauſe the ſonne of god appeared, that he might loſe the works of the deuill, that is, ſinne & death, which are both of the deuill: for ſinne God condemneth, & of death he hath ſayd: *I wilbe thy deſtruction:* proteſting he is author of neither of both. And how hath

Rom. 5. 12.

1. Iohn. 3. 8.

our Sauior Christ done this? euen by death: a meruailous wisedome, and an vnspeakeable mysterie, such as could neuer haue bin founde or done, but by God alone: for what else is death, but the power of the deuill, and the verie miserie of the worlde, to make this the vanquishinge of the deuill, and the meanes to bring all happines vnto man, what was it else but his excellent vertue, who as Saint Paule sayeth, calleth things that are not, as though they were: and can raise vp light out of darknes: and sure if all men should haue laide their heades togither, to wishe a plague to haue fallen vpon the deuill, they could not all haue deuised such another, that his glorie should bee his shame: his power should be his ouerthrowe: his kingdome, his vndoing? What could the Prophete Dauid, in all his zeale of God, wishe more against reprobate men, trayterous to Christ, and to his Gospel, then thus to wishe: Let their deintie tables be snares to take thē, and let their prosperitie bee their ruine? Euen thus Christ hath vanquished the deuil: and yet it is true, that he goeth about like a roaringe Lion, seekinge whom hee may deuoure: and it is true that Iohn sayeth, that he hath great wrath, and maketh cruell warre against the church of Christ: but it is as true, his strength is all weakened, and his power is broken, that it can not hurte vs: for Christ hath nowe ouercome him. And as Saint Iohn sayeth: the time is come, in which the prince of the worlde is cast out, and Christ hath spoyled all principalities and powers, & triumphed ouer them, vpon his crosse. But howe is it then, thou wilt say, that his assaultes are so fearfully described, that hee is saide, to bee

1.Pet.5.8.

Apo.12.17.

Iohn.12.31

Col.2.15.

prince

prince of this worlde, ruler of this darkeneſſe, full of power and authoritie, ouer fleſhe and bloud? Becauſe, we ſhould knowe, no fleſhe is able to withſtande him: neither was it according to the power of mortall man, that he was vanquiſhed, but onely Ieſus Chriſt of the tribe of Iudah, was the Lion to cruſhe him in peeces. Wilt thou know then, where, and to whom, the deuill is aboliſhed? Before Chriſt our heade, and to all the faithful, that are members of his bodie. Wilt thou knowe, where, & to whom the deuill is in full power, and ouercometh? Before the naturall man, and to all thoſe whiche in their owne ſtrength, ſeeke to reſiſt him: and therefore Saint Paule, when hee had deſcribed him in all his greatnes he biddeth ſtreight, caſt away the ſtrength of fleſhe and bloud, and put on all the armour of God: for onely by it, we ſhould ſtande vp right in the day of euill. So the diuell is aboliſhed to all thoſe that haue the ſhielde of faith, to quenche his fierie dartes, that is, to all thoſe which beleeue only in Chriſt to be partakers of his victorie. The diuel is in full force to thoſe that are Iuſticiaries, truſting in their owne workes, or in the libertie of their own will. In that the diuill is ſaide, to haue the power of death, as in other places, where he is called the God of the worlde: the Prince of this darkneſſe: the Authour of ſinne, we muſt note this: If wee reſt in ſinne, liue in errour and ignoraunce, followe the luſtes of the worlde, or walke in all the wayes of death, then let me feare: for heere is the kingdome of Sathan, and my perill is nighe, that I ſhoulde bee holden in it: But if I be at couenaunt with my ſelfe, to haue no pleaſure, but vtterly to hate theſe things: Ephe. 6. 12.

if

if I like not to go in the pathes of death: if I loue not the world nor the things of the world: if I haue my delight in the worde of God, to vnderſtande the myſterie of Chriſt, and to be lightned with it: if I hate ſinne, and all the enticements of it, then may I hope, I walke in the likeneſſe of our Sauior Chriſt, and all the power of Satan is broken before me.

Where it is further ſaide, that Chriſte hath done this by his death, that by death hee ouercame him that had the power of death: wee ſee a cleare and manifeſt teſtimonie, what maner of death Chriſte ſuffered, euen that, ouer which the deuill had his power: the ſame death, which is the rewarde of ſinne: by bearing it, he ouercame it, and hee conquered no more then he ſubmitted him ſelfe vnto: for by death he ouercame death: if hee ſuffered no more but a bodilie death, he ouercame alſo but a bodilie death: wee ſhall all riſe againe, but in the condemnation of the ſinne of our ſoule: or if hee haue ouercome death, and the power of it, both in our bodie and ſoule, then Chriſte hath ſuffered the paines of it, both body and ſoule, that we might riſe againe from the bands of death, and liue with him for euer. For this is true, by death he hath ouercome death, and he hath broken the force of it, no further, then he hath felt the ſtinge of it in him ſelfe. Therefore, this let vs holde, and let vs ſo beleeue. Chriſt, body and ſoule, was made a ſacrifice for our ſinnes: ſo he ſaide him ſelfe, *My ſoule is exceedinge* Math.26.38 *ſorowfull, euen vnto death*: and at the entrie into it. Mar.14.33. Saint Marke ſaith: *Hee began to be aſtoniſhed at his* Luke.22.44 *griefe, & was ouerwhelmed with his ſorrow*: in which agonie Saint Luke ſayeth, *His ſweate was as drops*

of

of blonde fallinge from him : and God ſent an Angell from heauen to ſtrengthen him. And can wee thinke all this came vnto our Sauiour Chriſt, for feare of the death of the bodie? His ſeruants that receiue of his fulneſſe, doe they ſo eaſilie deſpiſe this death, that either they wiſh for it, to be with chriſt, or they reioyce in the midds of it before the perſecuter: and did our Sauiour Chriſte him ſelfe, in whom is the fulneſſe of the ſpirit, ſo feare and tremble at the remembrance of it? Did the Apoſtles ſing in priſon, & went away reioycing, when they were whipped and ſcourged? Did Paul glorie in ſo many tribulations which he reckoned vp? and did our Sauiour Chriſt in the like paine, crie with a fainting heart: *My God, my God, Why haſt thou forſaken me?* No (dearely beloued) it is not ſo: but that which made Chriſte to tremble, would haue cruſhed his Apoſtles in pieces: and that which made him to ſweat bloud ſo plentifully, would haue made them ſink into the bottom of hell: and that which made him crie, would haue holden both men and Angels vnder euerlaſting wo and lamentation. If then our Sauiour Chriſte were (as the prophet ſaith) like water powred out, and al his bones out of ioint, if his hart were like wax molten in the mids of his bowels, if his ſtrength were dried vp like a potſherd, & his toung cleaued vnto his iawes, if he were brought with his ſorowes into the duſt of death: fie vpon their blaſphemous ſpeaches & curſed words, which ſay he ſuffered nothing but bodily paine. I would thoſe which are Papiſtes among vs, and in their ſimplicity are deceiued with the errour of many, I would (I ſay) they knewe the wickednes of this one point of their doctrine, that they

Pſal. 22. 14.

they ſay the ſoule of Chriſt ſuffered nothinge but onely for the bodies ſake, as our ſoules ſuffer when our bodies are weake, or are ſicke, or die. If God impute this their ignorance vnto them, howe ſhall they be ſaued from the death of ſinne and condemnation? Doe they not knowe what the ſcripture ſaith? He bare our ſinnes in his body, he ſubmitted
2. Pet. 2. 24. him ſelfe to the death of them, and by the woundes of his ſtripes we be healed. Did our ſinnes deſerue onely a bodily death? or did they not deſerue the ſecond death, which is the wrath of God, holdinge body and ſoule in an euerlaſting fire? And how ſhall they eſcape it, if they knowe not this death in the body of Chriſt, by whoſe ſtripes they may ſee themſelues healed? Let them pray, and let vs praye for them, that if it be the will of God, they may ſoone be conuerted, and knowe the vnſpeakeable loue of our Sauior Chriſt, who was accurſed for our ſakes, and ſuffered for vs, not onely the tormentes of his bodie, but the anguiſhe of his ſoule, and the wrath of his Father, which wounded his fleſhe and ſpirite vnto death, and would haue holden him in that cõdemnation for euer, if he had bin no ſtronger then we that deſerued it. But becauſe hee was alſo the Sonne of God, in whom the fulneſſe of the Godhead dwelt bodily, the eternall ſpirit that was within him, did loſe the chaines of death and hell, and mightily aroſe vp from the power of Sathan, of which it was impoſſible that he ſhould be holden: and he hath left thoſe his enimies, the diuell, death, and hell, in ignominie and darkneſſe, and hath aboliſhed them for euer and euer: not to hurt vs anie more, world without ende. In this hope (dearelie be-

beloued) is our delight and dwelling place, & they that know not theſe ſufferings of Chriſt, our ſoules ſhall haue no pleaſure in their counſels. And thus farre of the firſt benefite mentioned of the death of Chriſt, that he hath aboliſhed the diuell.

The ſecond benefite is, that we be ſet at libertie from the bondage of the feare of death: For ſo the Apoſtle ſayeth: *And ſhould ſet them free, as many as with the feare of death, all their life longe, were holden in bondage:* In theſe wordes, let vs nowe conſider what bondage we were in, without Chriſt: and what libertie wee haue obteyned through him. Without Chriſt, all our life is a miſerable bondage, in feare and terrour of eternall condemnation to come vpon vs, for our ſinne, in the daye of death: through Chriſt we ſee our ſinnes purged, the diuell vanquiſhed, death and condemnation aboliſhed, & our ſelues in the libertie of the children of God, to ſay, *Our Father which art in heauen.* This is the difference of eſtate betweene the children of God, and the children of this world. And what miſerie (trow we) then do the wicked of the world liue in? There is in deede no peace vnto the wicked, as the Lorde hath ſaide, when in all their life is feare and terrour: when they carrie in their breaſtes tourmenting furies, to holde them daye and night in feare of endleſſe deſtruction. God hath done it, and no doubte they feele it, there is giuen vnto them a ſpirite of bondage, and of feare, in which they tremble at their own eſtate: they are the children of the handmayde Agar, borne in the bondage of her wombe, and dwell in the deſerte, and are in mount Sinai, where is the burning fire, and blackneſſe, and darkneſſe,

Rom. 8, 15.
2. Tim. 1, 7.
Gal. 4, 25.
Heb. 12, 18.

neſſe, and tempeſt, and ſounde of trumpet at which they tremble: for they are without Chriſt, & therfore muſt needes be in bondage, and in the feare of death all their life. But thou wilt ſaye: The wicked proſper and reioyce in their dayes, they are bounde in no ſuch bondage, nor feare no ſuch feare. Thou canſt not tell, nor thou knoweſt not the hearte of a wicked man, how ſoeuer he boaſt in his ſubſtance, and hath peace in his riches: peraduenture there is a bitter remembrance of death within him. When
Exod.12.31 Pharaoh the proud tyrant had hardened his heart, and boaſted exceedinglie againſt the people of Iſrael: yet he ſawe no ſooner the death of the firſte borne, but he feared & trembled as the leaues in the wildernes: and I remember Solomon ſayth: There is in deed a waye that a man thinketh ſtreight and pleaſant, when the iſſues of it leade vnto death. But what pleaſure is that, and what delight? Solomon
Pro.14.13. addeth, euē in that laughing the heart is ſorrowfull: and that mirth doth end in heauineſſe: they doe in deede ſtrengthen them ſelues, & ſtriue merueilouſlie to caſt out feare, ſometime with one paſtime, ſomtime with an other: but if they could caſt it out as out of a cannon, yet would it euermore returne againe and vexe their heart, that ſo flieth from it. Balaam would faine haue comforted himſelfe, with riches and honor, which he loued ſo much: yet was he not without feare, but at the laſt it brake out and
Num.23.31 he ſpake: *Let my ſoule die the death of the righteous, & let my latter end be like vnto theirs.* So I beleeue it is with all theſe men of reprobate mindes, that ſtoare vp violence and robberie in their palaces, that fill their tables with drunkenneſſe, their bodies with

vn-

vncleanneſſe, their mouthes with blaſphemie: they knowe it, I thinke, and euen as Ioſua ſaide, with all their heartes, and with all their ſoules they knowe it, that the righteous mans life is better then theirs: they knowe that a groat well gotten, is better then a pound ſtolen: that ſobrietie is better then vnrighteouſneſſe: that the chaſt bodie is more bleſſed then the adulterous fleſhe: that the mouth that praiſeth God, giueth a ſweeter ſounde, then all their wicked talke: and if they knowe this, would they neuer ſo faine ſeare off their conſcience as with a glowinge yron. yet ſometime it awaketh them out of a ſleepe, and they ſee a fearefull ſight of death and bondage: ſo that, let vs not frett our ſelues, becauſe of the wicked, nor bee enuious at their proſperitie: for neither their houſe, nor lande, nor hidden treaſure, can either take from their bodies their quartan agues, nor this care from their minde, that they ſhould not feare at the remembrance of their ſinne. And if there be anie that feareth leaſt, in whom the ſtronge man ſo poſſeſſeth all, that the thinges hee hath, ſeeme to be in peace, yet for all that hee is neuer the better, no more then the ſtalled oxe is the better, becauſe he knoweth not that he is taken out to go to the ſlaughter-houſe: but a ſouden death ſhall haue the greater feare, and therefore (dearelie beloued) ſeeing their condition, though wee make the beſt of it, is yet extreme euill: let not our lott be with theirs, but with the righteous, of whom the Apoſtle ſaith, that they are ſet free frō the bondage of the feare of death. But you will ſay, where is this freedome? for the righteous man is yet afraide to die: not euerie one: for Paule ſaide, *I deſire to bee* Ioſ.23.14. Phil.1.23.

diſ-

dissolued, and to bee with Christe: and no doubt God hath so reuealed this hope to manie Saincts, that they despise the graue and death: howe bee it, I graunt this is rare: and it is naturall to all, to bee loathe to laye downe this earthly tabernacle, notwithstanding we are free frō this bondage to feare at it, as though wee had no hope. And though wee die in bodie, yet we are free from eternall death, and no feare of it shall ouercome vs: so this is our blessinge, not that we shall not die: but that wee shall not be holden in death: and not that wee shall not feare, but that we shall not be ouercome with feare: and he is a true Christian man that neither refuseth to die, nor yet faynteth for any feare of death: for why should I repine to giue this bodie to death? I must needes die, because my bodie is full of sinne: and I will willingly die, that I may bee deliuered from this bodie subiect vnto sinne: I must needes die, because I am full of corruption which must be chaunged: and I will willinglie die, because I would put on incorruption, that I might see God: I must needes dye, because I beare the image of an earthlie man: and I will willingly die, that I may bee like the heauenlie man Iesus Christe. I must needes die, because so is Gods ordinaunce: and I will willingly die, that I may shewe mine obedience to his will: for these causes I submit my selfe to the decree of God, who hath appointed for all men once to die, and I am eyther not at all afraide of it, or the feare of it is not much: for I know the sting of it is gone, the victorie of it is lost, the curse of it is taken away, that which remayneth is only profitable for vs: for it shall bring an ende of all our labours, and giue vs

Rom.7.24.

Heb.9.27.

1.Cor.15.56
Gal.3.13.

1.Cor.3.22.
Rom.14.7

vp

vp into the handes of Ieſu Chriſt. Thus it is nowe accompliſhed, that here is ſpoken: that Chriſt hath ſet vs free from the bondage of the feate of death: which (dearely beloued) if we will learne & knowe, aſſuredly it will worke great increaſe of grace, it wil chaunge our mindes more then we are ware of, and when we are wiſe hearted to ſee in deede, no doubt we ſhalbe as bolde as Paule, and ſaye vnfeignedly: *We deſire to be diſſolued, and to be with Chriſt.*

It followeth nowe in the 16. verſe: *For he tooke not at all vpon him the Angels nature, but he tooke vpon him the ſeede of Abraham.* Theſe wordes are a further declaration of that he ſaide: Hee tooke parte of fleſhe and bloud, euen as other children. This he maketh plaine thus: He tooke not (I ſaye) anie nature of Angels, but he tooke the nature of Abraham, and was of his ſeede: naming Abraham, both in reſpect of the promiſes which were firſte made perſonally to him: and becauſe by his name, there was more weight to perſuade the Iewes that he was their Meſſias, and by example the doctrine is more plaine, and in deede it is verie plaine: as other children tooke fleſhe, ſo did hee, fleſhe I ſaye, not the nature of Angels, but the ſeede of Abraham. And if the Apoſtle conclude all this, of theſe wordes of the Prophete, *Beholde me and my children*, what may wee conclude, and howe boldlie of the wordes of Matthewe? *Abraham begate Iſaak, Iſaak begate Iacob, Iacob begate Iudas*, and ſo foorth, till he came to the virgin Marie, of whom Chriſt was borne. How faithfullie may we beleeue it, that hee was borne a man as other children were? And how boldly may wee deteſt all the madneſſe of Martion, Maniche,

Nestorius, Eutichus, Apelles, Apollinaris, Ennomius, Cerdo, Valentinus, the Pope him selfe: and all their disciples, who haue so manie wayes denied the true humanitie of Christe?

It followeth in the seuenteenth verse: *Wherefore in all things it became him to be made like vnto his brethren, that he might bee a mercifull and faithfull high Priest in things concerning God, that he might make reconciliatoin for the sinnes of the people.* In these words the Apostle sheweth an other necessarie cause why our Sauiour Christ was man: that by experience of our infirmities, he might bee mercifull, and faithfull to worke the reconciliation betweene God and vs: and so concludeth this disputation of his humanitie, applying it nowe vnto his priesthoode, as before particularlie he had done to his kingdome, and prophesie. These wordes: *He ought in all things to be like vnto his brethren*: which are repeated again Chap. 4. 15. they are to be marked of vs, that wee see how expreslie still the Apostle vrgeth, that christ is a verie naturall man, altogither as we bee, except sin: like nature, the same flesh, like affections, the same soule, like properties of bodie, the same hunger, thirst, and other desires. And as he is now, so we shalbe, our bodies glorified as his: nor his no more
Phil. 3. 21. infinite or in many places then ours shalbe: & thus it was necessary it should be, that he might be a faithfull high priest, to recõcile vs, euen vs body & soule vnto god his father. It followeth in the 18. verse: *For in that he suffered, when himselfe was tempted, hee is able to succour those that are also tempted.* These wordes shewe the cause of the former sayinge, why our Sauior being made man, was so much the more meete

meete to be a faithful mediator vntovs toward God: for being man, and him ſelfe tempted, hee felt our infirmities, and had the more compaſſion toward vs. Other thinges wee haue to note in the 17. and 18. verſes, which the next time we will more ſpeake of. Nowe let vs praye. &c.

¶ The twelft Lecture, more vpon the two laſt verſes, and vpon the firſt verſe of the third Chapter.

17 *Wherefore in all thinges, it behoued him to be made like vnto his brethren, that he might be mercifull & faithfull high prieſt in things concerning God, that he might make reconciliation for the ſins of the people.*

18 *For in that hee ſuffered, and was tempted, hee is able to ſuccour them that are tempted.*

CHAP. III.

1 *WHerefore, holie brethren, partakers of the heauenly vocation, conſider the Apoſtle and high Prieſte of our profeſſion, Chriſt Ieſus.*

THe Apoſtle (as I ſaide) ſhewed in theſe laſt verſes, what profite is vnto vs, in that Chriſt became man: for ſo he was made a mercifull & faithfull high Prieſt. The meanes of this faithfulneſſe was, for that he hauing experience of our temptation, had the more compaſſion on vs, to deliuer vs. Heere we are firſt taught, that Chriſt became a faithful high prieſt for vs, becauſe he was man lik vnto vs: ſo that whoſoeuer denyeth our Saueor Chriſt to haue a naturall bodie like vnto ours, he alſo denyeth that he is either a mercifull, or faithfull mediatour for vs: for ſo it pleaſed God to inſtruct him according to his manhood, that by experience and feeling, he ſhould

How dangerous a thing it is to denie that Chriſt hath a naturall body like vnto ours.

learne to haue pitie on others: he calleth him merciful, in reſpect of the affection of his minde, which was full of compaſſion toward vs: he is called faithfull, in reſpect of his conſtancie, who would neuer leaue vs, till he had brought vs into eternall life. In all this we muſt learne howe to doe good vnto our brother in affliction: and theſe two thinges in our Sauiour Chriſt, we muſt carefullie keepe, if we will bee righteous after his ſimilitude. Wee muſt ioyne vnto all our doing, a loue and compaſſion to our brother in his wante, and a conſtancie in well deſeruing, that our loue bee not wearied with paine and labour: for without loue, what ſoeuer I doe, it is nothing: no, not though I gaue (as Saint Paule
1.Cor.13.4. ſaieth) all the goods I haue vnto the poore. And, I pray you, is not this the law of God? *Loue thy brother as thy ſelfe*, wherein all our duetie is taught vs betweene man and man. What then though I doe no murther, or ſteale not, or ſpeake not euill, though I helpe the ſafety of my brothers life, though I maintein his eſtate, though I bring him increſe of goods, though I care for the puritie of his body, though I mainteine his good name? Except I haue in all this an inward loue & affectiō to do it to him with ſuch a hart as I would haue another do the like to me, & to be grieued with all his hurt, as though I my ſelfe ſuſteined it: except (I ſay) ſome meaſure of this loue & compaſſion be in my doing, my doing hath none account in the ſight of God. Marke this (dearely beloued) and teache it your children: and I would our fathers knew it wel, that boaſt ſo much of the good works of the old world. There is no good work vnder the ſun, but that which is done in loue & compaſ-

paſſion of minde: and were their works ſuch wher-of they brag, when they gaue the rich altar clothes and veſtiments, the coſtly hangings for their chancels, their bels, their gilded croſſes: when they carued curious images, and cloathed them with goldſmithes worke: when they builded chappels and chanteries: when they wente farre on their knees, gaue riche gifts vnto ſhrines? In all theſe workes ſo much magnified, wher was mercie? what loue, what compaſſion was there in them? They pitied not (I am ſure) the pouertie of lime & ſtones, to cloth thé ſo gorgeouſlie: nor they pitied not the prieſt in his furred gown, to put vpon him a cope of great price: and for all men in the world, let him ſpeak that euer was the better for it, whoſe bodye was the warmer for the coſtly clothinge of the church walles? whoſe houſe was the lighter for the torches & candels about the altar? whoſe head aked the leſſe for the goodly garland of an image? or if ther were in al this no profit to my brother, no loue, no cõpaſſion of the thing to which I gaue a gift, how could theſe be good works that had no goodnes in them? For I think there is no man ſo vain that will think he did theſe things vnto God: that were vnſpekable blindneſſe, to thinke that with the giftes of golde and ſiluer I could pleaſe God: he gaue no golde nor ſiluer for our raunſome, nor he will take none for recompence of our ſinnes. The Prophet plainly ſayeth, *All my goods can bringe nothinge vnto thee, O Lorde.* And howe doeth the Lorde him ſelfe reiect ſuch vaine thoughts of our harts, when he ſaith, *If I be hungrie I will not tell thee:* and ſuch other like ſpeaches in the fiftie pſalme, commanding expreſſie, if we will doe Pſal. 16. 2.

good with meate, drinke, cloath, golde, ſiluer, &c. beſtowe it vpon the needie brethren: for God taketh no ſuch giftes at our handes. And therefore (dearely beloued) all theſe good workes of which you haue heard ſuch boaſting, before God they are as nothinge, and there is no goodnes in them: for neither is there any mercy in ſuch doings, & without it, it is impoſſible to pleaſe God in thy doeinge. And thus wee ſee their workes, euen their greateſt workes, and of ſupererogation, when you haue weighed thē wel, they are found lighter then ſtraw. And their workes of dignitie next vnto theſe, they are of the ſame ſorte, of no value, as light as vanitie it ſelfe. Such are their penie or groate doles, when the man is dead, that his executours vſe to giue for his ſoule. Was there euer follie like vnto this? No worke is good without loue and cōpaſſion of mine owne fleſhe: yet then is the work done for me, when my fleſh is without ſenſe, and when ther is no compaſſion or feeling left within me. But God is iuſt, & for ſo fruitleſſe a worke he gaue a helpleſſe reward: they beſtowed a verie idle liberalitie, and God recompenced it with very idle thankes, that for their benefite the fooliſh people ſhould ſay, Lorde haue mercie on his ſoule: for whom I think they prayed not all the dayes of his life, when the acceptable time was, and the daye of health (as Sainct Paule ſaith) in which they might haue bin hearde. But God at the laſt hath viſited vs, and this vanitie is ſcattered awaye: I would the remembraunce of it were gone with it. An other propertie is here attributed to Chriſt, that he was faithful, that is, conſtant, & vnmoueable in his loue, till he had finiſhed

2. Cor. 6.2

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our reconciliation: a leſſon vnto vs, that loue ſhould not faint within vs, nor we bee wearie with the labour and trauell of it: for true it is, loue is not an idle affection, to ſay, *I would he were well*, Or, *God helpe him*: but loue is painefull to helpe in time of neede, and well willing, that no paine can weare it. So Saint Paule ſaith: Eternall life is giuen to them which looke for it, in continuance of well doinge. Rom. 2. 7.
And in another place he biddeth vs not to be weary of well doing: for we ſhall reape the fruit of it, and not be wearie: a thing (dearely beloued) confeſſed of all men, yea, the very Gentils knew it, that all my well doing is nothing worth, if at laſt I would leaue my brother in miſerie, and not helpe him ſtill. But it is a thinge practiſed of verie fewe, when I haue once or twiſe trauailed in my brothers cauſe, not to be wearie, but to helpe him ſtill: this corruption of the worlde, let vs take heede of it, and correct the frowardnes of our owne nature. Tell me, I pray, if I ſawe a man like to drowne in the middes of the Thames, what if I came vnto him, and brought him nigh to the ſhore, and then left him drowninge by the banck ſide, what good did I to him? Sure, no more then he that looked on, and let him alone in the middes: only I made him languiſh with a vaine hope, whereby his death was the bitterer. And tell me thou fainting wearie friende: if Chriſte ſhould haue done ſo with thee, how great had bin thy miſerie? If he had endured for thee the paine of his birth, the trauel of his life, the affliction of his fleſh, the reproches of men, the tentations of the diuel, & then had left thee in bondage of death which thou couldeſt not eſcape, what hadſt thou bin the better? Gal. 6. 9.

Let vs learne then to be faithful as he was faithfull, & endure to the ende in well doeing. I ſpeake this with greefe, to ſee the worlde, how euery man is left in his righteous cauſe: faire words & goodly countenances are not hard to gett, but a faithful hart to deliuer the iuſt out of trouble, I haue ſeene it in Chriſt: I haue not elſe found it in one. Yet this I am ſure of, he that is faithfull in this behalfe, he is like vnto Chriſt, and Chriſt liueth in him. And thus far of the laſt verſes of this ſecond Chapter. Now let vs come to the third.

Chap. 3. 1. *THerefore, holie brethren, partakers of the heauenly calling, conſider the Apoſtle and high Prieſt of our profeſſion, Chriſt Ieſus:* Nowe the Apoſtle leaueth to make any further deſcription of the perſon of Chriſte, whereof we haue heard, and beginneth a more particular declaration of his offices: and firſt, how he is our Prophete, to the 14. verſe of the next chapter. And now let vs learne to be fruitefull hearers: and this exhortation, let it make vs wiſe, that carefullie and diligently we may hearken, and learne the myſterie of the Lord Ieſu, in which wee be ſaued, that we may haue the teſtimonie in our ſelues, that wee be the children of the newe Teſtament. *Therefore holy brethren, &c.* Let vs marke diligentlie euerie worde, in this excellent exhortation; for they are not onely a wiſe perſuaſion to moue vs to care and diligence in learning: but the exhortation is ſo gathered out of the former doctrine, that this one ſentence is a plaine expoſition of all the doctrine taught before from the eleuenth verſe to the end of the chapter. He ſayeth firſte: *Therefore*, Or, *for this cauſe*: as if hee would ſaye: Seeing it is ſo with vs, ſeeing God hath receiued vs into this grace, ſeeing

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ſuch an excellent prophete is giuen vnto vs, let vs heare him. So in the firſt word he ſheweth, that this exhortation is according to his former doctrine. Then he calleth thē, *Holie*, alluding to that he ſpake in the eleuenth verſe: *He that ſanctifieth, & they that are ſanctified are one*: to teach vs that we be holy, that wee are one with Chriſt, and that by his ſpirit ſanctifying vs, we be receiued into his felowſhip. Hee calleth them *brethrē*, repeating that he taught in the 11. & 12. verſe, that Chriſt hath taken our nature, & we are euen as his brethren, fellow-heires with him in the kingdome of his Father: and that this is the meaning of *Brethren*, the words followinge declare. *Partakers of the heauenly calling*: theſe wordes ſhewe what brotherhood he ſpeaketh of: that is, a heauenlie brotherhood which wee haue with Chriſte, for Chriſt the ſonne of God, who hath brought downe heauenlie giftes, hath imparted himſelfe vnto vs, & made vs fellowes with him in theſe heauenly bleſſings: firſt reuealing his fathers will, then defending vs from our enimies: and at laſt preſenting vs faultleſſe before God, aboliſhing the diuel and the feare of death, of which heauēly gifts he ſpake in the 12. 13. 14. & 15. verſes. After he addeth, *The Apoſtle & high prieſt of our profeſſiō*: In theſe words he teacheth what offices he had before atributed to chriſt, in the texts aledged: firſt that he is our prophet, calling him by the name of *Apoſtle*, that is, the meſſenger of god to teach vs our profeſſion, verſe 12. then that he is our prieſt, to preſent vs before god, as verſe 13. And although, as I haue often tolde you, his kingdome is alſo manifeſtly proued by that is ſaid afore: yet by this place I gather, that the Apoſtle hath eſpecially

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and of purpoſe, onely taught this, that Ieſus Chriſt, God and man, is onely our Prophet and Prieſte, to declare and worke our ſaluation, exhorting vs now to learne carefullie ſo great a myſterie.

Now let vs conſider further this exhortation, to ſee what profitable thinges we haue to learne in it: where we are firſt called, *Holy Brethren*, we may ſee in theſe wordes a good image of the Churche of Chriſt: *Brethren* (as is ſaid) noteth our vnitie with Chriſt our head, by the participation of his ſpirit, ſo the Church is a people graffed into Chriſt, that is, made members of Chriſt, and ſanctified with his ſpirit. This is our knowledge of the Church, which is true and catholique: it is not in any obſeruation of time, of place, of perſon, but where this brotherhood is, a people ioyned to the Lorde Ieſus, and ſanctified by him, there is the church: to talke of any places, it is great follie, Chriſte will not haue his church to be knowne by countrie or kinred, or reſpect of perſons, but onely by this, that they are graffed in him, and made a holy brotherhood. And here let vs learne what is true holineſſe, euen to bee made partakers of the holineſſe that is in Chriſte: for he hath ſanctified him ſelfe for vs, and is made vntó vs our ſanctification of God, without whom we are fleſh and bloud, the cogitations of our heart bent to euill, and all our righteouſnes as a defiled cloath. For if the Angels that are greater then wee in all power and excellencie, can not iuſtifie themſelues in his ſight: what can wee doe, (as Eliphas
Iob. 4. 19. ſaith) that dwell in houſes of clay, whoſe foundation is in the duſte, and who ſhalbe deſtroyed before the moath? The Lord hath no need of our workes,

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nor they ſhall euer come in account before him: for if one man could doe all that all fleſhe hath euer done, yet ſtill he might ſay, hee were vnprofitable. The great iuſtice, fortitude, temperance, liberalitie, and all other vertues, which ſo abounded in ſome of the Gentiles, what haue they to glorie in them? Nothing at all before God: except they ſay, as Paul witneſſeth of them: When wee thought our ſelues wiſe, we were verie fooles. And why was all their doing nothing worth? Becauſe they ſought their righteouſnes in them ſelues, and were not of the brotherhood of Chriſt, to ſeeke al their holineſſe in his perſon. Euen thus (dearely beloued) and none otherwiſe, it is with all Iuſticiaries in the worlde, whether they be Gentiles, or whether they bee Papiſts, in their righteouſneſſe they are defiled, and in their wiſdome they are made fooliſhe: if they ſeeke their holineſſe in them ſelues, or iuſtifie the worke which their hands haue brought forth. And let no man, be he neuer ſo holie, if hee were as good as Paule, exempt him ſelfe: for Paule him ſelf confeſſeth this with vs, that whatſoeuer he could doe, hee would accompt it but as doung, that he might haue the righteouſnes, not which was of him ſelfe, but that which was by faith in Ieſus Chriſte, that hee might be of this brotherhoode, and as he ſaith, that he might be found in him. This is the true rule of holineſſe, otherwiſe to talke of our grandfathers & fathers, what good workes they haue done: it is to ſhewe forth our owne ignorannce in the fayth of Chriſt. For what haue our fathers done, but Socrates, Ariſtides, Scipio, Fabritius, and a thouſande among the Gentiles did as much? Or, if they had Phil. 3. 9.

done

done neuer ſo much, if they had giuē al their goods to the poore, & their body to the fire, what then? Except they had bin brethren with Ieſus Chriſte, one with him, & ſought for their righteouſnes by faith in him, they had no holines in them. And I marueil how this being ſo plaine, ſo many yet can be deceiued, to loue ſtill that idolatrous nation, which teacheth thē to glorie in their owne works: and let no man think we ſlander thē, or that they giue not this glorie to their own workes: for their own words teſtifie againſt them: they haue named it diſtinctlie, *Opus operatum, A worke wrought of it ſelfe, without grace, without Chriſt, without fayth, Opus operatum, The thinge done it is meritorious.* Did euer Pagane attribute more to them ſelues? Then we may boldly conclude againſt them, & our Sauior Chriſt ſhalbe our warrant. They are not of god, becauſe they ſeeke their own glorie: and let vs giue glorie vnto God, to acknowledge all our holineſſe to be in this brotherhood, as we be one with Chriſt, and Chriſt with vs, whom God hath giuen a ſanctification vnto vs.

In that we are ſaide, to bee *Partakers of the heauenlie calling*: we muſt conſider what is the honour offered vnto vs: and that we be not dull of hearing: when ſuch a bleſſed ſounde is brought vnto our eares. If we were called to vile things, wee might ſtop our eares, but hauing a heauenly calling: they be, and let them be excuſeleſſe that deſpiſe it. It was an vſuall perſuaſion with Saint Paule, to put the churches in mind of their calling they had of God, to ſtirre them vp the more willingly to followe it. *I beſeeche you brethren* (ſaieth hee to the Epheſians) *Walke worthie of your calling, in which you are called.* Ephe. 4. 1.

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And of him ſelfe hee teſtifieth to the Philippians, that his continuall trauaile was to bee carried to the price of his high calling of GOD, which was in Phil.3.14
Chriſt Ieſu: ſo let vs alſo be inflamed with the loue of our calling, to followe it, leaſt it come vppon vs alſo, which was ſpoken in the Prophetes: See you Act.13.40.
deſpiſers, and maruaile and vaniſhe away, for I will worke a worke in your dayes, a worke which you will not beleeue, though a man ſhould tell it you. Wee haue not to deale, as our fathers had, with men that preache lies, and are learned to tell tales, and happie had they bene, if they had reiected them: but the Sonne of GOD is come vnto vs, and hath called vs with a heauenlie callinge, and yet againe his voice hath ſhaken, not the Earth onely, but alſo Heauen. And howe much thinke you were it better for vs, that wee were againe in the darke dayes, and blackneſſe of our olde ſuperſtition, then thus openly to heare the Goſpell, and little or nothing to giue heed vnto it? But this is a caſe almoſt deſperat, and when we ſpeake, wee are almoſt without hope. Wee haue ſo many yeares deſpiſed this heauenly calling: and lewde men, lewde I may wel cal them, though ſome be riche, and ſome be high, who take ſuche libertie, by reaſon of their riches & titles, that they dare openly blaſpheme the Goſpell, and contemne our Church and congregations, and no man is to controll them: for this cauſe, (for my part) I am nighe perſuaded, that God will cut off this generation, whom hee hath loued, and raiſe vp another, which yet hee will bleſſe more, and they ſhall bring a diſcipline into his Church, which ſhall ſtoppe the mouthes of theſe mightie giants,

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which think by their ſtrength, to do what they wil. But I leaue this to the Lorde, who doth regarde it.

Where Chriſt is ſaid here, to be *The Apoſtle and high prieſt of our profeſsion:* we muſt learne this, that we that be chriſtians profeſſe no other teacher, nor no other Sauiour: but this is all we beleeue, and all we ſpeake, that Chriſte is both our wiſedome and our iuſtification: his worde is ours, his doctrine is ours, his wiſedome is ours, we profeſſe not one iot, or one title whereof he hath not bin an Apoſtle vnto vs: and whoſoeuer he be, that teacheth vs other things, then what Chriſt hath taught vs al, he is not of our profeſſiō, nor of our brotherhood: and more then this, we are ſure he teacheth nothing but vain illuſions and imaginations of men: for all treaſures of wiſedome and true knowledge are hid in Chriſt. And ſeeing it hath pleaſed him to bee our Apoſtle, who is the ſonne of God, the brightneſſe of his glorie, the ingrauen forme of his ſubſtance, the heire of all thinges, the maker of heauen and earth, farre greater then Angels: howe vnthankfull be wee, if his doctrine be not our profeſſion? Nay, howe mad be we, if we will change him either for any other, or els for all other? What ſo euer glorious names they bring of Fathers, Doctours, Counſels, & ſuch like boaſting wordes, we neither knowe them, nor their names: if they be miniſters of Chriſt vnto vs, their feete are beautifull, and their names are honorable: if they be their owne miniſters, we know them not, nor all their glorie: if they ſay, they bee Doctours, we may well ſay againe, they are but Phariſeis that will be called Rabbie. We haue no Doctor but one, and that is chriſt, & he is *the Apoſtle of our profeſsiō.*

Now.

Nowe, where the Apoſtle calleth Chriſt *the high Prieſt of our profeſsion*, as we haue learned before, if he be our Apoſtle, we haue no other teacher: ſo we learne here, if he be the *Prieſt of our profeſsion*, no part nor parcell of the office of his prieſthoode wee may giue to another, but profeſſe it clearly, that he is our Prieſt alone. And as the Prieſt is ordeined to make ſacrifice for ſinne, and to be a mediatour betweene God and man: ſo all this worke wee muſt leaue wholy vnto him, knowe no other, receiue no other, profeſſe no other, vpon whom wee will laye this reconciliatiõ, to purge our ſinnes, and to bring vs vnto God, but Chriſt alone: for he is *The Prieſt of our profeſsion*, he hath waſhed vs from our ſinnes, he hath ioyned vs vnto God, let him haue all the praiſe of this ſaluation. Let vs call all the world into a reckoning, whoſoeuer they be, Popes, prelates, abbats, monks, friers, heremites, ankers, their indulgences, their pardons, their bleſſings, their orders, their garmentes, their vowes, accompt all their workes, prayers, faſtings, meditations, pouertie, nakedneſſe, and al the chaſtiſings of their bodies: if in all this laid on a heape, thou ſeekeſt to counterpeiſe but the leaſt iot of thy ſinne, thou makeſt thy ſelfe thy prieſt, and art an hypocrite or an hypocrits diſciple, and haſt denied Chriſt to be the Prieſt of thy profeſſion: for if hee be thy Prieſt, hee is thy Prieſt alone, purging all and euery one of thy ſinnes, and hath neither fellowe, nor helper in his worke: but as he hath ſaide, ſo he hath done: and he hath troaden alone the wine-preſſe of the wrath of God. Beware therefore (dearely beloued) of ſuch doctours, & of ſuch doctrine, which in the queſtion of forgi-

ueneſſe of ſinnes, carrie away your ſenſes to anie man, or worke of mans hande: for it is but ſubtiltie to make you blinde, that Chriſt ſhould not be the Prieſt of your profeſſion. And as it is thus in the purginge of our ſinnes, ſo in beeing Mediatour betweene God and vs, to offer vppe our workes, our prayers, and vs our ſelues faultleſſe before his father, there is no other but he alone: for if al Angels would preſent our prayers, yet they could not, our thoughtes are ſo euill, and our wordes ſo vncleane, that the Angels of God can not make them righteous in his ſight. But if Chriſte giue vnto vs his ſpirite, to miniſter ſighes in our heartes: and in his owne righteouſneſſe in whoſe mouth was no deceite, will ſanctifie our prayers, which are of polluted lippes: then we haue a free enterance vnto the throne of grace: for he hath ſanctified him ſelf for vs, and what ſoeuer we aſke in his name, wee ſhall obteine: for thus neither our prayers are of vs, but they are of the ſpirit of God, neither are they preſented from vs, but from him who is our Mediator, and giueth them his owne righteouſneſſe to make them accepted: and thus in his holie and vnſearchable wiſedome, findinge a meanes to ſanctifie with his holines all that is ours, euen vs our ſelues alſo hee hath ſanctified in him ſelfe, and giuen vs the righteouſneſſe of his humanitie, to bee righteouſneſſe vnto our fleſhe, and ſo preſenteth vs vnblamable vnto his Father. Thus Chriſt is the Prieſt of our profeſſion, and in all Chriſtianitie there is no other. It greeueth me heere, to ſee the ſubtiltie of ſome, who with coloured words deceyue the hearts of manie that are not euill. When they would

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pull this profeſſion out of our mouth, they ſpeake not in plaine wordes, to bidde vs denie that Chriſt is our Prieſt, for then wee would hate them: therefore to keepe their credit,& yet to worke their miſchiefe,they ſtammer in their toungs, that the ſimple ſhould not perceiue them,and they ſay,a Mediatour (which is one part of his prieſthood) is of two ſortes,one of redemption, and ſo is Chriſte alone: another of interceſſion,and ſo are all the Saints and Angels. Thus they ſtop the mouthes of ignoraunt men,& then with a harlots forehead, boaſt in their lyes. But when you meet theſe Rabbines and Apoſtles of their owne profeſſion, aſke of them what they meane by a Mediatour of interceſſion: they may as well ſay, an interceſſor of mediatiõ,ſor both are one: and it is (as the Logicians call it) a meere nugation: For where there is one Mediatour betweene God and man, the man Ieſus Chriſt, it is his office to redeeme vs from ſinne,and to make interceſſion to God for vs. And they rob him of this laſt part of his honour,who make you beleue it is a ſeuerall thing belonging to an other: asby example we may make this more plaine. It is the office of a king to rule ouer body and goods, in which cauſe God commaundeth our obedience: now a froward perſon,that would denie to pay his tribute,ſhal ſay, a King is of two ſortes, one ouer the bodie, an other ouer goods: my bodie I graunt to any lawfull ſeruice, as due to our King: but our Kinge is not onely the Kinge of our goods, and I will beſtowe mine otherwiſe. Doe you not ſee what follie is in this? becauſe God hath ſubmitted to Kinges, two thinges,bodie and goods,therefore,to ſay, there be

two

two ſortes of Kinges? Euen ſo, God hath made a Mediatour, both to redeeme vs, and to preſent vs vnto God: and they blinde your eyes, and tell you there be two ſortes of Mediatours. Surely, euen with as good reaſon they might ſay: becauſe a man hath bodie and ſoule, there be two ſortes of men, one of a bodie, another of a ſoule: but to let ſuch deceiuers go, let vs confeſſe a better fayth, and acknowledge that Chriſt is the one and whole Prieſt of our profeſſion. And here let vs not forget this, that our religion, our fayth, our hope, is called our profeſſion: ſo he calleth it again in the fourth chapter, verſe 14. and againe in the tenth chapter, the confeſſion of our hope: whereby we learne, except we profeſſe it, it is no religion, no hope, no fayth.

Our profeſſion.

The Prophete ſayeth: *I haue beleeued, therefore I haue ſpoken:* and S. Paule maketh this common to vs all: we haue alſo beleeued, and therfore haue we ſpoken: and Saint Paule ſayth to the Romanes: As in heart we beleeue vnto righteouſnes, ſo in mouth we confeſſe vnto ſaluation: and Saint Iohn ſaieth, who ſo euer ſhall openly profeſſe that Ieſus is the ſonne of God, God dwelleth in him, and he in God. And who ſo euer he be, that for any feare of man, or for any cauſe maketh it not knowen that thus hee beleeueth, or will not profeſſe his fayth, the ſcripture teſtifieth againſt the thoughtes of his heart, & ſayth plainlie: He loueth the glorie of man more, then the glorie of God. Let vs not bee guiltie of ſo great ſinne: for this cauſe the calling of the Gentils was ſo greatly magnified, becauſe the name of god ſhould be great from one end of the earth to the other. Howe doe we holde our peace, if we be called

2. Cor. 4. 13.

Rom. 10. 10

1. Ioh. 4. 15.

in

in this couenaunt: and not onely ſo, but what creature is there, which in his dumb nature ſheweth not out the praiſe of his creatour? *The heauens declare the glorie of God, & the firmament ſheweth his handie worke:* how ſhould then man, of whom God hath bin eſpecially mindfull, ty his tongue, ſo excellent a member of his bodie, and not with it ſpeake fourth the praiſe of god, & make the world his witneſſe what faith he hath in Chriſt? But of this I ſpak before in the xi. Lecture, and vpon the 12. verſe. Now let vs pray, &c.

¶ *The thirteenth Lecture vpon the*

2. 3. 4. 5. 6. verſes, to theſe words: *Whoſe houſe, &c.*

2 *Who was faithfull to him that hath appointed him, euen as Moſes was in all his houſe.*

3 *For this man is counted worthie of more glorie then moſes, in as much as he which hath builded the houſe hath more honour then the houſe.*

4 *For euery houſe is builded of ſome man, and he that hath built all thinges, is God.*

5 *Nowe Moſes verily was faithfull in all his houſe, as a ſeruant, for a witneſſe of the thinges whiche ſhould be ſpoken after.*

6 *But Chriſt is as the Sonne, ouer his owne houſe, &c.*

I Tolde you, the Apoſtle in this Chapter, beginneth a ſpeciall diſcourſe of the propheſie of Chriſt: firſt (as you haue heard) making an earneſt exhortatiõ for vs to hearkẽ vnto him. Now, he goeth forward & teacheth what maner of Prophet chriſt is, & how we ought to account him. Firſt, that he was ordeined of God: next, that he was faithful in his calling, for he ſaith: *He was faithful to him that apointed him:*

for in that the ſonne of God was (as we haue heard) thus made mã, this was gods appointment, to make him our Prophet: and in that hee was appointed of God, he is ſet forth with his warrant, that he did not glorifie him ſelfe to be our prophet, but his father gaue him this honour by his glorious voice ſounding out of the cloude: *This is my beloued ſonne in whom I am well pleaſed, heare him:* and let vs take heede, not to refuſe, or deſpiſe him, that is thus ſent of God, and ſpeaketh from heauen, leaſt we ſhould be found to ſtriue againſt God. And heere, that it is ſaid: *God appointed him*: we ſee the roote and fountaine of this loue, that Chriſt ſhould come a ſauiour among vs. It was not onely in the perſon of the ſon, who gaue his life for his ſheepe: but it was alſo in the perſon of the Father, who ſo loued the worlde, that *Hee gaue his onely begotten Sonne, that euerie one which beleeueth ſhould not periſhe, but haue life euerlaſting*. So that we knowe, as the worke & inſtrument of our ſaluation is in Ieſu Chriſt, god and man, who was crucified for our ſinnes: ſo the firſt cauſe is in God the Father, who according to his own purpoſe and will, hath predeſtinated vs in Chriſt, before the foundations of the world were laide, that we ſhould be veſſels of honour, to ſet forth the praiſe of his glorie, who had mercie vpon vs. And as we muſt giue vnto our Sauiour Chriſt, the glorie of our redemption, in the ſacrifice of his bodie, or elſe wee denie him to be the Sonne of God: ſo we muſt giue vnto the Father, the praiſe of his mercie, that hath freely loued vs, and predeſtinated vs eternallie vnto life, or elſe we denie that he is the father of our lord Ieſu Chriſt: for as this is our profeſſion, that Chriſt hath

Chriſt ordeined of God to be our prophet.

hath done the deede: ſo this is our profeſſion, that God the Father hath appointed him vnto it. And as the Apoſtle ſpeaketh here, that God appointed him to be our Prophet: ſo our Sauiour Chriſte euer acknowledgeth, that he was ſent of his Father.

The ſecond thing here witneſſed of Chriſte, and in which we are aſſured he is our only Prophet, and we are prouoked to hearken vnto him, is, that *Hee was faithfull in all the houſe of God:* This faithfulnes is trueth and integritie in diſcharge of this office committed to him, wherein he ſet all his care and induſtrie, that he might bee founde faultleſſe, that like as he was ſent of god to be a Prophet to reueale his will: ſo he did faithfully perfourme it, teaching onely the doctrine and ordinances of his Father: as in manie places Chriſte teſtifieth this faith in his doing: *My doctrine* (ſayeth he) *is not mine, but his that ſent me.* Againe, *I doe nothing of my ſelfe, but as my Father hath taught mee, ſo I ſpeake.* And againe: *The words that thou haſt giuen mee, I haue giuen them.* How diligently then ought we to heare ſuch a prophet, as hath ſo faithfully ſpokē? And here we haue all a verie good leſſon taught vs, in the perſon of Chriſt, to what calling ſoeuer we be called of God, in the ſame let vs be faithfull: if wee bee preachers, faithful preachers: if we be princes, faithful princes: if we be iudges, faithfull iudges: if we be treaſurers, faithful treaſurers: if we be marchants, faithful marchants: whatſoeuer we be, faithfulneſſe muſt be our praiſe: for as S. Paule requireth of all, *He that hath an office, let him be diligēt in his office:* ſo he giueth this as the praiſe of al diligence: *it is required of euery diſpenſer, that he be found faithful:* and euery vnfaithful

Iohn 7.16.
Iohn 8.28.
Iohn 17.8.
Rom. 13.
1. Cor. 4.2.

ſeruant ſhalbe condemned in his worke, in the day that his accompt is called for: for he that hath bin vnfaithful in things of this life, which are fraile and fewe, how can he thinke there ſhall euer be cõmitted vnto him eternall things, & infinite in number.

And we muſt heere alſo marke, that it is ſaide of Chriſt, He was faithful to him that called him, that is, to God: for vnto God wee muſt make our accompt of euery worke. It is true, that Kings make their vnder-officers, but the offices are all of God. Kinges ſerue to appoint the perſons in this miniſterie of man: but God alone appointeth them their worke, which is the miniſterie of his iuſtice, and the ſafetie of his people, of which he alſo will aſke an accompte, and before him wee doe all that we doe. When Ioſaphat king of Iudah appointed his iudges and officers, he giueth them this charge: *Remember that now you execute not the iudgements of man, but of the Lord.* Therefore in euery office, thou beareſt the image of god, & nothing muſt make thee breake the righteouſnes of it: not thy profite, not thy pleaſure, not thy kinſmã, not thy friend, not thy Father, not thy King: for if thou doe, thou haſt ſinned, and thy ſin will finde thee out in the day in which ſhall be ſaid: *Come giue account of thy ſtewardſhippe.* The Prince may ſett thee in the ſeate of iuſtice, but the prince muſt not make thee peruert iuſtice: hee may giue thee an office, but hee can not giue thee thy *Quietus eſt*, for the vnfaithfulnes of thine office: if Magiſtrates and officers knew this, they would not ſo ambitiouſlie ſue, as they doe, and when thy had obteined, they would be more faithfull then they are: but this is a deſperate diſeaſe, and for me let it

An accompt of our offices is to bee made to God.

2. Cro. 19. 6.

grow

grow till it be rottennes in their bones: I ſpeak not in hope of any amendment, but I beare witnes of their ſin againſt the day of vengeance. Further I ſay nothing, they haue made their gaine their god, and with the idoll to which they are ioyned, let them alone. In this matter of faithfulnes which wee haue in hande, let vs learne this, that as it is neceſſarie in all, ſo it is eſpecially neceſſarie in the miniſter. And to the end that we may all learne what is the faithfulnes of a miniſter, let vs ſee what was in Chriſte, whoſe faith is the example for all to followe.

It followeth: *He was faithfull as Moſes in all his houſe*: What was the faithfulnes cõmended in Moſes? That he did in euery point, accordinge to that which God had commaunded, and pretermitted nothing of all that the Lorde had ſaide. This was then the faithfulneſſe of Chriſt, to doe nothing but at the will of his Father: and this Saint Iohn witneſſeth expreſly in many places, that Chriſt did and ſaide all things, according to the word and will of his Father. And thus Sainct Paule, when he would ſhewe the faithfulnes of him ſelfe and his fellowes, hee ſayeth: Hee maketh no marchandiſe of the worde of God, nor mingleth it, as Vinteners doe their wine, but ſpeaketh as from GOD him ſelfe. And in another place hee ſayeth: Hee doeth not mingle deceipt with the worde of God. Nowe, the worde it ſelfe is called by Sainct Peter, the milke that is without all deceipt, ſhewinge, whatſoeuer is elſe of man, it is falſhoode, and no ſweete nourishment of life in it: therefore he that is faithfull, ſpeaketh onely the wordes of Chriſt, as Saint Paule ſayeth, in cleare and manifeſt declaration of trueth.

Exod.39.42 Num.30.1.

The faithfulnes of a true miniſter.

2.Cor.2.17.

2.Cor.4.2.

And expreſſely in plaine wordes this is taught vs by Paule, in the firſt Epiſtle to the Theſſalonians, ſaying *Our exhortation was not by craftineſſe, nor by deceit, nor by vncleanes: but as god allowed of vs to cõmit his goſpell vnto vs, ſo wee ſpake: not as ſtudyinge to pleaſe men, but to pleaſe God, who tryeth our harts: neither euer did wee either flatter you (as you knowe) nor ſought ſubtile meanes to winne ought vnto our ſelues (as God is our witneſſe.)* Heere is the image of this faithfull miniſter like vnto Chriſt, one that preacheth nothing but the word of God, nor for any cauſe but for Gods glorie. How many miniſters knowe this, the Lord alone can tell: but how fewe follow it, all we this day are witneſſes. And I may almoſt ſay here, as I ſaid afore of officers: I ſpeak not for any hope I ſee of amẽds: for I aſſure you it is almoſt with vs in the miniſtery, as it was in Eſais time with the people of Iſrael: *The whole head is ſick, & the whole heart is heauie, frõ the ſole of the foote to the crown of the head, ther is nothing whole therin, but woũds & ſwellings, & ſores full of corruptiõ:* from the prieſtes of the higheſt chaires, to the beggerlie curats of the countrie, a generall neglecte is of this faithefull teaching of Gods people: ((For a number of thoſe that are chiefeſt & wold haue greateſt account, their faith is nothing in this behalfe, the multitude of their buſineſſe hath filled them ſo full of dreames, that they cannot ſee thouſande thouſandes dye before them, which neuer knew the Lords prayer. The next degree vnto thoſe, ſet their minds on their diſhes, they ſtand at their Lords tables, wayting for benifices, & holde them with pluralities & like diſpenſations, ſhameful things to heare & curſed thinges to vſe: by libertie of which they haue caſt their faith away, and leaue Gods

Eſai. 1. 6.

So much as is incloſed within this mark (( )) was leſte out in the former Impreſſions.

Gods people to die in their ignorance: and for other poore curats in the countrie, they are ſuch as moſt of them if they were to hire, would not finde a place to keepe ſheepe that eate graſſe and carrie wolle, ſo vnfit they be to feed the ſhepe of chriſt. Is this faithfulnes trow you? or is ther any hope to ſee it méded? The Lord that can vouchſafe to will: for we ſee no helpe in man. But this is the vnfaithfulheſſe of our maners: wherein yet though wee be a griefe to our brethreu, yet we are not aſhame to our enimies: For they in theſe worldly things do infinitely exceed vs. We haue gratious Lords tomuch occupied in world lie buſineſſe: but we haue no free princes. We haue ſoft cloathing: but we haue no ſcepters. Wee haue Palaces: but we haue noCaſtles of defence. We haue ſerueing-men with ſwords & bucklers: but we haue no gariſon of ſoldiours to warde about vs. And wee haue pluralaties: but wee haue no tot-quots. Wee haue non-reſidents: but I know no diſpenſations to laye-men or boyes. And we haue poore curats: but I truſt fewe drunkards or ſodomites, ſuch as ſerued at their alters. There are amonge vs Biſhopprickes that haue cõmendams: but there was neuer one of vs Archbiſhope of Yorke, Biſhope of Wincheſter, Abbot of S. Albons, & Lord Chancelor of England as Cardinall Wolſie was. This I ſay, leſt any ſhould miſlike our trueth for the faults of our men, for in our aduerſaries tentes theſe ſowre vines are planted and growe: and wee haue but eaten of their grapes. But thus muche of this parte of vnfaithfulneſſe which is in our manners, either neglectinge our proper charge, or preachinge not ſincerelie, but as Saint Paule ſaith, by occaſion.))

The

The other and greateſt part of vnfaithfulneſſe is, when wee corrupt and defile the worde of God committed vnto vs, to mingle it with our owne deuices, and bring it into ſmall accompt, that wee might magnifie our owne traditions: this vnfaithfulneſſe we pray day and night, that the Lord would keepe it from vs, and wee exhort you, in the name of the Lorde, receyue the worde ingraffed in you, which can ſaue your ſoules, and receyue the immortall ſeale which is the worde of the liuing God, by which you may be regenerate, and wherein you haue the power of God to ſaluation, through a pure faith: and haue no truſt in man, for euerie man is a liar. This faithfulnes, by the grace of god, wee bring vnto you, and beſeech you to abide vpon the foundation of the Apoſtles and Prophetes: but of this faith, what one iot or title is left vnto our aduerſaries? Zimrie was as faithfull vnto Elah, or Hazaell to Benhadad, as they haue bin faithfull to the Lorde Ieſu, in this behalfe: for what is it elſe, but to be guiltie of the death of Chriſt, to pollute as they haue done, his Teſtament, which was confirmed in his bloud? what is it but to bring him down againe from heauen, or to raiſe him vp again from the dead, to take away from vs the worde of faith printed in our hartes, by the preachinge of his goſpell, and to ſende vs to Rome to inquire of our religion? Surelie (dearely beloued) I tell you true, and yet not I but Paule, nor Paule but Chriſt, that hee that ſendeth vs beyond the ſeas, to learne our faith, when we haue the worde of God at home, hee is an vnfaithfull creature, adulterating the word of god, and as one that would pul chriſt againe down from hea-

Iam. 1. 21.
1. Pet. 1. 23.
2. Re. 16. 16.
Rom. 10. 6.

heauen: and all the Decrees, and Decretalles, and Conſtitutions of the church of Rome, which they haue ioyned to Gods worde, and tell you, you muſt needes beleeue them, they are the verie fornications of the whore of Babylon, and haue nothinge but filthineſſe in them: and if any doubt of it, lett him cõſider what hath bin ſaid. This was the faithfulnes of our Sauior Chriſte, to ſpeake onely the wordes which his Father had commaunded him to ſpeake. This was the faithfulneſſe of Chriſtes Apoſtles, to preache onely, what our Sauiour Chriſt had taught them. This is our faithfulnes, to beleeue according to the preaching of the Apoſtles, and to be buylt vppon their foundation: not the pope, who hath exalted him ſelf, and cometh with his diſpenſations againſt God the father, againſt his ſonne Chriſt, againſt his Apoſtles, and maketh lawes of his owne, what a periured and faithleſſe creature is he? And thus farre of the miniſters faithfulneſſe.

Now, more touching this compariſon here made betweene Chriſt & Moſes, there is no doubt but the Apoſtle vſeth it the more to ioyne the Hebrues vnto Chriſt: for howe they accompted of Moſes hee knewe well, and whatſoeuer was ſpoken of him, they did willingly apply them ſelues to marke it, and learne it, & his praiſe did winne their affections to be more equally bent to learne Chriſt. Takinge this occaſion, he beginneth his cõpariſon, making this as common both to Chriſt and Moſes, that either of them ruled in the houſe of God, and either of them was faithfull in his charge: but yet ſo, as Chriſt was much more honourable, and therefore to bee of vs acknowledged our onely prophete.

The

The place here alleadged, that Moſes was faithfull, is written in the 12. of Numbers, where God giueth him this teſtimonie, and therefore maketh it a warrant, that God had choſen him aboue all other prophetes, to whom he would more clearely and fullie reueale his will: and therefore, none in all the children of Iſrael, not Aaron, not Miriam, nor any, to preſume againſt him. A notable place, and verie fit for the Apoſtles purpoſe: for directlie it teacheth, that likewiſe chriſt, who of al other was moſt faithfull, was alſo moſt glorified of his father, to bee a Prophet aboue all prophetes: and where he ſayeth, *that Moſes was faithfull in all his houſe*: that is, in all the people of Iſrael, which was his Church, called in the ſcripture many times the houſe of GOD, to ſhewe in how nighe a bonde God had taken them: and that he addeth *all*, it ſheweth, that to euery one Moſes was ordeined of God, a Prophete to reueale all the will of God, neyther anie part of it was concealed from him that he knewe it not, neither kept ſecrete by him that hee would not declare it, but faithfull in all his houſe, whom in all things euerie one ſhould followe: and in this was an image of Chriſt to come, who in al the houſe of God, ſhould be abſolutely faithefull aboue all other that euer were before, or after. Heere wee haue two eſpeciall thinges to learne: Chriſte was faithfull in all his houſe: if in all his houſe, then is there no piece of the houſe of God which Chriſte hath not built vp vnto perfection: for if any little part or parcell of it be left by Chriſte imperfect, then in it he was not faithfull, to finiſhe the worke that God had giuen him. Our Sauior Chriſt then if we will receiue him with

Chriſt is perfect in his woorke of the Church, & we cãnot ad any thing to better it. Epheſ. 5.17.

with all his praiſe, and giue him the glorie of al his work, we muſt cõfeſſe he hath built a perfect houſe and made full all the holineſſe of his ſainctes, that they might bee waſhed from all vncleaneſſe, and at the laſt be preſented by him vnto his father, a glorious church, not hauing ſpot, or wrinkle, or any like: for he is faithfull in all the houſe of God, our faith, our hope, our loue, our wiſedome, our worſhipping of God, our order, our gouuernement, Chriſt hath taught vs all, and he is vnto vs all, and him alone we muſt ſet to leade vs in all our wayes: if we ſhould attribute vnto him the great & higheſt myſteries, our predeſtination, our redemption, our iuſtification, our ſanctification, &c. and ſay, in ſuch harde points he hath inſtructed vs, but other things he hath left to be done by man: what were this but to ſaye, Chriſt was faithfull in buildinge the ſtately roumes of his Fathers houſe, to make the parlour or hall, or greate chamber, but nothing elſe: ſo, manifeſtlie robbing Chriſt of his glory, that he was not faithfull in all his houſe. And how are we blinded, if we doe beleeue it: he that abaſed him ſelfe ſo low, that he refuſed not the ſhame and curſe of the croſſe, what meane wee to thinke, he did not abaſe him ſelfe, to be with vs in our owne likeneſſe, and reueale vnto vs, and teach vs all the wil of god, what ſoeuer we ought to know or do? let them goe, them ſelues alone, and let not vs walke in their counſell, who dare require more then Chriſt hath taught, or to preſume to ſpeake more then they haue learned of him: which is, to make him vnfaithfull in ſome part of the houſe. Another thing in this is to bee marked: if Chriſte were faithfull in all his houſe,

then

then are they no parte of this houſe, which are not built vp by him: he hath not only made all perfect, but he hath alſo done it alone,& not onely he buildeth the houſe, but they alone are the houſe who are built by him: ſo that we,if we wilbe this houſe, we muſt know and feele his workmāſhip in vs: and whoſoeuer knoweth him not, he hath no place in the houſe of God,for the faithfulneſſe of Chriſte is in euery parte of it,which faithfulnes, if it haue not wrought in vs,we belong not vnto it: and thus farr of this compariſon with Moſes, in which firſte the Apoſtle giueth them both their praiſe, that they were faithfull in all the houſe of God. Nowe, leaſt the cōpariſon ſhould ſeeme equall,or Moſes ſhould be accompted as great as Chriſt,euen as before hee hath giuen Moſes his due praiſe,to teſtifie howe he honoured ſo great a prophete of God, ſo nowe hee ſheweth the great excellencie of Chriſt aboue Moſes,that the Iewes may alſo learne to honour their Meſſias, as it becommeth them.

It followeth: *Nowe this man is counted worthie of more glorie then Moſes, euen as much as he which buildeth the houſe, hath more honour then the houſe: for euerie houſe is builded of ſome man, but hee that hath built all things,is God.* Heere, in one eſpeciall pointe the Apoſtle reſerueth vnto Chriſte a ſingular honour aboue all other,and aboue Moſes: that is, that Moſes was ſo faithfull a ruler of the houſe of God, that yet hee was himſelfe a parte of it, but Chriſte is ſo a ruler of it, that hee hath alſo built it him ſelfe. Nowe then, ſeeinge the workeman is more honourable then the houſe, and euery parte of

of it, Christe is so much more honourable then Moses. This reason, wee see, is taken of the similitude of a house, a thing vsuall in our life, and vnderstood of all: and seeing it pleaseth GOD, to teach vs wisedome by so base similitudes, we are so much more excuseleſſe if we will not learne. Will you see the difference betweene Christe and Moses? Looke vpon a house, and him that made it: when you see a faire house, who hath the prayse? the stone and timber, and other matter: or else the workman that built them vp togither? so is it with Christ and Moses: Moses was faithful, it is true: and so is the stone and timber good, and sound, and verie apt to abide the hewing, till you can frame it togither: but what is this to compare it with the workeman? be it neuer so good, it is a lumpe without fashion, & neuer will haue beautie in it, except the workeman set too his hande: euen so Moses, becauſe he is fleshe and bloude, which nature our Sauiour Christ hath sanctified, to bee a vessell of the grace of GOD, he was an apte matter to bee made, euen a beautifull portion of this house: but what is this to Christ, without whom, Moses had perished in his owne corruption, and his nature had bene lost, no peece of it to come into the house of God. Sceinge then Moses is as a parte of a house, and Christe as the buylder, who hath set it vp: Moses may haue the prayse, that he was set in an honourable place: but the prayse is not his owne, but the workemans that sett him in: if wee make a compariſon betweene them.

In this similitude of the Apostle, that it might bee a full perſuasion to the Iewes, they must knowe cer-

certeinlie, both that Moyſes is but a parte of the houſe, and that Chriſt is the builder of it. The firſt is a thinge without controuerſie, that Moſes was parte of the houſe: for how was he elſe one of gods Saincte? or what comfort could he haue had of al the promiſes made to Iſrael, if his own portion had not bene in them, by being one of Iſrael? The other, that Chriſte hath built this houſe, the Apoſtle proueth it thus. It muſt needes be, that euery houſe muſt be built of ſome body, and therfore the houſe of Iſrael, in which Moſes was ſo faithfull, was alſo built by ſome man: it grewe not alone, no more then timber and ſtones can ioyne togither alone to make a houſe: who was it then hath built it? or who made it? who? but euē he that made all things and that is God him ſelf: if then, as we haue taught Chriſt be God, and the wiſedome of his father, by whom all things were made, in heauen & in earth: and if he hath taken our nature, that in one perſon God and man, he might be a faithfull ruler in this houſe of God: then he ruleth as the builder, as the maker, ſo much more glorious then al other, as the builder of the houſe is more glorious thē the houſe it ſelfe: thiſ is the plaine meaning of the Apoſtle in theſe third and fourth verſes. Nowe if it be heere obiected, onely God is the builder, therfore Chriſt being man, is alſo a parte of the houſe: wee graunt it, he is a part, becauſe he is as one of vs, hath parte with vs, and we with him, he our head, and wee his bodie: but as he is a parte, as he is man, ſo hee is the builder, as he is God: and therfore taking mans nature into the perſon of the deitie, to glorifie it, with his owne glorie, hee in this perſon God and man, is

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nowe alſo the builder of the houſe: and therefore, all other muſt giue him the preheminence of honour. If it be againe obiected, that Moſes was alſo a builder, as Saint Paule calleth him ſelfe a builder & a wiſe builder, it is true, that this name is giuen thē, but onely improperlie, as vnto the inſtrumentes by which God buildeth: for otherwiſe, Paul may plant and Apollo may water, but there is no growing into the houſe of God, except Chriſt, who is God himſelfe, giue increaſe: for he is only the effectual builder. He (as the Prophet Dauid ſayth) euē the moſt high, hath ſtabliſhed her: and by him all the bodie being coupled and knit togither by euery ioynt for furniture therof, receiueth the increaſe of a perfect bodie, and is made a glorious houſe of God.

1. Cor. 3. 10.

Rom. 15. 20.

Pſal. 87. 5.

Ephe. 4.

It foloweth now in the fift verſe. *And Moſes was faithfull in all his houſe, as a ſeruant for the teſtimonie of the thinges which ſhould be ſpoken, but Chriſt as the ſonne, is ruler of his houſe.* Here is another difference in which our Sauior Chriſt farre exceedeth Moſes, and that is: that Moſes was in the houſe of God as a ſeruant, but Chriſt as the ſonne. Now, how much more honour the ſonne hath in his fathers houſe, then he that is a ſeruaunt, ſo farre Chriſte is aboue Moſes, and aboue all. And in this, the Apoſtle needed not vſe many wordes: for the trueth in all was cleare, that Moſes was a ſeruaunt: all confeſſed, and God calleth him oft his ſeruaunt Moſes. And that Chriſt was the ſonne, no man doubted, & the ſcripture giueth him plainely the tittle of the Sonne of God. This was vnto the Iewes a verie plaine and a very ſtrong perſuaſion: for though they had bene alienated from this ſonne of Dauid, whom the

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Apoſtle preacheth vnto them, neuer ſo much: yet they muſt needes confeſſe it, Moſes was but a ſeruaunt, the Meſsias muſt be the ſonne: therefore he to rule in the houſe for euer, and Moſes to giue him place. So nowe, this high honour of the ſonne of God, being giuen to this Chriſt crucified amonge them, they could not bee offended at the wordes, but were wiſelie to conſider, whether this was hee they looked for or no: which by triall and ſearching of the ſcriptures, when they ſhould finde true, then Chriſt ſhould haue the glorie of our redemption, which thing, the Apoſtle nowe ſo carefully goeth about. Here we haue all taught vs a leſſon of good humilitie, and howe to knowe our ſelues, and what place we haue in the Church of God. Who is there among vs dare aduaunce him ſelf aboue Moſes: yet Moſes was but a ſeruaunt. Which of vs is ſo great, as an Apoſtle: yet Paule ſaith, we confeſſe our ſelues to be ſeruaunts of the Church. To the ende there ſhould be no mo maiſters but Chriſte, it was neceſſarie all other ſhould be ſeruaunts: and to the ende he might be Lorde alone, ſo God ordeined it, that all his miniſters ſhould bee fellowes: ſo they are all followe ſeruantes that are appointed of God, for the orderinge of his houſe. Moſes, in ſingleneſſe of hearte, was, and was called a ſeruannte: Paule, a ſeruaunt: Peter, a ſeruaunt: all ſeruauntes for the worke of the miniſterie, to buylde vppe the bodie of the Sainctes of GOD: this is Gods ordinaunce from the beginninge. But of late, one is riſen vppe, a beaſte full of hypocriſie, more lowlie in name then any Apoſtle, or Prophete, and calleth him ſelfe a ſeruaunt of ſeruaunts: but as proud

2. Cor. 4. 5.

The miniſters are fellowes, and Chriſt is onlie our maiſter & lord.

proude in ſpirit, as the whoore of Babylon, which maketh her ſelfe Lady ouer Kings and Emperours. And this deceiuer hath thus, as we ſee, prophaned the Lords Sanctuarie, and exerciſed tyrannie in his church: he hath driuen out the ſeruants, which laboured in paine & lowlineſſe to gather togither by preaching, all the people of God, and hath ſet maiſters in their ſteede, after his owne likeneſſe, who too too long haue nowe kept the church of Chriſte in bondage, and ceaſſe not to ſtriue to keepe it in bondage ſtill. And therefore, wee ought the more earneſtly to praye, that God would giue vnto the nource-fathers, and nources of his Church, that is, to Kinges and Princes, wiſedome to ſee it: and then we ſhould haue hope, that they ſhould alſo finde grace to amende it: But let vs returne to the Apoſtle. When he hath thus ſhewed, that Moſes was but a ſeruaunt, he telleth after, wherein his ſeruice was, and what was his faithfulneſſe in it.

It followeth, *for a teſtimonie of the thinges which ſhould after be ſpoken.* For this purpoſe, Moſes was a ſeruaunt, and in the performance of this duetie, Moſes was faithfull: hee was a ſeruaunt, to beare witneſſe vnto the people, of all the wordes which God ſhould ſpeake vnto them, that is, a ſeruaunt faithfullie declaring all the lawe of God: for theſe wordes, *the thinges which ſhoulde after bee ſpoken:* though they be truely vnderſtood of the Goſpell of Chriſt, becauſe in the figures of the lawe, it was ſhadowed: and Moſes alſo him ſelf, did beare witneſſe of Chriſt, yet becauſe here is compariſon made betweene Chriſte and Moſes, diſtinctly ſpeakinge of both their callings, therefore I rather take theſe

wordes of the Apoſtle here, onely to bee ſpoken of the lawe giuen by Moſes: ſo, Moſes was a ſeruaunt to beare witneſſe of all the things which ſhould bee ſpoken of the Lorde. Here is the ful office & whole authoritie of a true ſeruaunt, faithfully to doe his maiſters meſſage. And Moſes, the moſt renowned of all Prophetes, and greateſt amonge the people of Iſrael: what was he? a ſeruaunt, to declare vnto the people all that the Lorde had ſpoken. Who is hee nowe, will preſume aboue Moſes, to ſpeake of his owne head, ordinances and lawes, which the Lorde hath not made? who will eſtabliſhe decrees of his owne in the houſe of God? whoſoeuer he be, he ſhal carrie his iudgement: he is not a ſeruaunt, as Moſes was: becauſe hee beareth not witneſſe onely to the words that God hath ſpoken, but he exalteth himſelf to be a maiſter, and hath a mouth that ſpeaketh proude things, becauſe hee preſumeth in the houſe of God, to giue lawes and orders of his owne: for if he were a ſeruant, he would doe the worke of a ſeruant, and beare witneſſe what his maiſter had ſaide. And here by this place, we may wel expound it, that the Apoſtles Paule, Iames, Peter, write them ſelues the ſeruants of Ieſu Chriſt. The word it ſelf is manifeſt proofe, they ſpeak nothing but the wordes of Chriſte, no decree, no conſtitution, no order was of their own, they were but ſeruants: but all was of the Lord Ieſu Chriſt, who was their onelie maſter: and as their name giueth this teſtimonie vnto them, ſo Paul openly affirmeth it in plain words before king Agrippa, that euen to that day, he neuer witneſſed any thing, neither to great nor litle, but onely that which Moſes before, and all the Prophets had ſaid,

Actes 26.22

ſhould

ſhould come to paſſe. Then let not the papiſts hereafter ſay, when wee ſpeak againſt all their vaine deuices, that they are traditions leaft by the Apoſtles: for as they haue not the Apoſtles places, but in ſtead of ſeruauntes are made Lordes: ſo they holde no whit of the Apoſtles doctrine: or if they will ſtill auouche it, that the Apoſtles haue deliuered all ſuch things as they teache, then they muſt ſhewe where Moſes or the Prophetes haue foretolde it: for the Apoſtles were ſeruauntes to beare witneſſe onely of ſuch thinges, as God had ſpoken by his ſeruauntes before them, that is, by Moſes and the Prophetes, without whoſe warraunt, whatſoeuer commeth, we may boldlie ſay, we vtterlie refuſe it. Rom. 12.

It followeth: *But Chriſte as the Sonne is ouer his houſe.* In this name Sonne, hee doeth not onely giue preheminence to rule in the houſe, but a perpetuitie to dwell in that houſe, and to reigne (as the ſcripture ſayeth) in the houſe of Iacob for euer: So that, beinge the Sonne of GOD, who is heire of all thinges, hee ruleth in this houſe as Lorde and Gouuernour, whoſe commandements alone doeth ſtande. And agayne, being the Sonne of God, eternallie begotten of his Father: hee euer did, & ſhall doe to the ende, rule and haue the ſouereignitie in this houſe: and who ſo euer hee bee, in this houſe, ſhall preſume againſt the Sonne, as a rebellious ſeruaunt, he ſhalbe caſt out of the houſe, and another ſhall haue his roume. Therefore, euen as before the Apoſtle made his exhortation, that they would conſider this Apoſtle and high prieſt of their profeſſion: euen ſo let vs, and humble our ſelues vnder this highe Lorde in the houſe of God: let vs obeye

his voice, and (as Salomon ſaith) be more readie to heare, then to offer the ſacrifice of fooles: and let vs be all faithfull in our callinge, that before him wee may haue a good accompt: eſpeciallie, the miniſter, that hee will bee a faithfull ſeruaunt, keeping his fellowſhippe in the Church of God, and bearinge witneſſe of all that the Lorde hath ſpoken. And nowe let vs pray, &c.

¶ *The fourteenth Lecture, vpon* the reſidue of the ſixte verſe.

6 *But Chriſt is as the ſonne, ouer his owne houſe, whoſe houſe we are, if we holde faſt that confidence and that reioycing of that hope vnto the ende.*

AS the Apoſtle had generally before exhorted them, to hearkē vnto Chriſt, the high prieſt and Apoſtle of our profeſſion, ſhewinge the neceſſitie of our ſo doing, becauſe of the excellencie of Chriſt aboue all other who were ſent of God vnto vs: yea, aboue Moſes him ſelfe, ſo nowe more particularlie, he applieth this vnto them, and ſheweth, that by neceſſitie of their condition & calling, they are bound eſpecially to this duetie: becauſe they, euen they them ſelues, are this houſe of god, whereof he ſpeaketh, of which Chriſt is the builder, and in which, he ruleth aboue all: ſo that they might be ſure, it was all one to denie Chriſt to bee their onely Prophet, and to denie them ſelues to be the houſe of God: to this our purpoſe, are theſe firſt wordes, *Whoſe houſe we be.* Another purpoſe of this ſpeache, is, for their better inſtruction in the truth of the goſpel of Chriſt: that they ſhould not

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as their fathers did, holde their faith towarde God with reſpect of the temple, then commonly called the houſe of God: nor with any religion of all the ceremonies vſed in it: for all theſe thinges had an ende. God was nowe gone out of the ſanctuarie, & dwelt no more betweene the Cherubims, but had made him a newe tabernacle to dwell in, which was the bodie of man: which tabernacle onely we muſt haue care of, to keepe it pure frō the concupiſcence of the fleſh, and to keepe it holie from the vaine inuentions of our heart, and then the Lord ſhould be alwayes with vs, as with the people whom hee had choſen, to make them an habitation for him ſelfe, and a tabernacle of his glorie. To this ende alſo the Apoſtle ſayeth, *whoſe houſe we are*: this we muſt learne in all like places of ſcripture, where we are called by like name. Saint Paule ſayeth: *Doe you not knowe that you are the temple of God, and that the ſpirite of God dwelleth in you?* And againe: *Doe you not knowe, that your bodie is the temple of the holie Ghoſt which is in you, and which you haue of God?* And againe: *You are the temple of the liuinge God, as God hath ſaide: I will dwell in them, and I will walke in them, and they ſhalbe my people, and I wilbe their God.* And againe: *We be no more ſtraungers and forreiners, but fellowe citizens with the Saincles, and of the familie of God.* In theſe and all ſuch places, wee be taught, that the Temple which was once the houſe of God, is nowe taken awaye: and all the religion of the temple, which was once the ſeruice of God, is now finiſhed and hath his ende: from henceforth, there is neither circumciſion nor vncircumciſion, neither Iewe nor Gentile, but Chriſte is all in all: the pure

1 Cor. 3. 16.

1. Cor. 6. 16.

2. Cor. 6. 16.

Ephes. 2. 19.

and chaſte bodie is his holy tabernacle, and ſpirite and trueth is his heauenlie worſhip: thus much directlie the Apoſtle teacheth them in theſe wordes: *Whoſe houſe be we:* and therfore callede the houſe of god, bicauſe his holy ſpirit dwelleth in vs, as appeareth in all the places before alleadged out of Paule.

It followeth now: *If we holde faſte the confidence and reioycing of our hope vnto the ende:* theſe wordes he addeth, to teach them manifeſtly to know them ſelues, whether they be this houſe or no: for if they be, they doe holde and ſhall hold, the reioycing of their hope, conſtantlie and faithfullie vnto the end. Theſe wordes (dearely beloued) let vs marke them well, and learne them euery iot and title, with a wiſe hart: for they conteine a bleſſed inſtruction & moſt neceſſarie for our time. There is not this daye anie other thinge, that holdeth backe a great number from the Goſpell of Chriſte, but onely the ignorance of this one ſentence: for what ſaye all our aduerſaries againſt vs, but onely this? Shall wee leaue the Catholique Church, to beleeue a fewe newe ſproung vp? Shall wee leaue the Church, and followe Luther or Zuinglius? The Church hath beleeued as wee beleeue, the Church hath taught as wee teache, and in the Church wee abide: thus, vnder the name of the Church, the Church, the worlde is mocked, and as Paule ſayeth, the heartes of manie men which are not euill, are ſeduced, ſo that though they haue nothinge to blame in vs, yet they dare not come vnto vs, leaſt they ſhould forſake the brotherhoode in the Church of Chriſt. This general plague is eaſilie cured, and all the euill of it is ſoone remedied, if wee can but holde our peace,

peace, and heare the Apoſtle ſpeake for vs all. This ſame verie queſtion is here handled: the Iewes were now affeard to receyue Chriſte, they thought him a newe Doctour, they had Moſes, the Temple, the ceremonies, things full of excellent glorie: and they were ſure the church was here, & theſe things were in the Church, to leaue them all ſouddenlie, and cleaue to Chriſt alone, were to leaue the church and followe newe doctrine. The Apoſtle to ſtoppe this offence, he ſetteth downe firſte this plaine doctrine without queſtion, or controuerſie, that the church of God, or (to vſe his owne word) the houſe of God, is not anie building of woode or ſtones, not anie Citie, or any material Temple, but man is the houſe of God. Heere firſte we learne one neceſſarie leſſon. Wilt thou knowe the houſe of God, that is, his church? Looke not at Ieruſalem, nor at Mount Sion: for neyther the Citie, nor the Temple in it, are nowe the houſe in which God dwelleth. If thou doubteſt, know it for a trueth, that Ieruſalem long ſince is troaden downe of the Gentiles: the Turke and Infidelles haue defiled all the ſtones of it, and for the Temple, there are manie hundred yeares ſince the vncircumciſed haue entred into it: and the abhomination of deſolation hath ſtoode in the holy place, that it might be fulfilled that was ſpokē by the Prophet Daniel. This therefore learne for a trueth: The church of God is not in anie materiall Temple, nor it is not knowen by any Citie or Countrie. Ieruſalem, that for this cauſe once was the glorie of the world, and the beautie of the whole earth hath no more this dignity: neither ſhal it be giuē to

any

any place for euer: but to finde the church of God, ſeeke in the heart of man: for the Apoſtles haue all ſpoken plainlie: *We are his houſe.* Now, let Rome goe and boaſt her ſelfe, and pronounce her proude decrees, that in her palaces the Churche of Chriſte doeth dwell: let all her louers ſtriue for her prayſes, that ſhee is our mother: her we muſt ſerue, vppon her we muſt wayte, ſhe can not erre: againſt al theſe children of pride, we dare ſet our ſelues. The houſe of God is neither in Rome, nor in the Capitol of Rome, no more then it is in Aegypt, or the high pinacles churches in Aegypt, but in euery nation and in euerie countrie, the men that feare God, & work righteouſneſſe, they are the Church, and the houſe in which God doeth dwell. And as the Lorde hath done to Ieruſalem, and to the ruines thereof, that the place ſhould not boaſt of the Oracles of God: ſo God hath done to Rome, to the idols thereof, that their boaſting ſhould be in vaine of the Church of God: for what was Rome, euen from her birth, but a Citie built in parricide, then ſtrengthened with robberie, and made a ſanctuarie for murderers of all nations? What was it after, but a ſlaughter-houſe of the martyrs of God? And what is it in ours and our fathers dayes, but the Queene of pride, the nurſe of idolatries, the mother of whoredomes, the ſincke of iniquitie, out of which ſorceries, witchcraftes, poyſonings, adulteries, rebellions, & bloudie warres, haue ouerflowed the whole earth. I lye not on them (dearely beloued) neyther they themſelues can accuſe me, if any of them heare what I ſay. A thouſande teſtimonies I haue of this, out of their owne ſtories, and tenne thouſande ryming

verſes

verſes haue bin made againſt them, for their great iniquitie: by example of one, learne the reſidue.

Citatur Cal. tom. 1. ver. to 535.

A hundred and fourtie yeares paſt, one ſayeth of Rome, and of the Pope thus:

Ioua tenet Iupiter, cœlum habet Pluto:
Et accedit dignitas animali bruto:
Tanquam gemma ſtercori aut pictura luto.

Wee haue brought God into Hell, and the Diuell into Heauen: Dignitie is nowe added to a brute beaſt, as a Pearle to a dounghill, or a faire picture to a piece of dyrt.

Euen ſuch as theſe are, and no better, a thouſande teſtimonies are of the church of Rome. All which, if wee could not beleeue, yet let vs beleeue our own eyes: we haue ſeene his wicked diſpenſations, The brother to marrie his brothers wife, and the ſiſter to marrie her ſiſters huſbande, the Vncle to marrie his Neece, and the Nephue to marrie his Aunte. Wee haue ſeene his Bulls to make the ſubiectes rebell againſt their Princes: wee haue ſeene his ſtues in open and knowen places. The Turke hath no more defiled Ieruſalem, then the Pope hath defiled Rome: and all the Altars of Mahomet are not ſo vncleane, as the Popes reuerend altars, which ſerue for Sodomites: and as the Popes honourable churches, in which they nouriſhe vp amorous boyes. *Nulla hic arcana reuelo*, Mantuan ſayeth: *I ſpeake no ſecretes, the worlde knoweth this well inough.* And yet, if they will boaſte, The Church of Rome, the Church of Rome, ſhall wee ſtill beleeue them? or ſhall we rather beleeue the Apoſtle: that the church of God is not neither Rome, nor not Rome: but in Rome and out of Rome, the men that feare God, are the Churche of Chriſte.

And

And let this be our first lesson, here taught vs by the Apostle, The church of God is not founde by places and countries: it is but a foolishe thinge to say, Here is Christ, or there is Christe: he is in the desert, or he is in the towne: but as where the carcase is, there are the Eagles: so where are men that beleeue in Christ, there is his Church. This is the Apostles meaning, when he saith: *Whose house are we.* Nowe as we haue learned to seeke the Church, not in places, but in the harts of men, so in the words folowing, the men are also described, that by their marks wee may know them from other men of the world, which are not of the house of God, but an assemblie of the wicked.

It followeth: *If we hold stedfast the confidence and reioycing of our hope, vntill the ende.* Here the Apostle setteth downe three especiall markes & properties, by which the church and children of God are knowen: the first is the ioye of their hope, the seconde the assurance of it, the third the constancie and perseuerance vnto the ende. The ioy of our hope is, a present feeling of immortalitie & the glorie of God which the holy Ghost kindleth in our heartes, and filleth vs with all heauenly gladnes, accordinge to the promises preached in the worde of truth, which is his Gospell. And let vs not thinke, but that God hath done thus with vs, whom hee hath chosen to eternall life. He hath prepared our heartes to know and feele his vnspeakable gifte, which hee hath giuen vs: for if we should bestow any gifte vpon men, we are not so vnwise to giue a precious thinge vnto him that knowes not what it is: we would not giue him a Diamond, that would thinke it to be a piece

of

of glaſſe: nor we would not giue him a Pearle, that would thinke it to bee a graine of ſalte: for ſo wee ſhould leeſe both our labour and our thankes. And ſhall wee thinke the Lorde will ſo beſtowe his heauenlie bleſſinges? Will hee giue his giftes to thoſe that knowe them not, who can not giue him againe the prayſe of his goodneſſe? no, hee will neuer doe it, but as Saint Peter ſayeth, hee hath taken vs for his owne people, to the ende we ſhould ſhewe forth his vertues, that hath called vs out of darkneſſe into his maruaylous light: and therefore, if we bee in the couenaunt of his grace, appointed to the inheritaunce of his glorie, it is impoſſible wee ſhoulde not feele the comforte of it, and knowe the height and breadth of his great mercie and grace. If there bee a barren and fruiteleſſe man, that knoweth nothing of all this, in whoſe eares the ſounde of the name of GOD hath neyther feare nor reuerence, and in whoſe heart his knowledge hath neither ioy nor gladneſſe, he is yet a ſtraunger from the church of God, and can not challenge anie parte or fellowſhippe of the Goſpell of Chriſte: for while hee can feele no greater pleaſure then of bodilie delight, his eye to ſee, his eare to heare, his mouth to taſte, his ſkinne to touche, why is not the oxe as good as hee? for theſe thinges are vnto the oxe as well as vnto him: or if honour, riches, authoritie, credite, fauour, be the thinges he loue moſt, and in which he hath greateſt comforte: what is he better then the paganes and infidels that were before him, in whom this deſire was as much, and this delight much more aboundinge then vnto vs? for wee, in reſpect of them are beggerly tenantes: and they in re-

1. Pet. 2. 9.

reſpect of vs were monarches of the whole worlde. If theſe things coulde make the houſe of God: the houſe of God were among the beaſtes of the fielde, or among ſauage people worſe then beaſtes, whoſe deſires, if they be our deſires, and their delightes, if they be our delights, we ſhalbe of them, and they of vs: but the houſe of God ſhalbe of neither of both: for in the houſe of God is this hope that we ſpeake of: a feeling (I ſay) of Gods glorie, in which we haue pleaſure more then in all the worlde. Let vs take an example of Paule in ſteede of manie, he proteſteth thus: I accompt all the world to be loſſe vnto mee: yea, I accompt it but as doung, to the ende I may winne Chriſte: haue thou this heart, and thou haſt peace, and thou haſt ſealed it, that thou art of the houſe of God: and this is it that the Apoſtle teacheth vs heere in theſe wordes: if we holde this reioycing of our hope ſtedfaſt vnto the ende.

Phil.3.8.

Another thinge heere to be learned, if wee will knowe our ſelues to bee this houſe and Church of God, is, that as we holde this hope, ſo we muſt hold it ſtedfaſt, and without wauering, vnto the end: for ſo the Apoſtle ſayth: Wee muſt haue ſtedfaſt aſſurannce of our hope: he calleth it in the ſixt chapter, *A full perſuaſion of hope*. Sainct Paule calleth it, *His intentiue hope*, a hope, in which he ſhal neuer be fruſtrate, So that this aſſurance, and ful perſuaſion, is in a true and liuing hope, and it caſteth out miſtruſte and wauering, euen as fayth doth: for fayth & hope cannot be ſeparate, neither in nature nor propertie: but if you haue fayth, you haue hope: and as your fayth is, ſo is your hope: a ſure faith, a liuely hope: a wauering faith, a blinde hope: for our faith is a perſuaſion

Co.6.11.
Phil.1.20.

ſuaſion of the loue of God in Chriſt, and our hope is an apprehenſion of the glory which by that loue is giuen to vs. It can not be that wee ſhould knowe the loue and grace of God, which is our faith, but we muſt knowe the fruit of his loue, that is, his glorie, & eternall life, which is our hope: if therfore we be ſure, god doeth loue vs in Ieſu Chriſt, we are alſo ſure, that god wil glorifie vs through Ieſu chriſt, & as our fayth reioyceth in Gods fauour, ſo our hope reioiceth in gods glorie: and as our faith is ſure that nothing ſhall ſeparate the loue of God from vs, ſo our hope longeth after the incorruptible inheritaunce which we feele and knowe is laid vp in heauen. So this conſtancie and boldnes of our hope, without wauering, laide vp in our breſtes, and cry-ing ſtill within vs, *Come Lorde Ieſu*, this hope is our warraunt wee bee the houſe of God. And all this I ſpeake more plainely and in moe wordes, becauſe there are ſo many which eyther can not or will not vnderſtande it: for they conceyue no other thinge, whē we ſpeake of hope, but a deſire to haue a thing whereof we doubt, and if we aſke of them, whether they be ſure to be ſaued through Chriſte, they will aunſwere they can haue no aſſurance, for then how could they hope? thus they make them a hope of their owne, a newe hope which the Church of God knoweth not, a doubtfull deſire of a thinge they wiſhe, in ſteed of a preſent feeling of the thing they long for. But let vs be wiſe hearted, and knowe be-fore the Lord (as the Apoſtle here plainely teacheth vs) that we be the houſe of God, if we holde the re-ioycing of our hope ſtedfaſt, and ſure vnto the end: and if ther be another people which haue caſt their

hope

hope from them, and taken in ſtead of it a new fancie, worldly minded men, which bring our worldlie ſpeache to meaſure the trueth of God, becauſe in worldlie things, we ſaye we hope of that which we cannot ſurely tel whether we ſhal haue or no: therfore to make alſo the hope of ſaluation, a deſire in vs, whereof we are vncertaine: if (I ſaye) there bee any ſuch people, let them boaſt they are the church yet we knowe they are not the Church, but an abſurde people: for let them aunſwere me but this one queſtion. I aſke of them whether they be ſure they are the Church of God or no? if they be not, ſure they be blinde leaders of the blinde: and ſhall we follow them who knowe not whether they goe? If they be ſure, doe they thinke the Church of God can periſh? if it cannot, the hope of it is ſure, and no man can come into it, but he muſt haue his portion in this aſſurance of hope. And al this I ſpeake not as though Gods children are euerie one, and alwayes in this aſſurance: for ſometime their faith is weake, and their hope is ſhadowed, that they might humble them ſelues vnder the hand of God, till they doe acknowledge their owne vnworthines: and hunger and thirſt after the righteouſnes of Chriſt: but in all their weakeneſſe they will confeſſe their ſinne, and ſay, they ought more aſſuredly to holde their hope: only this I ſay, and this the Apoſtle ſayth, this is the doctrine of the houſe of God, that they ought to holde the reioycing of their hope ſtedfaſt, and ſure vnto the ende: and this doctrine, that our hope is doubtfull, and can not haue anie aſſurance of the thing we hope for, this (I ſay) is not the doctrine of Chriſt, nor of the houſe that he hath built, but of

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ſome other, an Idols houſe, and houſe of idolatrie, that either knowe not whether their God be faithfull and iuſt, or but a deceyuer: or whether themſelues ſhould beleeue his promiſes, or rather miſtruſt them. And thus farre of the Church as heere the Apoſtle hath deſcribed it.

Now, the third thing which we muſt here marke for our inſtruction, is perſeuerance: for ſo he ſaith: *Wee muſt holde our reioycinge continuall vnto the ende.* A moſte neceſſarie thinge, and ſuch as without which all our labour is loſt: but a thinge harde to atteine vnto, and full of difficultie: knowe it by the experience of it: for ſcarce one of a great manie doeth growe vp into feruencie of zeale, and ſo continueth vnto the ende. And therfore the more danger is vnto vs in this behalfe, the more watchefull we muſt be to auoyde the perill. Let vs firſt knowe it, and perſuade our ſelues in it, there is no pleaſing of God, but in this perſeuerance vnto the ende: for euen as the Prophete ſayeth, ſo wee ſhall finde it true: If the righteous man of an hundred yeare old ſhall forſake his righteouſneſſe, the Lorde will alſo forget all the righteouſneſſe that he hath done: and a moſt iuſt cauſe why our ſinnes ſhould bee imputed, if at anie time wee ſhould fainte and fall away: for hee that can meaſure his obedience to GOD by dayes and yeares, and accompteth times, howe longe hee will walke before the Lorde, hee is not worthie to bee reckoned amonge his ſeruauntes, nor to bee one of Gods children: for GOD is not as men are, nor his rewardes are as the rewardes of Princes: Hee meaſureth not his giftes, by ſuch ſkante accomptes of yeares, and monethes, and

times

times paſt, as though at laſt he could bee enuious at our proſperitie, but hee filleth his hande with bleſſing, and his loue with immortalitie, neyther is there any ende of his mercie: and if wee ſhall come to ſuch colde reckoning, to ſcore vp our yeres, and number our doings, like prentices or hired men, let vs go ſerue ſome god that againe ſcoreth vp his benefites, and with an euill eye looked vppon his louers: let vs worſhip with the papiſts, all their abhominations. Saint Cornellis, who can onely keepe vs from the falling ſickneſs. S. Apolline, who wil helpe vs of the toothache: or ſome other gods of the mountaines, or gods of the vallies, if thou haue ſuch a god, that can doe ſo little good, make thy bargaine thereafter, and ſerue him, by times and moments. But if thou ſerue the Lord God of hoſtes (whoſe mercie is ouer all his workes, and whoſe infinite goodneſſe doeth endure for euer) thou ſerueſt a bountifull Lorde, who giueth thee all things, and vpbraideth none, and thou maieſt not be a nigardly ſeruant, to giue vnto him eyther thy hande or thy foote, but all is of him, and withall thou muſt ſerue him. Thou ſerueſt a Lorde, who will not chaunge his fauour towardes thee for euermore: and thou mayeſt not ſerue him by account of dayes, but to the laſt houre thou muſt euer be faithfull. A perfect God, a perfect ſeruant: an euerlaſtinge God, a perpetual ſeruaunt: if thou fall at the laſt, thou art fallen from him, and not he from thee, and thy condemnation is of thy ſelfe. Therefore our Sauiour Chriſt hath giuen vs a cleare warninge: that *Hee that ſeeth his hande to the plowe and looketh backewarde, hee is not meet for the kingdome of heauen*: but thus his promiſe

miſe is vnto vs: *Hee that perſeuereth vnto the ende, he ſhalbe ſafe:* and in this aſſurance Sainct Paule helde the reioycing of his hope: *I haue ſtrouen a good ſtrife. I haue finiſhed my courſe. I haue kept my faith. Now the crowne of righteouſneſſe onely is behinde, which hee will giue mee, who is the righteous iudge.* Euen ſo (dearely beloued) let vs be conſtant, let vs caſt away the burthen that preſſeth vs downe, & this ſin which ſo eaſily compaſſeth vs about, and let vs run with patience al out the race which is ſet before vs: ſo we ſhalbe like vnto our ſauior chriſt, who for the ioy that was ſet before him, did deſpiſe the croſſe, & is nowe the authour and finither of our faith. The greateſt enimie we haue to make vs ſtumble & fall, that we ſhould not hold this conſtancie, and perſeuerance vnto the end, is, our owne fleſhe. And if it may haue any rule in this worke, or if wee conſult with it in theſe heauenly things, we are vndone, and all our labour is loſt: for our fleſhe will like of nothing long. All delights muſt haue their change, & the greater the pleaſure is, the nearer is ſafetie, in anie thing whatſoeuer apperteineth vnto the bodie. Wouldeſt thou neuer ſo faine ſell thy ſelfe to ſeruc any thing, thou ſhalt finde nothing that will giue thee a perpetuall pleaſure, to buy thy ſeruice: hunger and thirſt are ſoone ſatisfied, the heauie eyelids is eaſily filled with ſleepe, labour hath wearineſſe, & reſt is ſoone tedious: all play and paſtime, which ſo many make the crowne & garland of their life, this alſo is dulneſſe in a litle while, and this garland is as withered haye: an other thinge muſt come to take this vp, or rather then this ſhould be ſtil, we would neuer play whyle wee liued. Thus, as the night Matth. 24.

2. Tim. 4. 7. 8

doeth ouertake the day, and the day doeth driue away the night: ſo our worldlie pleaſures runne one after another, and the beſt of them all doe not endure long. Euen as Solomon ſayeth, The eye is not ſatiſfied with ſeeing, nor the eare with hearing: but be the tune neuer ſo ſweete, at laſt wee deſire another. This fleſhe and fleſhly minde, if we ſhal bring to our religion, can wee (thinke you) perſeuere in the profeſſion of it? Wee cannot: no more then the Cat of the mountaine can change her ſpots, or the black Moore can change his colour. If therfore we will holde this excellent vertue of perſeuerance vnto the end, let vs make a good beginning: euen that God (who changeth not) with his holy ſpirit which neuer forſaketh vs, may kindle our hearts with the loue of his trueth, which ſhall not be quenched for euermore. This it is I ſay: let this be our comming vnto the goſpel, in this preparatiõ of our heart, that our heauenly Father, the God of all grace, may giue vs his ſpirit, that we may loue his truth vnto eternal life. This beginning ſhall haue ſtill increaſe, & haue at the laſt a perfect worke: but if this be not it, if the loue of God be not all we looke for, if ambition, authoritie, riches, praiſe of men: if any fleſhlie affectiõ be with vs, when we haue our purpoſe, our worke is at an end. Or, if by occaſion the goſpell ſhall hinder this purpoſe, our religion is at an ende, fare well the Goſpel, Booke & all, we begin to ſinge, a new maiſter, a new. But ó man, blind & fooliſh! What is thy glorie but in ſhame? and what is thy ſong but lamẽtations and mourninge and woe? Thou haſt gotten, in deed, a new maiſter, for thou haſt forſaken God, who is from the beginning, and ſerueſt the croked

Eccle. 1, 8.

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ſerpente, who was an Apoſtata afore thee: and yet thou haſt no new maiſter, but whō before thou ſeruedſt in hypocriſie, him now thou ſerueſt in vanity, and he holdeth thee bound, euen as he wil himſelf.

Let vs take heede (dearelie beloued) and neuer be ouertakē of ſuch a ſhame. Let vs feele our hope, reioyce in it, loue the glorie that is ſet before vs, inlarge our heartes to comprehend immortalitie, and with all our ſoule ſerue the God of glorie. Let vs delight in his ſtatutes & iudgements, and make them our ſonges in the night ſeaſon: ſo wee ſhall knowe wee be the houſe of God: wee ſhall haue this perſeuerance, whereof I haue ſpoken, and wee ſhall not be confounded for euer. Now let vs pray, &c.

¶ *The fifteenth Lecture, vpon the 7. 8. 9. 10. & 11. verſes.*

7 *Wherefore, as the holie Ghoſt ſayth, To daye if yee ſhall heare his voyce:*

8 *Harden not your hearts, as in the prouocation, accordīg to the day of the tentation in the wilderneſſe.*

9 *Where your fathers tempted me, proued me, and ſaw my Workes fourtie yeares long.*

10 *Wherefore I was grieued with that generation, and ſaid, They erre euer in their heart, neither haue they knowen my Wayes.*

11 *Therefore, I ſware in my wrath, if they ſhall enter into my reſt.*

WE haue hearde hitherto in this 3. chapter, howe the Apoſtle hath taught, that our ſauiour Chriſt is our only Prophet, faithfull in his worke, euen as Moſes was faithfull; yea much more honourable then Moſes, as the

workeman is aboue the houſe: or the Sonne aboue the ſeruant: and this houſe which Chriſt hath built and in which hee reigneth, are euen wee our ſelues: if wee holde faſt what hee hath taught, and reioyce in the hope of it vnto the ende.

Now, he addeth another reaſon, taken of the Prophet Dauid, who in ſpirit ſpake this of Chriſte: *To day, if you heare his voice, &c.* as by all circumſtances of the time and wordes doth manifeſtly appeare, & therefore let vs open our eares and heare this excellent Prophete, and neuer ſuffer his doctrine to fall vnto the ground: to this purpoſe, he alleadgeth this long ſentence of the prophet Dauid, and beginneth thus: *Wherefore, as the holy Ghoſt doeth ſay:* hee had before exhorted in his own wordes, he addeth nowe more weight by the authoritie of the prophet Dauid, to pricke them the more that were dul to learn: for howſoeuer they would otherwiſe haue made light account of the Apoſtles wordes: yet to haue deſpiſed the admonitiō of ſo high a Prophet, it had bin intollerable, euen among them ſelues. And to the ende he might feare them yet more with their ſinne, if they would not heare, hee nameth not the prophet Dauid, whoſe words they knew wel inough but hee nameth the holy Ghoſt, who ſpake in the Prophet, that they might knowe, to refuſe it, were not to refuſe a man, but god, who ſpake by man vnto them: for this purpoſe he beginneth thus: *Wherfore the holy Ghoſt doeth ſay:* and let vs here learne, euen as the Hebrues ought to haue learned, with reuerence to heare and to obey the worde, (for it is not the word of man but of God, nor ſpoken by mā but by the holy Ghoſt.) So Saint Paule ſpeaking of the

the ſcripture, he giueth it this title of ſpeciall honor aboue all writings, that it is inſpired from God: and Saint Peter ſayeth, that propheſie is not of man or mans wiſedome, but the holie men of God ſpake as they were carried of the holi ghoſt. This muſt breed in vs a ſingular regard of the word of the Prophets, except we be exceeding blinde: for if I doe beleeue in my heart, as I confeſſe in my tongue, that God onely is wiſe, God onely is holie, God onely is our Lord, then I muſt needs acknowlege, that his word onely is my wiſedome, & my vnderſtanding before all people: his word is my warrant, of all pure, holy and blameleſſe religion. If I doe confeſſe that God onely hath immortalitie, and is in light that ihineth for euermore, then muſt I needes alſo ſaye, as Peter ſayth, *All fleſh is graſſe, and the glorie of man is as the flowre of the fielde, the graſſe withereth, and the flowre vadeth: but the Worde of the Lorde indureth for euer.* To be ſhort, if this be a commaundement vnto me, *Thou ſhalt haue none other Gods but me*: let me holde this as a cõmaundement from him, that I haue no worde of life but his, yea whatſoeuer I owe vnto him, in the thoughts of my minde, in the wordes of my mouth, in the workes of my handes, in all my life: If this be his worde, this muſt bee my teacher, and in obedience of it, I muſt doe all that I doe, make this accompt of the worde of GOD, or you make no accompt of it at all: and make not this accompt of any other thing, or elſe thou worſhippeſt God and an idoll too. And conſider (I beſeech you) but this one thing, and marke it wel, that the ſcripture is thus called, *The Worde of God*. There is no doubt, but the name of God is great ouer all the

2. Tim. 3.

2. Pet. 1. 21.

1. Pet. 1. 23.

Pſal. 113. 3.

earth, and his name is praiſed from the ryſing of the ſun to the going down of the ſame, neither is there any creature, but it ſhewth forth his glorie, yet hath not god reſerued the ſound of his name to be called vpon in the name of any creature, but he hath giuē this onely to his word. We doe not ſay, The heauen of God, nor the earth of God, nor any thing in them vnder the name of God is noted, notwithſtandinge they ſhewe forth his glorie: but the writings of the Apoſtles and Prophetes, by this name wee knowe them. *The worde of God*: why elſe? but that his wiſdome, his power, his glorie, his mercie, eſpeciallie, and aboue al things ſhineth in his worde: and therfore let vs perſuade our ſelues, that his maieſtie can not be ſo highlie offended in any abuſe of all his creatures, as when his worde is deſpiſed. When man ſawe not his eternall power & Godhead, which was manifeſt and might haue bin knowen, in the works of the creation of the worlde, yet God did ouerſee all their ignorances, and had pitie on them, he gaue them a better teſtimonie of his preſence, and made his worde knowen in the middes of them, that they might beleeue it, and be ſaued: which worde whoſoeuer ſhall deſpiſe, hee hath deſpiſed the power of God, by which he ſhould be ſaued, & is more guiltie before God, then paganes and infidels which neuer knewe him: neither can there bee anie other meane of ſaluation vnto him. To this effect (no doubt) the Apoſtle giueth this reuerend ſpeache to the prophecie: *The holy Ghoſt hath ſaide.*

Thus hauing prepared the people to heare and regard, he ſetteth downe the words of the prophet, as followeth: *To day if you will heare his voice, harden not*

your

your hearts, as in the bitter murmuring in the day of tentation in the Wildernes, where your fathers, &c. To vnderſtand this exhortatiõ well, we muſt ſee the whole purpoſe of the Pſalme. The prophet maketh this Pſalme, no doubt, as a preparation for the people in al their holy cõuocation, how to preſent themſelues before the Lord: after the ſame maner, in a good & laudable cuſtome, we vſe it nowe in the church in our ſeruice vnto God, beginninge with this pſalme, to ſtirre vs vp into feare & reuerence, and an earneſt deſire of the praiſe of God. *O come let vs ſing vnto the Lord, &c.* and becauſe our zeale toward god is faint, and hypocriſie hath infected the heartes of manie: therefore the prophet toucheth them neerer, that if they wil ſtand acceptable before God, delay not, nor be faint hearted, but euen ſpeedily and with a good courage, *To day if you will heare his voice harden not your heartes, &c.* And he rehearſed the examples of their fathers who tempted God, & fel in the wildernelſe, the feare of whoſe examples ſhould make vs wiſe. This being nowe the plaine meaninge of the prophet, you ſee how fitly this Scripture is alledged by the Apoſtle: as then the prophet cryed vnto them in their aſſemblies, *To day if you will heare his voice, &c.* that they might kepe holie their Sabaoth dayes, and bee holy in their aſſemblies before their God, to heare his worde with humilitie, and offer them ſelues in a holie obedience vnto it. So heere the Apoſtle, applyinge it vnto Chriſte, who then ſpake by his Prophetes, that his worde nowe might haue alſo the reuerence of his owne perſon, hee ſayth alſo to them: *To day, if you will heare his voice, harden not your heartes, &c.*

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To day. Now, touching the words that he ſayth, *To day*: he meaneth al the time in which the goſpel is preached, teaching vs hereby, that ſo long as the word is preached, ſo long ſaluation is offered. In like ſenſe 2. Cor. 6. 2. Saint Paule exhorting the Corinthians, not to receyue the grace of God in vaine, alleadgeth this ſaying out of Eſaie: Eſai. 1. *I haue heard thee in an acceptable time, and in the day of ſaluation haue I ſuccoured thee:* wherevnto he addeth: *Behold, nowe is the acceptable time, beholde nowe is the day of ſaluation:* plainely expounding this time & this day to be ſo long as the Goſpell is preached: by which we learne, how great a benefite it is to heare Chriſte preached: for then God offereth him ſelfe vnto vs, then hee ſtretcheth out his handes (as the prophet ſayth) to imbrace vs, then he calleth vs to come vnto him, then hee will accept vs, then is the time of ſaluation for vs: all his fauour, loue, mercie, goodnes, all his graces are laid out vnto vs: he hath opened the heauens, that wee might ſee, & ſhewed forth his glorie, that we might vnderſtand, and be no more vnbeleuing, but beleeuing. And what excuſe (trowe we) can we take vp, to bring before him, if this goſpel of grace, of peace of life, be preached vnto vs, & not regarded? Therefore, euen as the Apoſtle ſayth afterwarde, ſo let vs learne. While the Goſpell is preached it is ſtill called *To day*: harde not your harts againſt it, through the deceites of ſinne. And this (I beſeech you) once againe to remember, that when the Goſpell is preached vnto vs, thē it is *To day*. Take away this word preached, which is the power of God to thy ſaluation, and what time art thou in? Sure in the night in which no man can worke: for this is the day, when his

his voice is hearde. Euen as the dayes of our life, they arise with the sunne, and goe downe againe with it: so the day of our saluation it springeth in the preaching of the Gospell, and it is shut vp again with the ceasing of that voice: and therfore the holie ghost sayth, when our Sauiour Christ doth come to Capernaum in the borders of Zabulon & Nephtalim: *The people that sate in darknesse sawe a great light, and to them that sate in the region and in the shadowe of death, light arose vp vnto them:* This light is the light of the sunne of righteousnes: how long so euer it shineth, so long shineth the acceptable time, and the day of health: nowe would I faine knowe, what auaile prayers for the dead: what helpeth sacrifices for them in purgatorie: is not this Sunne gone downe vpon them? is it not night with them, & they all haue made their beds in the dark? Haue they any more eares to heare: or ar they not as men dead long agoe? Howe then can yet their state bee changeable? Howe can they obteine grace, mercie, and peace, by our intercession? If they can, the Apostle sayth not true, that it is no longer *To day*, then while the Gospell is preached: Saint Paule saith not true, that now only is the *Acceptable time*: our Sauiour Christ deceiued vs, when he saide, *The night commeth in which no man can work*: but this was the enuie of the diuell, to bringe vs in a fooles paradise of prayer when we be gone, that wee might not regarde the God of glorie while he offered eternal life vnto vs. And for the Saincts that are dissolued, & be with Christ, they shalbe witnesses against vs, of our madnesse, which esteemed them as tormented soules of purgatorie: and other whom God hath taken Matt. 4. 16.

ken away in his anger, to make them dye in their ſinnes, when we fill their handes with our fooliſhe prayers, we ioine with them in rebellió againſt god: but their tormentes can not bee healed with medicines, and therfore as an vnprofitable & euill thing, ſo let it goe: let the dark fancies of dead men alone and let vs doe our duetie one to another, in all prayers and workes and loue, nowe in this time, while we may doe good, and while the day is yet vpon vs.

Now further, where it is ſaid: *If you will heare his voice*, we learne by warrant of the holy Apoſtle, that our Sauiour Chriſt was euer the prophete of his church in vertue and power of his ſpirit, euen from the beginning, as well as in nature and ſubſtance of manhood, after he was borne of the virgin Marie: So the Apoſtle afterwarde againe ſaieth of the pro-
Chap. 12. 26 phetes times, *That the voice of Chriſte did ſhake the earth then*: and in all the diſobedience of the people of Iſrael, in the wildernesſe. Saint Paule ſayeth:
1. Cor. 10. *They tempted Chriſt*: as noting him to be their guide and leader in their deſert wayes. And this is the true acknowledgement of our Sauiour Chriſt, to be the lambe killed from the beginning of the worlde: to confeſſe that he is, and euer was, the mediatour and redeemer of his church, and the welbeloued ſonne of his father, & the prophet for euer, whom he had ordeined for his people: all which when wee ſhall beleeue, then wee ſhall boldely ſaye, as this Apoſtle
Chap. 13. 8. ſayeth: *Jeſus Chriſt to day, and yeſterday, hee is the ſame: and the ſame abideth for euermore*: the ſame prophet, the ſame fayth, the ſame hope, the ſame God, euen as we confeſſe one, & the ſame catholike church. As our fathers were ſaued, ſo are we: and

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at this day we beleeue, not onely as Paule and Peter did beleeue, but we walke in the ſteps of that faith: which was firſt in our father Abraham: yea, and in all Patriarches before him, as wee haue all had but one heauenlie maiſter. And whatſoeuer outwarde ceremonies God hath ordeined, accordinge to the diuerſitie of times, they were euer appointed to bee ſcholemaiſters to leade men vnto Chriſte, in whom onely God was well pleaſed, and without whom there is no ſaluation. And herein the ſingular loue of God to vs hath appeared: and theſe dayes of the Goſpell preached, are aboue all other bleſſed dayes: becauſe this Sauior hath ſhewed him ſelfe vnto vs, and hath bin in the middes of vs, fleſh of our fleſhe, and bone of our bones, and we haue ſeene his glorie as the glorie of the onelie begotten Son of God: and he hath reuealed vnto vs the cleare and ſhining way of this ſaluation more openly then euer before: and therefore let vs heare the admonition: *To daye if you will heare his voice, harden not your hearts.*

And heere that hee ſayth: *Harden not your hearts*, wee ſee howe great a ſinne we commit, in not hearkeninge to the voice of GOD, wee harden our heartes and couer them as with a coueringe of brawne, that they may not bee mollified with the grace of GOD: for the worde of God is liuinge, and more ſharpe then a two edged ſworde, and entereth to the diuiſion of the ſoule and the ſpirite: neither is it poſſible to keepe it out, but as a ſworde, ſo it will pearce our harte, except we haue made it hard as flinte. And as hee ſayeth: *Doe not you harden your owne heartes*, ſo let vs perſuade our ſelues, our ſinne is our owne, and we haue done it, we may not excuſe

excuſe our ſelues, as the manner of ſome is, and ſay our heartes are hardened whether we wil or no: and who can doe withall? True it is, and the Prophet ſayth it: *We haue of our ſelues ſtonie heartes, and all the imaginations of them are euill, euen from our youth*: ſo that all men, father and children, may ſay alike: we know that in vs (that is in our fleſh) there dwelleth no goodnes, but whatſoeuer the corruption of our nature is, be it neuer ſo great, yet our fault is neuer the leſſe, no more then if we had an Angels nature, which willingly and wittingly wee would peruert: for vnto our corrupt nature, we bring of our ſelues a peruerſe will, which did corrupt the Angels nature, and made them fall from God: ſo lay no more thy fault on thy nature, for thy will is ſet to worke iniquitie, with all delight to doe euill. We wiſhe to bring our ill purpoſes to paſſe, wee reioyce, wee are glad, it is the thing we would haue: wee will not heare anie other call: wee bid farewell to all, whatſoeuer would turne vs from our ſinne: The corruption which we haue, our pleaſure is in it: and all the goodnes which we want, we care not for it: but our will is after our worke, and as we are, ſo we like our ſelues beſt: if there be any wicked and diſſolute man, that denieth this, either hee hath taught his tougne to lie, or a ſeduced heart hath deceiued him: for let him ſpeake that can, the theefe that ſtealeth, the adulterer that defileth his bodie, the enuious man that ſpeaketh euill, the beaſtlie man that murdereth another, the blaſphemous tongue, the rebellious hande: which of theſe is not thruſt forewarde of his owne will? or who euer that mourned and wept, that faſted and prayed not to be led into ten-

Ezec. 11. 19. &c. 36 26. Gen. 8. 21.

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tation, hath bin giuen ouer to ſo ſhamefull ſinnes? No, no, if God make vs once mourne vnder the bodie of ſinne, the grace of Chriſte is offered to the broken and contrite heart, and ſinne reigneth not in vs, but becauſe we delight in it: let vs hearken therefore to this admonition: *To day if you will heare his voice, hearden not your heartes.*

It followeth: *As in the bitter murmuring, as in the day of tentation in the wildernes, where your fathers tempted me, proued me and ſaw my workes fourtie yeeres.* This example of their fathers rebellion, is wel alledged, both to moue them the more to take heede by their fathers example, and becauſe they were a people exceedinglie holden whith an opinion of their fathers, that they ſhoulde yet remember their fathers were but men, and they ſhould not followe them in their ſinne and wickedneſſe. The ſtorie which the prophet eſpecially meaneth, is written in the 17. of Exodus, where Moſes ſheweth how the people murmured in Rephidim, for wante of water: for then Moſes gaue theſe verie names to the place, and called it, *Bitter murmuring*, becauſe they ſtroue bitterly, and contended againſt Moſes: and he called it tentation, becauſe they ceaſſed to put their truſt in God, and rebelled for want of water. So by the names it is plaine, what ſtorie is ment: and we haue in it to learne, firſt howe great a crime it is to reſiſt the miniſter of God: for the name of that ſinne, god hath giuen vnto the place for a perpetuall remembrance, what the puniſhment of it hath bin: and againe, what it is to fall from our hope that we haue in gods prouidence, to miſtruſt him, to feare that he will faile vs: for this is to tempt God: with which

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ſinne howe highlie he is diſpleaſed, the name of the place to this day beareth witnes: which Moſes for that cauſe called tentation. And here againe, let vs learne, howe, and in what caſe, we may giue names vnto places, and that is, when the remembrance of the name, is a putting vs in minde of ſome ſpeciall worke of God towarde vs: as in remembrance of the excellent viſion that God gaue Iacob, hee caled
Gen.28.19. the place Bethel. When God gaue to Abraham the life of Iſaak his ſonne, and ſaued him from ſacrifi-
Gen.22.14. cing, Abraham called the place Iehouah Iireh. Likewiſe, in remembrance of Gods punishments, when he diuided the peoples tongues, he called the
Gen.11. name of the place Babel. When God deſtroyed from heauen, the hoaſt of Iſrael with fire, for remem-
Num.11.4 brance of the puniſhment, they named the place Taberah. Manie ſuch examples are in the Scripture, good and profitable for vs to followe, if we had hearts that feared God, and had comfort in the remembraunce of all his workes: but wee haue leaft that good worke of our forefathers, and as time corrupteth all things, ſo it hath here corrupted our manners. In deed, we giue names ſtill vnto places, but not now for any conſcience toward God, the better to remember his goodneſſe towardes vs: but wee erecte thereby monumentes to our fleſhe, and make ſhrines of pride. We do (I am affraide) as the
Pſal.49.11. prophet Dauid ſaith: *the wicked doe think their houſes & their habitations ſhall continue for euer, and call their landes by their names.* We ſwell with vanitie, and are puffed vp with pride: and in this hautineſſe of heart we giue names vnto our houſes: this boaſtinge is not good: and of ſuch high minded men the Pro-

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phet ſaith: *They ſhall lie like ſheepe in their graues, and death ſhall deuoure them:* yea, and all their pompe with them: of this let vs beware, for it is a ſinne that cleaueth faſt vnto vs, and we are eaſilie led with it: otherwiſe, if God giue vs humble hartes, & mindes in the naming of our houſes after our owne names, or after other, there is no hurt at all.

Now, where it is ſaid: *They tempted God, and proued him in the wilderneſſe, where they ſawe his workes fourty yeares:* we muſt knowe the wilderneſſe was a terrible and fearful place, full of temptations, where the people alwayes wanted, ſometime meate, ſometime drink, in feare of enimies, in feare of ſerpents, in much affliction: but what of this? yet if they tempt God, they are rebellious againſt God. For he that made the wilderneſſe, and all the terrour of it, is not his power ouer it, to ſaue his ſainctes? No place, no man, no terror, muſt ouerthrow our hope in Gods prouidence: or, if it doe, we tempt God, and prouoke him againſt vs, therfore Dauid ſaid: *though I walked through the vallie of the ſhadowe of death, yet I would not feare, becauſe thou art with me.* And let, vs neuer deceiue our ſelues, for if wee be not as Dauid was, to truſt ſtill in God, yea, though he ſeemed to kill vs: Surely, let our dayes be neuer ſo peaceable, yet euery occaſion will make vs fall from God. Salomon ſaith: *if we faint in the day of aduerſitie, our ſtrength was neuer great:* and if with the Iſraelites we would murmur in the wilderneſſe, with the Iſraelites wee would alſo rebell euen in the lande of Canaan: for they were no more obedient when they had peace, when their lande flowed with milke and honie, then when they were in the ſolitarie deſert.

Pſal.23.4.

Pro.24.10.

And

And let vs not looke vppon our fathers example, but looke vpon our ſelues this day: doeth this peace of the goſpell make vs more thankfull, or more deſirouſlie to giue vs our ſelues to be ſeruantes of the Lord, then we were before, when wee felt the priſon houſes & whoat fires of idolatrie? the Lord knoweth, and he iudgeth: and we are wiſe, if our heartes be ſettled, for no cauſe at all to leaue our obedience to God: then we may be bolde and ſay with Iob: If
Iob.6.8. he will kil vs, let him not ſpare: for we haue not denied the wordes of the holie one, let it come that he ſendeth. Neither the wildernes, nor fierie ſerpents, nor yet the fruitfull vines and pleaſant ſpringes of the lande of Canaan, ſhall ſeparate betweene God and vs. And here that God ſayeth, he did xl. yeres ſhew his works vnto them, he meaneth both Manna, with which he fed them from heauen, and their continuall leading with the pillour of cloude, and pillour of fire, and all other miracles which hee did before them: wherein appeareth the long ſuffering of God, and as Paule ſayth: *The riches of his bountifulnes & great patience*,
Rom.2.4. which is not ouercome with our ſinnes, but he once promiſed it vnto Abraham, to giue a lande vnto them: and all the rebellion of his children, could neuer falſifie his promiſe. This ought to ſtrengthen our faith to the forgiuenes of our ſinnes: we haue a couenaunt of God, greater and better then that made with Abraham: euen a couenant made in his onely begotten Son, through whom he hath ſaide, he is well pleaſed with vs, and will remember our ſinnes nor our iniquities anie more. And let vs not feare, neither the greatneſſe of our ſinne, nor the craftines of our enimie, but in a

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repenting and faithfull heart, truſt vnto his promiſe that can not chaunge his grace, nor repente him of his mercie for euer. And yet, that we ſhould not be here ſecure, and commit ſinne without regarde, as men that carrie away the grace of God to wantonneſſe, thinking any outward calling to be warraunt enough of our election. To take away the groſſe opinion, and make vs ſearch better, whether we be the children of the couenaunt, or no, therefore he addeth, that hee was angrie with this generation, and ſayde: *It is a people that doe erre in their hearte, for they haue not knowen my wayes, &c.* teſtifying by this threatning, that his promiſes were not to them onely in their birth, that they were the children of Iſrael, but much more in this: if they walked in the ſteppes of the fayth of Abraham. So all we this day ſaluation is promiſed vnto vs in Ieſu Chriſte, in a holie couenaunt, which ſhall neuer bee broken: but GOD will make all our enimies our footſtoole, and will ſurely take vs into his glorie. But let vs be wiſe, to ſee whether the couenant is made with vs, nor no: for, as not all that were borne of Abraham, were the children of Abraham: ſo, not all that profeſſe the Goſpell, ſhall haue the ſaluation of the Goſpell: for there are manie drunkardes, gluttons, adulterers, couetous men, blaſphemers, lyers, contentious perſons, and ſuch other, which ſhal neuer enter into the kingdome of Heauen: yet will they boaſt of the Goſpell of Chriſt: but he that dyeth with Chriſt, and is buried with him, touching the olde man, and as Chriſt is riſen from the dead: ſo by the ſpirite of Chriſte, hee that ryſeth

vp into newneſſe of life, with him this couenaunt is made, and with none other: and he ſhalbe iuſtified by his faith, when the ſinnes of the wicked ſhal fall vpon them. Further, in this threatening, we haue to marke firſt the cauſe, euen the peoples ſin, which the Prophet ſetteth out thus: *It is a people that doe erre in their hearts, for they haue not knowen my Wayes.* This is the beginning of all euill, to leaue the ordinances of God, and walke in our owne imaginations: and this is onely follie, to forſake the worde of God, the fountaine of all wiſedome, and to followe our owne inuentions, which are vaine & fruitleſſe. So Moſes vpbraideth the people, when they obeyed no longer Gods ordinances, to doe them: but made newe lawes vnto them ſelues, to liue by. They are
Deut. 32. 28. (ſaith he) a nation voide of coũſell, neither is there any vnderſtanding in them: by this we know what they are, what wiſedome and counſell is in them, that take away the worde of God, and teache their owne traditions. It is a plaine ſentence, *They erre in their heartes, for they haue not knowen my Wayes:* So we may boldly ſay, It is a fooliſhe people, an ignoraunt people, a people full of blindneſſe and ſinne, whoſoeuer walke in their owne imaginations: for they haue forſaken the wayes of God, and nowe, what wiſedome can there be in them? And marke that he ſaith, *They erre in their hearts:* notinge what ſtudie is in them, & howe full they are of thoughts and cogitations what to deuiſe, euer muſinge, euer inuenting, and neuer the better, no quietneſſe is within vs. So that we are ſure, our owne traditions, the more we followe them, our owne fooliſhneſſe doeth the more vexe and diſquiet vs: and wee doe

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nothing elſe, but waſte penſiue dayes, and heauie nightes ſtudying with our ſelues howe we may periſhe. If thou doubt of this, whoſoeuer thou art, heare the worde of the Lord: *They erre in their hart, for they haue not knowen my wayes:* if thou heareſt it, & knoweſt it, leaue off their woful wayes, who ſeke tradition, and erre in their heartes, and haue no peace: and followe the worde of God, which onelie giueth light and ſecuritie vnto vs.

An other thing in this threatninge is, that God ſweareth, *They ſhall not enter into his reſte.* This oth is to perſuade vs, that with a conſtant purpoſe, God is iuſt, euen as hee is merciſull: and let vs not flatter our ſelues in vaine hope to eſcape his anger, while wee will needes walke ſtill in our ſinnes, for in iuſtice and iudgement, the glorie of GOD ſhineth: and no more then he can breake his promiſe of loue and mercie, made with his Saincte: no more will hee defile his couenaunt, in which hee hath threatened the rebellious people: but hee will ſurely recompence their ſinnes into their boſome, and his anger ſhall conſume them. Therefore to theſe alſo hath hee ſworne, and hee will not repent him: *They that haue not knowen his wayes, they ſhall neuer enter into his reaſt:* Of this reſt wee ſhall haue occaſion to ſpeake more hereafter. Nowe lett vs praye, that GOD for his Sonnes ſake would prepare our heartes to the diligent hearinge of his voice, that wee may not bee deſpiſers, as our forefathers haue bene, whom GOD threatened in his heauie diſpleaſure, and hath ſhewed his iudgementes towardes them, euen as hee woulde: but lett vs bee as his ſheepe, that doe heare his voice,

that his word may be in our hearts, a ſeede of regeneration, by which wee may be borne a newe, into holineſſe and righteouſneſſe, to glorifie him that is our God for euer: &c.

¶ *The ſixteenth Lecture, vpon* the 12. 13. & 14. verſes.

12 *Take heede brethren, leſt at any time there be in any of you an euil heart, and vnfaithfull, to depart away from the liuing God.*

13 *But exhorte one another daylie, while it is called, To day: leſt any of you bee hardened through the deceitfulneſſe of ſinne.*

14 *For we ar made partakers of Chriſt, if we kepe ſure vnto the end, that begining, wherwith we ar vpholden.*

IN theſe wordes, the Apoſtle beginneth more particularlie to handle the former words of the Prophet, and ſo to amplifie his exhortation, that in no wiſe the Hebrues ſhould forget to heare and to obey Chriſt their onely Prophete: and firſt of all in this that the Prophet ſayeth, *To day*: by which the Apoſtle gathereth, that wee muſt not neglect this time of our calling, but when the voice of the Lord is heard, then we muſt ſhewe our obedience: for it is not meet that he ſhould ſpeake, and we ſhould be deafe, nor he ſhould call to day, and we to make anſwere we will come to morrowe: ſuch looſe regard of the worde of the liuinge God, becommeth not thoſe that are his Sainctes, neither doeth our Sauiour Chriſt ſo teach vs him ſelfe, when he ſayeth ſo many times: *He that hath eares to heare let him heare*, therefore when the Lord openeth his mouth, let vs

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erect our eares: and in the day that he doth teache, let vs learne in the ſame, and glorifie GOD in his goodnes: this is the plain meaning of the Apoſtle in theſe words of the twelfth and thirteenth verſes: *Take heed, brethren, leſt at any time there be in any of you an euil heart and vnfaithful, to depart from the liuing God: but exhort one another daily, while it is yet called To day, leſt any of you be hardened with the deceitfulneſſe of ſinne.* Beſide this generall doctrine in the wordes of the Apoſtle, we haue manie thinges profitable to note. Firſte, that here againe he calleth them by the name of *Brethren*, he ſheweth a great affection of brotherlie loue toward them: for there is no doubt but he was free from flattering wordes, and of the aboundance of his hearte his mouth did ſpeake, ſo that this teſtimonie of his good will, had great weight to allure the Hebrues the more willingly to heare him. And wee muſt learne a verie good leſſon, with what care, and loue, & earneſt deſire we muſt doe all thinges to our neighbour. Wee muſt not, as in other thinges, where wee care not greatly whether they come to paſſe or no, ſo vſe our exhortations and admonitions to our brethren, but what we aduiſe them or ſpeak vnto them touching the feare of God, we muſt haue all our heart bent to do them good: no care, nor deſire ought to be greater in vs, then this, that by ſome meanes wee might doe them good. This affection the Apoſtle ſheweth when he calleth them *Brethren*: and we that this day preache vnto you when we ſay, dearely beloued, or louing brethren, or vſe ſuch like names, by which we call you, either we haue this earneſt affection to winne you vnto Chriſt: or elſe, in the pulpit alſo we

haue learned to diſſemble. I note this nowe both to ſtirre vp my ſelf, and to admoniſh other: for I heare dailie ſuch louing names of the people in the preachers mouthes, and I pray God, as much louing affection may be in their heartes vnto them.

An other thinge in theſe wordes of the Apoſtle taught vs, is this: what the cauſe is why all the day long the Lorde ſpeaketh vnto vs, and few regard it: and the cauſe is an vnbeleeuing heart, therefore the Apoſtle ſayeth: *Take heede there bee not in any of you an euill and vnbeleeuing hearte to fall away from the liuing God:* which wordes he addeth as a declaration of the former words of the Prophet, where he ſaith: *It is a people that doe erre in their heartes, for they haue not knowen my wayes:* here we muſt firſt ſee where is the roote and fountaine of our ſinne, which is not farre of from euery one of vs, in the Eaſt or Weſt, or endes of the worlde, but it ſpringeth vp & is nouriſhed in our owne heartes, and whatſoeuer is euill in vs, here it hath his fountaine: in which we know firſt our ſinne is our own, and of our ſelues it riſeth: accuſe not, neither this not that, but humble thy ſelfe, and confeſſe thy ſin which is bred within thee.

It is true, we haue many tentations, but we could not bee ouercome of them, if the corruption of ſin were not within vs: for our Sauiour Chriſt was alſo tempted, yet he ſinned not, & the cauſe was when the prince of this worlde came vnto him, he founde nothing in him: if it were ſo in vs, all temptations ſhould be in vaine: but we, becauſe we are borne in ſinne, and no goodneſſe dwelleth in our fleſh, therefore we are ſtreight carried as wee moſt deſire, and our own concupiſcence giueth ſtrength to our tenta-

tations. And againe, here wee ſee, as our heart is a roote of ſinne: ſo there is no ſinne but cõmeth from the heart: if thy heart accuſe thee not, bee of good comfort, thy ſinnes are aboliſhed: if thy heart condemne thee, mocke not thy ſelfe, for thy ſinne abideth. Our Sauiour Chriſt ſaith: *The things come not from without which doe defile a man, but they doe proceede from the heart that is within: for out of the hearte come euill thoughtes, murders, adulteries, fornications, theftes, falſe witneſſe, ſlaunders, & all ſuch things as defile a man.* A notable ſentence, & full of godly comfort in all our life: for when I ſee ſo many men vexed in minde, this way or that way, ſome vow pilgrimages, ſome obſeruation of dayes, ſome abſteine from meates, ſome one thing, ſome another: in this wauering of many, my hope is ſtedfaſte, I feare not meat, drink, day, time, place, perſon: for all this ſerueth me, and I ſerue the Lorde, before whom when my heart is ſetled in loue & obedience, al the world beſide can not defile me. Let vs therefore take good heed of this, & we take good heed to the ſafeſt tower of defence that we haue in all our life: take heede of thy heart, for if it accuſe thee, it will kill thee: if it be on thy ſide, let the heauens fall, yet the ruines of it ſhall not make thee afraide: let thy aduerſaries be who thy will, let their counſel be neuer ſo ſubtile, & thy deſtruction that is conſpired neuer ſo cruell: yet if thy heart ſhalbe faithful, thine enimies ſhall feare more then thou, & they ſhalbeaſhamed more then thou: for innocencie aſsiſteth thee, which is ſtrengthened with the arme of God, and is not vanquiſhed of a vaine man. Let vs followe then the calling of the Apoſtle, and let vs regarde well our heartes. Matth. 15.

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Now, as this is the ſafetie of thy life, to haue thy heart cleane, ſo marke theſe wordes of the Apoſtle, and he will teach thee how to haue thy hart cleane: *Let there not be in any* (ſaith he) *an euill heart of infidelitie*. Infidelitie is it which maketh thy hart abound in euill, and if by any meanes it can gett roume to lodge within thee, thy hart is taken, and imagineth from henceforth all miſchiefe. When our Sauiour Chriſte ſo many times reproueth ſundrie ſortes of men, he maketh this as a generall fault of all, That they are vnfaithfull, and ſlowe to beleeue. When S. Paule condemneth them as reprobate men, which doe neuer ſee the light of the Goſpell, hee maketh this the cauſe of their ſinne, that the God of this world hath blinded the eyes of their vnbeleeuinge heart. And if we will be free from ſo great a plague, let vs follow this counſell of the Apoſtle, that there be not in vs vnbeleeuing heartes. Let vs be, as our Sauior Chriſt teacheth Thomas to be; not vnfaithfull but faithfull. Whatſoeuer is ſpoken in the word of trueth, let it haue within vs a ſure perſuaſion. If God ſay, he will be our defence, and our exceedinge great rewarde: let vs beleeue the aſſurance of his promiſe, and knowe he will not leaue his Saincts, neither yet forſake them. If God haue promiſed eternall liſe to thoſe that walke faithfully before him, let vs beleeue his word: that a thouſand thouſande, and ten thouſand thouſand yeres before him haue none account: neither yet any time, which can be expired at the laſt: but aboue all time, in immortalitie he hath eſtabliſhed a dwellinge for his Saincts. If God haue threatened eternall fire, to conſume & deuour his enimies: let neuer our hearts doubt

Infidelitie the cauſe of all euill.

2 Cor. 4.

doubt or wauer through the temptations of the diuell, but let vs acknowledge it in a certaine trueth, and beleeue it, as if we hearde, euen nowe, the fearfull voice to ſounde: *Goe ye curſed into eternall fire.* With ſuch a beleeuing heart, let me foreſee the latter ende, and I ſhal not ſinne for euer. But take now this feare away of thoſe laſt iudgementes, and bring a wauering hart to gods promiſes, and the ſentence is pronounced ouer thee: becauſe thou haſt not beleeued trueth, thou ſhalt erre in thine heart, and beleeue lyes, til vanitie waſt away thy yeares, and thou fall into the deſtruction which thou ſhalt feele, before thou canſt beleeue that it is prepared. And let vs not onely beleeue theſe laſt thinges, of which laſt of all, men muſt haue experience: but in all things nowe incident into our life. Let vs not bee harde hearted, but beleeue the trueth, what it ſpeaketh vnto vs. If Paule ſay, *The glorie of the wicked is to their ſhame*: let vs yet while we haue time, beleeue it, and caſt out ſuch ambitious deſires, as moſt aſſuredlie ſhall bring confuſion. If Paule ſaye: *They that wiſhe to be riche, they fall into tentations, and into ſnares and into many fooliſh and hurtful deſires, which drowne men in perdition and deſtruction*: why doe we not beleeue it? and why make wee not our affections as ſtraunge from couetouſneſſe, as we wiſhe to be farr off from death, and from the graue? If our Sauiour Chriſt ſay: *If you loue me, keepe my commandements*: who hath bewitched vs, that we ſhould not beleeue the trueth? what meane we to liue in all exceſſe of ſinne, and poure out our ſelues into riot, and yet ſtill ſay, we loue the Lord? Surely (dearely beloued) one cauſe is of all: an vnbeleeuing heart hath ſeduced

Phil. 3, 19.

1. Tim. 6. 9.

Iohn. 14. 15.

vs. We thinke we eate of the ſecret Manna, when in deede we feed of aſhes. We can not ſee, that god reſiſteth the proude, his iudgementes are high aboue our reach, and therefore wee will ſet vp our owne praiſe, and ſtriue for honour, euen vnto death, and we feare not the ſhame that wee can not ſee. Wee know not what the kingdome of heauen is, neither can we knowe: for our eye can not ſee it, our eare can not heare it, our hart can not cõprehend it, neither hath the ſpirit of God reuealed it vnto vs. And when infidelitie hath thus couered vs, it is no maruell, though we heare in vaine: *It is eaſier for a Camell to creepe through a needels eye, then for a rich man to enter into the kingdome of heauen*: for wee can not feare, where we thinke there is no daunger: we can not hope, where we looke for no goodnes: promiſes and threatnings are but blaſtes of wind, where infidelitie hath taken away our wiſedome: let vs nowe looke into our ſelues, and ſearche our hearte and reines, whether we ſtande in faith or no: for behold, this knowe, and the ſpirit witneſſeth it: there is no ambitious minde aſpiringe to honour, no vncleane and filthie concupiſcence of adulterie, no couetous deſires of Golde and Siluer, no ſinfull delightes of worldlie minded men, no fallinge from God, for theſe corruptible and vaine thinges, but infidelitie is both roote and braunche, the beginninge and endinge: an vnfaithfull hearte cauſeth all in all: and let faith but dwell within thee, to beleeue the word of trueth: knowe there is glorie, and honour, and immortalitie, and eternall life to thoſe that patientlie ſeeke the Lorde: and indignation, and wrath, and tribulation, and anguiſhe vppon the ſoule of

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euerie man that doeth euill. Knowe that the world is vanitie, and all fleſhe is graſſe : that righteouſneſſe is perfect bleſſinge, and the feare of God is happineſſe: beleeue this, as thou beleeueſt thine eyes to ſee the light of the Sunne, or to diſcerne the darknes of the night, & thou ſhalt neuer fall: were thy tentations neuer ſo many, thou ſhalt ouercome them, till the diuell him ſelfe doe flie from thee: let vs therefore praye, and pray continuallie, euen as the Apoſtles prayed: *O Lord, increaſe our faith.*

The wordes following here, *In falling away from the liuing God:* they ſhewe both what it is to be vnfaithful, and what worke it hath in vs. For to doubt when the Lorde hath ſpoken, or miſtruſt what hee hath promiſed, it is to fal away from him: and when we begin in hearte to wauer, and call into queſtion, whether his word ſhalbe perfourmed, or no, we lay our ſelues open to the aſſaultes of ſinne, & ſoone fall away from the liuing God, to our own vanitie. And this generall rule, that infidelitie maketh vs fall frō God, we muſt particularlie applie to all the workes of our life, that wee bee not hardned (as the Apoſtle ſaieth) with the deceit of ſinne. If I fall into daunger, and miſtruſt Gods prouidence, and ſeeke worldly meanes and vnlawful helpe of man for my deliuerance, the prophet Ieremie curſeth this infidelitie, and ſaieth: wee withdrawe our hearts from the lord. If in maintenāce of our cōmon wealth we ſeeke only policies, & doe that which is wiſeſt with natural mē: the Prophet Eſay crieth woe vnto ſuch, for they fall away from God, they looke not (ſayth he) vnto the holy one of Iſrael, nor ſeeke vnto the lord. If I vſe lying words, or any deceit, in buying & ſel-

Iere. 17. 5.

Eſai. 31. 1.

selling, thinking so to wax riche: I am a lying merchaunt that am fallen from God: and as Solomon
Prou.20.17. sayth: *The bread of deceit shalbe sweete but for a while, and then my mouth shalbe filled with grauell:* and therfore that we may not at last be asshamed, & be guiltie of this great sinne, to forsake the liuing God, let vs take heede there bee not in any of vs an euill hearte of infidelitie.

It followeth nowe: *But exhort one another dailie, while it is yet called to day.* As before the Apostle taught vs to beware of the sinne, so like a wise teacher he telleth vs here, howe we shall doe it, that is, by daily exhorting one another. So Sainct Paule, when he would perswade the Thessalonians to walk
2.The.5.11. as children of the light, and as in the day time: hee setteth out this rule vnto them, *Exhorte one another, edifie one another:* and this is the discharge of that
Leui.19.17. great commaundement: *Loue thy neighbour as thy selfe:* as appeareth by the lawe that is written: *Thou shalt not hate thy brother from thine heart, but thou shalt reproue him, and suffer him not to sinne.* Thus the Lord hath ordeyned, and this duetie hee will aske at our hands, in which he will iustifie vs, or else condemne
Iam.5.20. vs. Saint Iames sayeth: *Hee that conuerteth a sinner from going astray, let him knowe it, he shall saue a soule from death, and shall couer a multitude of sinnes.* Salo-
Pro.11.30. mon sayeth: *The fruite of the righteous is as a tree of life, and he that winneth soules, is wise.* And the Prophet Daniel in cleare and absolute wordes speaketh
Dan.12.3. plainly: *They that be wise shall shine as the brightnesse of the firmament, and they that turne many to righteousnesse, shall shine as the starres for euer and euer.* This duetie, I confesse, is chieflie the Ministers, then the

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Magistrates, then the Fathers and Maisters, who are al according to their calling guiltie of bloud, if men perishe in their gouernement for want of instruction: but yet, this duetie is also common to all, and none excepted: we ought all to edifie and exhort one another. There is no excuse of ignorance: there is none so simple, but hath learned the royall lawe: *Thou shalt loue the Lord thy God with all thy heart, & with all thy soule, And thou shalt loue thy neighbour as thy selfe.* In breach of this duetie, who is so simple, but he can sometime espie the sinne of his brother? In this, let him exhort him after his skil: for though he haue receyued but one talent, yet must he occupie that, else he shalbe condemned for a wicked and a faithlesse seruaunt. Looke therefore vnto this, and watch euerie one ouer his brother, that he may confirme him in the grace of Christ. Wee haue often meetings for the comfort of our life, and manie brotherlie feastings are among vs: Take heede we drinke not our wines in carued bolles, and haue sweete musicke at our tables, and none of vs (as the Prophet sayeth) remember the affliction of Ioseph, Amos.6.5. that is (I meane) and none of vs care for the adultetie, drunkenesse, gluttonie, blasphemie of his brethren: for if our meetings be such, our comfort of our meetinge will soone bee at an ende, and our last mirth will be in heauinesse.

And heere we must marke, when this duetie of mutual exhortation is required: the Apostle addeth, *While it is yet called to day*: this is (as I tolde you before) while yet life and forgiuenesse is offered vnto vs through the preaching of the Gospell: this is to stirre vs vp, not to neglect the time of our calling: so the

the Prophete Esay, *Seeke* (sayeth he) *the Lord while he may be founde, call ye vpon him, while hee is neare.* We haue all our times in which we are called to repẽtance: if we neglect them, we shal not haue them againe, though wee sought them with teares. The day was past with the riche man to call vnto Abraham, for Lazarus to helpe him, when they were both dead: the daye was, when Lazarus lay at his gate despised of him. The day was past with Pharaoh, when hee was in the red Sea: the daye was, while Moses and Aaron wrought such miracles in his sight. This day was past with Iudas, when the diuell was nowe entered into him: the day was before, when Christ reproued him of his wicked purpose. The daye is with vs, while yet wee feele our heartes flexible, and our conscience is touched with the feare of God: the day is past when at the last, our heartes sinke downe into infidelitie, and we can no more bee soarie for sinne: therefore while time is, and wee bee yet sure it is the day of health, let vs regarde it, and take hold of it, as it commeth: for whẽ it is gone, it is past recouerie: and behind there is no handfast to pull it back againe.

It foloweth: *Least ane of you be hardened With the deceit of sin:* we see here how we be caried into euil, that is, by craftines, & by deceit of sinne. Sinne neuer appeareth in her owne countenance, no more then the diuell sheweth him selfe in his own shape: but as he is a lyar from the beginning, so all his doings are deceyuable error, as him self is false, so are all his dooinges in falsehood. Saint Paule calleth it, *Iugling craftinesse*, to deceiue cunninglie. Now then, if we this day cõfesse that sinne is of the deuill, why

Ephe. 4. 14.

doe

doe we not beleeue as the holy Apoſtle beleeueth, that the ſinner is holden in deceit and errour, to do the things he knoweth not? And if in ſinning wee doe we know not what, and as we would neuer doe if we knew what we did: what meane we ſo willinglie to be deceiued? Where is the glorie of our gray haires, or the reioycinge of a manlie countenance, when ſo childiſhlie we will be led into the pitt and ſnares. We knowe it is ill, wee knowe it is of the diuell, we hate the name of it, we are aſhamed of the light of the Sunne, when wee doe committ it, wee knowe the ende of it is death, and it bringeth forth nothinge but our deſtruction: and what heartes haue we yet within vs, of fleſhe, or of ſtone, of wiſedome, or of madneſſe, that we be ſtill deceiued with ſuch a monſter? Where bee nowe our pollitique heades, and wiſe counſels, of which wee boaſt ſo much, that we bee warie men, circumſpecte in all thinges, foreſeeing harmes, preuentinge ennimies practiſes: and I wote not what idle prayſes of vaine men? For, where is iheir wit, where is their counſel, where is their ſound aduice, and deepe conſiderations, when their greateſt & deadlieſt enimies, ambition, pride, reueng, iniuſtice, couetouſnes, adulterie, lodge in their priuie chambers. & lye betwene their breſtes? Alas (dearly beloued) what gaine ſhould be vnto vs, if we with you, & you with vs, ſhould both periſh togither. Howe much were it better, that we ſhould admoniſh one another, and liue togither to eternall life? Let vs not thē be mocked with the deceit of ſinne. And at one worde to all thoſe wiſe mē of which I ſpake, and to all you that be preſent, of that number, this I ſay: and yet not I, but the Pro-

phet

phet Ieremie, that you may be ſure I ſay the trueth. When all your vaine prayſes ſhalbe ſcattered into the winde: when the Lord ſhall cut off all flattering lippes, and make perpetuall ſilence of theſe emptie idle blaſtes, that haue puffed you vp: an other and a truer, and a more enduring teſtimonie ſhalbe pronounced of you: that except you turne, while it is yet called to day, and be not hardned with this deceitfulneſſe of ſinne, you are vnwiſe, & ſhalbe aſhamed of your groſſe ignoraunce: for you haue refuſed the lawe of the Lord, and what wiſedome can be in you? This teſtimonie I am ſure is true, and the liuinge God hath ſpoken it of the children of men: and how bleſſed are we if we doe beleeue it? & how much more happineſſe is in one day of our honour, in which we are wiſe to eſcape the deceipt of ſinne, then in ten thouſand dayes, in which we ſhould fall from the Lord of life? This is wiſedome, and he that hath vnderſtanding, let him marke where and how many are his footſteps, that he bee not ouertaken with the ſlightes of ſinne.

Ierem. 8. 6.

It followeth now in the wordes of the Apoſtle: *for we be made partakers of Chriſt, if we holde the beginning of our ſubſtance ſtedfaſt vnto the latter ende:* he amplified before the exhortatiō of the Prophet, by pondering of this worde *To day*: willinge vs not to pretermit the time, but diligentlie to ſtirre vppe one another while this day of health abideth. Nowe, hee continueth the ſame exhortation, by waying of the reſidue of the wordes: *If you heare his voyce, harden not your heartes, as in the bitter murmuringe*: ſhewinge, that our forefathers example ſhould bee our inſtruction, and wee ought to take heed

heede by their punishmentes: for if God spared not them, how should he spare vs? but they, when they hearde his voice, yet they sinned: and though hee spake vnto them, yet they beleeued not, and therefore his anger fell vppon them: euen so, if now the voice of Christ shalbe hearde of vs, and we beleeue it not, or else little regarde it, as wee fall into the same example of disobedience, it standeth with the iustice of our God, that wee should be partakers of like punishment. To this purpose are the wordes of the Apostle, to the ende of this chapter.

Touchinge this 14. verse: the more to persuade vs, the Apostle sheweth what great benefite is vnto vs, if wee will be faithfull to heare his voice, and abide constant in obedience of it: for so we shall bee partakers of Christe. Wee knowe, this is our hope, and all the assurance we haue with God, that we be made members of Iesu Christe: we must bee graffed into him, and be made members of his bodie. Euen as the vine braunche, can haue no life, nor bring forth anie fruite, except it abide in the bodie of the vine: no more haue we eyther life or righteousnesse, except we be, and abide in Christ. This is the mysticall vniting, and spiritual ioyning we haue with Christe, he is our substance and being in the inheritaunce of Glorie: so his righteousnesse is our righteousnesse, his loue is our loue, his life is our life, his spirite is our spirite, of his fulnesse wee receyue all: this is a great mysterie which neither our eye seeth, nor our hearte can vnderstande: but yet it is a reall ioyning of vs with him, which our faith doeth easilie comprehende: and when wee shall see

that wiſdome which could vnite in one perſon God and man, wee ſhall ſee the wiſedome which hath made vs all the bodie of that head, and members one of another. This great benefite is here ſet out vnto vs, in a ſure promiſe: *We be partakers of Christ:* that we ſhould (as I ſaide) be more moued with ſo great a bleſſing. And here wee haue all to learne a good leſſon, that is, howe wee are all ſet free from ſinne, and preſented faultleſſe before the preſence of Gods glorie, and that is, by being made one with Chriſte, and appearing in his countenance: for of him onely it is true, *This it my beloued ſonne in whom I am well pleaſed:* if vnto him we be giuen, and with him be ioyned, then in him wee are alſo beloued, and through him we bee accepted. This is the ſaluation we haue by him, to bee graffed in him, and made partakers of his life. Euen Abraham our father, and before Abraham, Noe, Enoch, Abel, or whoſoeuer ſince haue had higheſt prayſe, Iob, Daniel, Samuel, Iohn Baptiſt, the virgin Marie, all are one before God, not one in him ſelfe excepted, but all were vnited to Ieſus Chriſt, in whom they were righteous. Were wee neuer ſo full of good workes, our well dooing extendeth not vnto the Lorde: nor they can poſſiblie either deſerue his fauour, or once come in his ſight: but we muſt leaue all our works in the earth, where they are done, and they muſt die with the corruptible hands & feete with which they are wrought: wee muſt goe naked and bare, and offer nothinge but that which is Chriſtes, yea our ſelues wee muſt preſent in his bodie: for in our owne perſons wee can not poſſiblie bee accepted:

Matth. 3.

haue

haue therefore a wiſe & vnderſtanding faith, know howe you are made one with Ieſu Chriſt, and there lay the anchor holde of thy hope: for in him it is impoſſible thou ſhouldeſt periſhe.

It followeth: *If wee holde the baginninge of our ſubſtance ſure and ſteadfaſte vnto the ende:* this is the condition vnder whiche wee ſhalbe partakers of Chriſte: perſeuerance and conſtancie vntill the ende. Our *Subſtance*, as the Apoſtle calleth it, that is our being, our vpholdinge, our ſettled ſtanding, this our eſtate of vniting vnto Chriſte, the beginning of this, nowe wrought in vs, wee muſt holde it, and ſtrengthen it vnto the ende, then we knowe wee bee partakers of Chriſte: this beginning of our *Subſtance* is faith, by the preachinge of the Goſpel, by which we be now ſpiritually vnited vnto Chriſt: this faith by hearinge the voyce of Chriſt, through which we are one with him, by the ſame worde we muſt nouriſhe it, and keepe it ſtedfaſte vnto the ende. This is the ſame thinge which Saint Paule teacheth to the Coloſſians: that Chriſte hath reconciled vs in his bodie, if we abide in faith grounded and ſettled, and bee not moued from the hope of the Goſpell, which wee haue hearde preached vnto vs: touchinge this, I ſaide much in the expoſition of the ſixte verſe. Nowe this I will adde: if you will knowe the Church of Chriſte, knowe it by this marke, it holdeth the beginninge of her Subſtaunce, ſteadfaſte vnto the ende: the beginning of her ſubſtance, hee called before in the ſixte verſe, the aſſurance and reioycinge of our hope. Saint Paule (as I tolde you) in plaine words expoun- Col. 1. 23.

deth it thus: a ſure faith in the Goſpell preached. Now you know the marke of the church of Chriſt, a ſure faith by the preachinge of the Goſpell: take away aſſurance, you take away the faith of Gods elecꝛte, for it muſt be ſure, ſteadfaſt, ſetled, vnmoueable vnto the ende: if hunger, thirſt, nakedneſſe: if the ſworde of the Tyrant, if the ſtormie ſeas, if fearfull viſions of euill ſpirits, if any of theſe make thee feare, in all theſe thus Chriſt reproueth thee: *O thou of little faith:* for if he that made all, be ſtrõger then all, if in him thou truſt, thou muſt feare at nothing, but know for trueth, that neither height, nor depth nor death nor life, nor Angel, nor power, ſhall euer ſeparate thee from the loue of God: this therefore (I ſay) firſt marke, take away ſuretie, and take away the faith of Gods church: Againe, take awaye the preaching of the Goſpell, and you take away faith: for ſo Paule ſaith: *our faith is grounded in the Goſpell preached vnto vs:* as in another place hee ſpeaketh expreſſie: *faith is by hearing of the worde of God,* therfore the goſpel hath this name, to be called *the word of faith, the hearing of faith, the preaching of faith:* and our receyuing of the Goſpell, is called *the obedience of faith:* neyther is it poſſible to haue faith, where thou haſt no worde which thou canſt beleeue. Now conſider (I beſeech you) what church is the church of Rome: their faith they conceale it not, but thus teache, and preache, that it hath no certaintie: and for the goſpell to warrant their faith, they ſeeke it not, but ſay: ignorance will ſtirre vp deuotion, and will not ſuffer the people to knowe the ſcripture, nay, they ſay they neede it not, but onelie beleeue as the church beleueth: are theſe the people to whom the

Rom. 10. 17.

Rom. 10. 10

Gal. 2. 2.

Rom. 1. 5.

the Apoſtle writeth, that they ſhould ſurely beleeue the goſpell vnto the ende? if light bee darkneſſe, if good be euill, if holineſſe be ſin, then are theſe men the church of Chriſt: but the time is paſt. Nowe let vs pray, that it would pleaſe God to ſtrengthen in vs a true and liuely faith, &c.

¶ *The ſeuenteenth Lecture, vpon* the reſidue of the Chapter.

15 *So long as it is ſayde, To day if yee heare his voice, harden not your hartes, as in the prouocation.*

16 *For ſome when they heard, prouoked him to anger: howbeit, not all that came out of Ægypt by Moſes.*

17 *But with whom was hee diſpleaſed fourtie yeares? Was he not diſpleaſed with them that ſinned, whoſe carkaſes fell in the wilderneſſe?*

18 *And to whom ſware hee, that they ſhould not enter into his reſt, but vnto them that obeyed not.*

19 *So wee ſee that they could not enter in, becauſe of vnbeliefe.*

HEere the Apoſtle proceedeth to amplifie this exhortation of the Prophet in theſe wordes: *If you heare his voyce, harden not your heartes, as in the bitter murmuring*: touchinge theſe wordes, you haue heard them before expounded vnto you, therefore we nowe will let them paſſe, only notinge this vnto you. The Apoſtle ſayth: *while it is yet called to day*: that the Prophete had ſaide *to day*, the Apoſtle ſayth: *yet that exhortation is, and yet it is called to day*: whereby wee learne the propheſies were not for the preſent time onely, but daily we and our children after vs, are admoniſhed, inſtructed, and

taught in their preaching: ſo when the Prophet Eſaie reproueth the people for vſing their own counſell, and ſeeking helpe of the Aegyptians, whē they were in aduerſitie, that we ſhould knowe it was not onely then Gods will, that his people ſhould truſt in him, and not make them vaine helpes of men: but that alwayes, he ſhould be our only refuge, the prophet ſaith: *Now goe and write it before them in a table, and note it in a booke, that it may bee for the laſt day, for euer and euer.* So the Prophet Ieremie mentioneth, how Baruch wrote all his wordes, making them an inſtruction vnto the poſteritie that ſhould read thē. This our Sauior Chriſt ment, when he ſaid: *one ſoweth, and another reapeth:* meaning, the prophetes laboured, and we eate the fruite of their labour: and ſo Peter ſaith: that, *Not to them ſelues but to vs they miniſtred thoſe things which now are preached vnto vs,* not only meaning that thei are witneſſes of our faith vnto vs but our hope, our loue, and all is grounded vppon that foundation. A leſſon (dearely beloued) well to be marked: for there be many, now a dayes, which make too ſmall account of Gods prophetes: their boldneſſe in their miniſterie, their ſharpe condemning of mans fooliſh policie, their rules of iuſtice and iudgement, a great many caſt them off as things of another world, or another people: but we ſhall ſee that God is vnchangeable, and his righteouſnes is one for euer: and he hath made his Prophets our ſcholemaiſters, and the ſame wotde indureth for euer. I ſpeake not of figures, and ſuch outward lawes as the Iewes had, for an appointed time, but Gods iuſtice & gouernement which is eternall, is cōremned of vs, if we caſt away the inſtructions of

Eſai 30.8.

Iere.45.1.

I ohn.4.31

1.Pet.1.12.

rule& righteousnes wherof the prophets preach: but we, because we will not bring our neckes vnder the yoke of the Lord, therfore we make light accoũt of their propheſies, though as the prophet ſaith: *they bee written for euer and euer:* and thus farre of this. Eſa.30.8.

Nowe let vs ſee, howe in theſe wordes followinge the Apoſtle applieth this exhortation, he ſaith: *For certein when they had heard, prouoked him to anger: how beit not all that came out of Ægypt, &c.* as if he ſhould alſo adde: but let it not be ſo with vs, let not vs walk in the waye of theſe ſinners, which thus prouoked the Lord, and he was angrie with them: but let vs followe better aduice, and wiſer guides: they did not all murmure that came out of Aegypt: nor all prouoked God: let vs followe thoſe that obeyed, and if they were fewe in number, yet let vs ſtriue to walke with thoſe fewe, for their waye is better then the way of the multitude: this is the exhortation heere made, and it ought to bee often conſidered of vs.

Many times in the ſcripture we be taught, to ſet out the exãples of good men vnto vs, but eſpecially ſuch examples as are in the ſcripture we ought ſtill to remember them: for, for the ſame purpoſe they are written vnto vs: and if we ſet them not before vs to followe, we regarde not the voice of God which we heare: This verie example which the Apoſtle biddeth vs now conſider, Saint Paule ſaith, *It was written to teach and admoniſh vs, vpon whom the latter ends of the world are come:* and in the eleuenth chapter of this Epiſtle, the Apoſtle reciteth a great number of godlie and faithefull men, by their example prouoking vs, that ſeeing wee haue ſuch a cloude of witneſſes, we ſhould caſt off ſinne that wrappeth vs about, 1.Co.10.11

about, and ioyfully runne in the fellowſhippe of ſo manie ſainctes. This is written to moue vs, and this ought to moue vs, and this will moue vs: if wee quenche not the grace of God that is giuen vs: for who of vs this day would not be as Paule or Peter, as Abraham or Iſaack, as Ioſias or Dauid? Who (I ſay) that is wiſe in hearte, would not walke in their waies, liue their liues, and leaue their memories behinde them? Or who had leuer bee as Simon Magus or Iudas, as the Scribes or Phariſeis, as Ieroboam or Achab? And why then be we yet fooliſhe? If our owne heartes doe ſufficientlie inſtruct vs, and the voice of the Apoſtle doe ſo earneſtlie exhort vs: why doe we not learne not to tempt God, as manie haue tempted him, and are deſtroyed: but to obey and heare his voice, as many haue obeyed, and their remembraunce is in bleſſing? Let vs heare therfore this exhortation. It followeth: *But not all that went out of Ægypt:* this is added of the Apoſtle to comfort any that were weake hearted: for ſome would thinke: hath God ſo deſtroyed our fore fathers, and made their carcaſes to fall in the wilderneſſe? they that were in multitude as the ſande of the ſea, did he make them ſo fewe in number? of ſixe hundred thouſande men & more were there ſo fewe left that dyed not in their ſinnes? what hope can I haue? or howe ſhall I ſtande before the face of God? thus I ſay, if any man ſhould feare, the Apoſtle addeth a notable comfort: they did not all prouoke god, that came out of Aegypt: but with whom was he angrie fourtie yeares? was it not with thoſe that were diſobedient? Here we learne wiſely to trie & examine our ſelues, whether we be in the fauour of God, or

Num. 1. 55

no,

no, and that is by ſearching our owne heartes, whether wee would obey his voyce or not: it ſkilleth nothinge what other men are before vs, or what come vnto them, but all is in this, what our owne hearts are before God, and howe we obey him: if when any nation haue filled vp their iniquies, and God roote them out, yet let not the faithfull of that nation feare, for God is their God vnto ſaluatiō: put thy truſt in the liuing God, and though a thouſande fall on thy left hande, and tenne thouſande on thy right, yet ſhall not hurt aproch vnto thee: denie not the wordes of the holie one, & though the earth be moued, yet thou ſhalt bee in peace: for God regardeth thee not by thy father or mother, or by thy countrie: but if thou were borne among the moſte barbarous people, yet by thy faith thou ſhalt life. A notable exāple we haue in Paule, who ſhewinge the great ſinnes of his people, and the vengeauce that God had executed againſt them, he maketh ſtreight this obiection: hath God then caſt away his owne people? and anſwereth: *God forbid, for I am an Iſraelite*: he helde the aſſurance of his Election, not by his countrie or brethren, but by teſtimonie of his owne ſpirit, which feared not at the fal of other, but ſtoode in the aſſurance of his owne predeſtination. Thus here the Apoſtle comforteth the weake: it is true, God deſtroyed an infinit multitude of his people, yet feare not thou, if thou abide in his obedience: for whom deſtroyed he but thoſe whoſe harts condemned them ſelues, thoſe that were diſobedient? He deſtroyed not Caleb and Ioſua, that were of another ſpirite: hee deſtroyed not Moyſes that was faithful in all his houſe: and if our harts condemne Rom. 11. 1.

vs not, we haue boldnes with God, hee will not impute our ſinns vnto vs, but he will graunt all our requeſt, and fulfill all our deſires: this reioycing let vs haue in our ſelues, & how ſoeuer the world be moued, no man ſhall take our ioye from vs. It is not ſo with thē which put their truſt in other things, whether it be in the Pope, or in the citie of Rome, or in the multitude of their fathers, or what ſoeuer, in all theſe is no ſuretie at al: for if god ſhal deſtroy Rome and all the buildings of it, what will they then ſay? or what if the Papacie be troden down, ſo that none be after found in that ſeate, is not then all their reioycing done? and what a miſerable faith is it, which is no ſtronger then a mortall man, whoſe ſpirit is in his noſtrels: or, then a walled towne, which is eaſily battred: is this the rocke which Chriſte cōmendeth, which neither ſtorme nor tempeſt ſhall euer ſhake? nay, this is the blind cōfidence which the people of Iſrael had in the temple & in mount Sion, which vaniſhed as ſmoke when the people were led into Babylon, and left the temple naked behinde them: So theſe men, when wee ſhall ſee ſuch thinges come to paſſe, they ſhalbe aſhamed of the Pope their expectation, & of Rome which was their glory: but we wil dwel in the defence of our god, with a true faith, cōmitting our ſelues vnto him: and neither Rome, nor Babylon, nor our forefathers, nor our poſteritie ſhal euer turne away his loue from vs: this comforte is here taught vs by the apoſtle, in this example of our forefathers, which kept their faith in the wildernelſe, and were not ſeduced with the multitude.

Now where he ſaith: *With whom was he angrie fourtie yeere:* we haue here to learn, what is the long ſuf-

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fering of the Lord, who doeth not ſtreight puniſhe the ſinner, but as he endured the maners of the people of Iſrael fourtie yeares, ſo he beareth with vs in all our tranſgreſſions: and ſo the Prophet Dauid ſetteth out vnto vs theis example, that *God made his wayes knowen vnto Moſes, and his Works vnto the children of Iſrael*, that we might ſee, *The Lorde is full of compaſſion, and verie ſlowe to anger, & of great kindnes:* and againe in the hundreth and ſeauenth Pſalme, reckoning vpp the workes which God did for his people in the wilderneſſe, making this an inſtructiō vnto vs of his long patience and goodneſſe, hee addeth ſtreight: *O that men Would therefore confeſſe before the Lorde his louinge kindnes, and his Wonderfull Workes before the ſonnes of men:* if thus wee conſider this example and ſuch like, we are no idle hearers, but profitably exerciſe our ſelues in his iudgments: and as we ought to giue him this praiſe, that he is long ſuffering, patient, and of much mercie: ſo let vs know what duetie wee ought againe to render vnto God, for all his goodneſſe: for a great many of vs, we cry with loude voyces, The Lorde is merciſull: but we be dumbe & deafe, and haue no hartes, when wee ſhould learne what his mercie requireth of vs. Be wiſe then, and learne of the bleſſed Apoſtle Paule, who thus teacheth the Romanes: *The bountifulneſſe of God muſt prouoke thee to repentance:* for elſe thou deſpiſeſt the bountifulneſſe and patience, and long ſufferinge of the Lorde. Marke this well (dearely beloued) & be not mocked: if we ſay god is good, & the Lord is gratious, and full of patience to the children of men: knowe, that our own hearts do then anſwer vs: render againe praiſes & obedience

Pſal. 103.

Pſa. 107. 8.

Rom. 2. 4.

to

to him, that is ſo good vnto thee: for, tell mee, what wouldeſt thou thinke of ſuch a child, who, becauſe his father is louing and kinde, would therefore bee rebellious and riotous? what wouldeſt thou thinke of a ſeruaunt, that becauſe his maiſter is gentle and courteous, would therefore be careles in his worke, & not regarde him? what ſubiect (thinke we) were he, that becauſe his Prince is good and fauourable, would therefore be trayterous, and conſpire againſt him? would we not giue ſpedie ſentēce againſt ſuch monſtrous and vnnaturall men; and what heartes then haue we that be here this day, if wee will confeſſe this great goodnes of God, our king & father, and yet walke in our ſinnes before him? we know it to be true, and wee cannot denie it: if ſinne ſhould carrie vs ſtill away, all the day long to be defiled in it, our conſciences would anſwere vs at night, euen as Paule ſayeth: This hardneſſe of ours, and hearts
Rom. 2. 5 that can not repent, they heape vp vnto vs wrath againſt the day of wrath: when this mercifull father will ſhewe him ſelfe, that he is alſo a righteous and a iuſt God: and if we doe not in time beleeue it, and foreſee it nowe while it is yet called to day, experience, which is the ſcholemaiſtres of fooles, ſhall make vs confeſſe at the laſt, that God forgetteth it not which he long leaueth vnpuniſhed. I remember this was once the fault of Iſraell, why they lied vnto the Lorde, and ſet not their mindes on him,
Eſai. 27. 11. becauſe (as the prophet ſayth:) *God helde his peace, and that of long time.* But why ſhould this faulte bee ours, who by their example ſhould learne wiſdome: nay, let vs rather leaue them in their wayes, and followe the ſpouſe of the bridegrome Chriſte, who in the

the day of her calling, though ſhee ſleepe, yet her heart waketh, and when the head of her beloued is full of deawe, and his lockes with the drops of the night, ſhee deſpiſeth not his long patience, but anſwereth in the ioy of her heart: I haue put off my coate, howe ſhall I put it on: I haue waſhed my feet howe ſhall I file them againe: as the Church ſaieth in the Canticles. Thus let vs anſwere the long ſufferinge of our God: and howſoeuer he be angrie with manie, as with the Iſraelites in the wilderneſſe, he wilbe pleaſed with vs, as with Caleb, or Moſes, and we ſhall enter into his reſt. Cant. 5. 2.

Againe, where it is here ſet out, howe God was angrie: let vs remember the commaundement of our Sauiour Chriſt to vs: *Be perfect, as your heauenly father is perfect*. The prophet Dauid being greatlie prouoked againſt his enimies, yet would hee not hurt them, becauſe (ſayeth he) *thy louinge kindneſſe was before mine eyes, & therefore I walked in thy truth:* So we, if Gods image and likeneſſe ſhine in our doings, we are ſure we walke in peace: therfore, where the ſcripture biddeth: *Be angrie, but ſinne not:* howe can we haue a better rule, then to ſee in the worde, howe God is ſaide to be angrie with his people? Matth. 5. 48. Pſal. 26. 3. Pſal. 4. 4.

He is angrie here, becauſe they refuſed wiſedome, & imbraced follie, becauſe they forſooke the word of trueth, and followed vaine deuices, becauſe they would not enter into the reſt promiſed them, but had more deſire to returne to the heauy labour and bondage of Aegypt. This madneſſe of the people, the Lord is angrie with, as a louing father that had care ouer them: ſo if we will haue holie anger, let it be free from al hatred and reuenge, and ariſe only

for

for the profit and well doing of our brethren. Thus
Mar.3.5. we read our Sauiour Christe was angrie, when hee
sawe the frowardnesse of the Iewes, who by no ad-
monitions would be made wiser. Thus Paule pro-
2.Tim.4.4. uoketh Timothie to anger, when he saith: *reproue and sharpelie rebuke men, that they doe not turne awaye from the trueth.* So Saint Iude biddeth vs all, if wee
Iud.23. fall into companie with froward men, *to saue them with feare*: as if we would sodddenlie plucke them out of fier. Thus if we can haue our affections moued, we are holilie angrie: for the ende of our doing is the profit of our brother. Thus, you that be maisters may be angrie with your seruants: God requireth of them faithful labour, not eye seruice, as seeking to please men, but in singlenes of heart to doe their duetie to him, vnder whom God hath placed them: and in this accompt euerie seruaunt must apeare before God. If thou seeing thy seruaunt disobedient or slouthful, hast this respect, to be grieued with him, because hee offendeth GOD, thine anger is a blessed anger: and if thou chide sharpelie with thy seruant, thy loue is more acceptable before God: but if al thy anger be for thine owne cause, for thy meate, thy drink, thine apparell, thy hawke, thy hound, if thou haue none other respect thy seruant hath done verie ill, in beeing careless for his maisters businesse, and thou hast done much worse, who for a trifle canst be angrie with thy brother: but if the other be thy greater care, that thy seruant should knowe God, and doe the duetie which he requireth at his hande, then art thou blessed in thine anger, & thy chyding wordes are as a *sweet oyntment* (as Da-
Psal.141.5. uid sayth) *that shall not breake his head.*

In

In the words folowing? *Was it not With thoſe that ſinned, whoſe bodies fel in the wildernes:* the apoſtle heere ſheweth firſt, why God was angrie with them, then what puniſhment he laid vppon them: the cauſe of his anger was their ſin: wherin we ſee, ther is no calamitie commeth to the wicked but for their ſinne, and all the chaſtiſements of god, which come vpon them, are to admoniſh them of their euill, that they might turne vnto the Lord. So whē the ſinnes of Iſrael were nigh deſperate, and paſt hope of amendement, the Lord ſaith: *he will melt them and trie them: for what ſhould he do elſe for the daughter of my people:* noting this to be the extreeme remedy, by which if we be not healed, we muſt die in our euill diſeaſes. Iere. 9. 7.

So, long before when their fathers were as euill, & had all fallen away from God, and were not amended by puniſhment, the Lorde ſaith by his Prophet: *wherfore ſhould you be ſmitted any more, ſeeing you fall away more and more:* ſhewing expreſly this cauſe of their plagues, that they ſhould haue turned from their ſinnes. Eſai. 1. 5. Let this be a great comfort vnto euerie one, whoſe ſinns accuſe him, that he is not ſmitten of the Lord, but for his amendement: let him not faint, becauſe the hande of God is heauie vpon him, but let him reioyce, becauſe the mercie of god is offered largelie vnto him: for therefore he is puniſhed, that he ſhould repent. A ſingular example we haue of this in Manaſſes the king of Iudah, who had ſet vp all abhominations, and multiplied offences without number: but when hee was bowed downe with many yron bandes, and the king of Aſhur laid him in painefull impriſonment, where he could not liſt vp his head, then he remembred the Lord God

of

of his fathers, who ſaued not onely Abraham, and Iſaak, and Iacob, and their righteous ſeede, but in his great mercies receyued ſinners into fauour againe: and therefore in his tribulation, he humbled him ſelfe exceedinglie, & came before God to aſke forgiueneſſe for all his ſinnes, which were more in number then the ſandes of the ſea, and the Lorde was intreated of him, and forgaue all his offences.

Acts 9. So Saint Paule in all his hatred and enuious perſecutions, when he was ſtricken downe, hee deſpaired not, but with a good heart which God gaue vnto him, he cryed with trembling and with feare, *Lord What wilt thou that I ſhould doe?* Theſe examples are ſet out vnto vs, which bee ſo great ſinners, that we ſhould not deſpaire in our afflictions, but turne vnto the Lord, who offereth mercie vnto vs: and for our ſinnes, be they neuer ſo great, yet the righteouſneſſe of our Sauiour Chriſt, is greater: let vs onelie beleeue, and they are aboliſhed.

Nowe, as we knowe, the afflictions of the wicked, are for their ſinnes, and that when they be chaſtined, they be called to repentance: ſo alſo, we muſt remember, that many occaſions are why god ſomtime chaſtiſeth his Saincts, though their ſinnes are all forgiuen and forgotten: for beſides this, that we ſhould turne vnto the Lorde, manie other benefites are alſo in our troubles: for in them our faith is tried, that it is accepted of God: and therefore Peter calleth affliction, the triall of our faith: for though we ought al to haue a ful purpoſe, in wealth & woe, to cleaue vnto the Lorde: yet experience bringeth boldneſſe, that our faith in deede is ſtrong and fayleth not. Wee truſt that we would not forget God,

in

in the day of prosperitie: but the prince and noble man, who are ful of peace, they know whether their heartes bee knitt vnto God in loue and obedience, which all honour and glorie cannot shake. We trust we would not murmur in aduersitie, but Iob & Lazarus, and men so farre oppressed with miserie, they know how strong their hope is to endure the crosse. We may reioice in the persuasion of our minde, and our faith that feareth not, at the remembrance of the euill day, is well pleasing before God: but they may glorie more in the triall of their worke, who haue had experience of euil, & fainted not: and they may more boldly sing the song of victory, that they glory in afflictiō, knowing that *afflictiō hath wrought patience, and patience experience, and experience hope, and their hope shall neuer bee confounded.* This I adde, that we might knowe, though afflictions bee to the amendement of our sinnes, yet always the Lord respecteth not this, but by afflictions doeth giue vs greater glorie, and therfore let vs not faint in them, nor be discouraged. The second thinge I saide wee should marke in this verse, is, what punishment God brought vppon them, that is, that their bodies fell in the wildernesse: this punishment Saint Paule also expreslie noteth in the tenth of the firste to the Corinthians, and therefore is wel to be wayed of vs, which so oft is set out vnto vs in the scripture: their destruction therefore is our example to beware, and to feare before the angrie iudgements of God: for their deathes were no common deaths, but (as Paul noteth) sodden and great destructions, as in one day when 23000. were slaine, for their fornications: and again, a great multitude destroied by fiery serpents,

Rom. 5. 3.

1. Co. 10. 15

for murmuring againſt God: and at other times the angel of God brought many plagues vpon them, in which they periſhed: theſe heauie iudgements were not executed of God, nor written for vs, that wee ſhould forget them. The prophet Dauid in the hundred and ſixt Pſalme, rehearſeth theſe and many other puniſhmentes of that people: in conſideration of all which, he finally maketh this exhortation to vs al: *Bleſſed be the Lord God of Iſrael for euer & euer, and let all people ſay Amen: praiſe yee the Lorde.* If Saint Paule applie this to make it our inſtruction, that wee ſhould feare, and flee farre from the like ſinnes: if the Prophet Dauid in the remembrance of theſe ſo many, and ſo righteous iudgements, doe ſo earneſtlie prouoke vs, to prayſe the Lorde in all his noble actes, and to ſhewe forth his prayſes, and to runne vnder the protection of his hand, to be ſaued from our enimies: why ſhould we lightly let go theſe admonitions, and not rather, with faithfull heartes, ſee what great things the Lorde hath done, and conſecrate our ſelues, to do his will, who is the God of glorie: if wee doe not, what hope can wee haue to eſcape his iudgements? He that ſpared not his owne people, the children of Abraham, the naturall plantes, which he had planted: howe ſhould he ſpare vs, that were ſtraungers from his couenant and wilde oliue braunches, which contrarie to our nature, are by his loue graffed into the natural oliue tree? Let vs therefore beware by their harmes: and the great iudgements, which God hath executed in our eyes, let them make vs feare before him, and walke with reuerence in his ordinances and wayes. It foloweth nowe in the Apoſtle: *To whom ſware he, that*

Pſal. 106.

that they ſhould not enter into his reaſt: Was it not to thoſe that obeyed not? This is but a repetition of the other wordes of the prophet, al to one purpoſe, that by a double teſtimonie, as it were, wee might haue ſure hope, that the punishmentes of God ſhall not come, if our rebellion doe not pull it downe vppon vs: for the promiſes of God are for euer true, that at what time ſoeuer a ſinner doe repent him of his ſin, the Lord will alſo repent of all punishments, which he threatned to bringe vpon him: neyther can wee poſſiblie ſtumble and fall downe in our wayes, except we be ſolde vnder our ſinne, to worke wickednes in his ſight without repentance. And thus farre the Apoſtle hauing clearely taught, that ſinne is all the cauſe of Gods anger.

Now in the latter end he ſaith further: *And wee ſee that they could not enter for their vnbeliefe:* in theſe words concludinge what is the roote and fountaine of al diſobedience in vs, and that is vnbeliefe, infidelitie, a heart that can not giue full credite to all the threatnings and promiſes of God: of this by occaſion of the Apoſtles wordes I ſpake vnto you in the former Lecture, now that the Apoſtle repeateth it, we may be ſure as Paule ſayth: as it was not grieuous vnto him to tell vs the ſame thing often: ſo it is for our ſafetie often to heare it: and therfore I ſay vnto you as I ſaide before: let there bee in none of you an euill heart of vnbeliefe, for hence is the prouocation to all euill. Bring a faithfull hearte which with an aſſured aſſent, ſhall receiue the woorde that is preached vnto thee, and thou art armed with a ſtrong ſhielde which ſhall quench al the fierie darts of the diuel. No man can beleue what things God Ephe. 6.

hath reſerued for his Sainctes, but hee muſt needes accompt all the world to be but dung, to the end he may winne Chriſte. No man can ſee what are the threatnings of Hell fire, which is not quenched, but hee will abhorre his ſinnes more then he abhorreth any death, & flee from them, leſt they ſhould bring him to ſo great condemnation: let vs then bee armed, that the dartes of infidelity doe not wound vs, and all the ſhott of other temptations they ſhall ſcarce ſtrike through our eye lids: true it is, that our fleſhe is weake, but an armour of proofe bringes it ſtrong defence, ſo wee may bee eaſilie ſeduced with the deceipt of ſinne, but a liuely faith will ſoone lighten our eyes, that we ſhall not ſleepe in death. Though the world be full of all euill cõcupiſcence: yet, *This is the victorie that ouercommeth the worlde, euen our faith.* And ſee (I beſeech thee) iudge of the firſt ſinne of our firſte parentes Adam and Eue, and by one offence iudge all: was not Eue ouercome by infidelitie, & firſt did ſhee not doubt of gods threatnings, before ſhe eate of the Apple: when God had ſaide, ye ſhall dye the death, did ſhe not fall to halting, and began with peraduenture? ſhee could not tell well whether it were ſo or no: and frõ this ſtaggeringe, fell ſhee not away to ſinne, and turned not till ſhee fell into the wrath of God for euer? Did not Adam alſo followe her example? and this corruptiõ let vs be ſure we haue taken from his loines, & ſucked from her breaſtes: by it the diuell is ſtronge againſt vs, but let vs beware of it, and be faithful, and his ſtrength is broken. The Lion of the tribe of Iudah hath ouercome the crooked ſerpent, & by faith in him we ſhall ſurely liue.

1 Iohn. 5. 4

Thus

Thus (dearely beloued) the Apoſtle here doth teach vs, a bleſſed leſſon if we can happilie learne it, and in which we ſhalbe ſaued for euer more, & all our enimies ſhalbe our footeſtoole. And the Lord graunte for his Chriſtes ſake, that we may be made riche in all knowledge of his will, and abounde in a great meaſure of faith, that wee may cleaue vnſeparablie vnto God, and vnremoueablie to be ioyned as chaſt virgines, with a pure faith, vnto his ſonne Chriſte. And let vs praye, &c.

¶ *The eyghteenth Lecture, vpon* the 1. 2. & 3. verſes of the IIII Chapter.

1 *LEt vs feare therefore, leaſt at any time by forſaking the promiſe of entering into his reſt, any of you ſhould ſeeme to be depriued.*

2 *For vnto vs was the Goſpell preached, as alſo vnto them, but the worde that they hearde, profited not them, becauſe it was not mixed with faith in theſe that heарde it.*

YOV haue hearde two eſpeciall pointes, in which the Apoſtle doeth amplifie this exhortation alleadged out of the Prophet: *To day, if you heare his voice harden not your heartes, &c.* The firſt was, that he ſayeth, *To day:* therefore we ought not to foreſlow the time of our calling, but take the occaſion and opportunitie, while it is offered. Saye not vnto the Lorde, when he knocketh: Goe, and come againe another time: for thou knoweſt not whether he will returne or not. Seeke him therfore while he may be founde, and cal vnto him while he is neare at hande. The ſecond pointe, the Apoſtle ſtoode vpon, was, that *if we heare his voice, wee ſhould*

not harden our heartes: teachinge vs, that onelie by faith we ſhould be fruitefull hearers. And if infidelitie beare rule in our hearts, all preaching and teaching is in vaine, and the voyce of Chriſte can bee vnto vs, but a ſauour of death, vnto death: therefore, when wee heare him ſpeake, let vs faithfullie receyue the Goſpell of ſaluation at his mouth, or at the mouth of his miniſter, knowing he is our onely Prophet, giuen of God vnto vs: of this the Apoſtle nowe concludeth in the firſt of this chapter: *Let vs feare therefore leaſt at anie time this promiſe of entring into his reſt, being forſaken, any of you may ſeeme to bee depriued:* by this concluſion yet once againe exhorting them, that they would not neglect their onelie Prophet calling them, and ſo at laſt bee fruſtrate of their vaine hope. Let vs heere laye togither theſe ſayings of the Apoſtle: in the beginninge of the ſecond chapter, when hee had proued our Sauiour Chriſt to be God, he ſaith: *Wherefore my brethren, we muſt carefully hearken to the things wee heare, leaſt we fall away as water.*

In the beginning of the thirde chapter, when he proued him to be man alſo, like vnto vs, except ſin, he addeth: *Therefore my brethren, partakers of the heauenlie calling, conſider the Apoſtle and high Prieſt of our profeſſion Jeſus Chriſt:* After again, when he had proued our Sauior Chriſt to be our only and faithfull Prophete, he confirmeth his doctrine by the worde of the Prophet, alleadging this exhortation out of him: *To day if you will heare his voice, harden not your harts, &c.* Againe, applyinge theſe wordes of the Prophet, he ſaith: *See my bretheren that there be not in any of you an euill heart of vnbeliefe.*

Now,

Now, heere againe, as a concluſion: *Let vs feare leaſt this promiſe of entringe into his reſt, beeing forſaken, wee ſhould ſeeme to bee depriued:* And as though all this were not inough, in the eleuenth verſe after, he ſaith: *Let vs therfore be diligent to enter into that reſt, that no man fal into the cuil example of diſobediẽce.* And yet againe in the ende of this chapter: *Seeinge we haue a great highe Prieſt that hath pearced the heauens, euen Ieſus Chriſt the ſonne of God, let vs hold faſt our profeſſion, &c.* What ſhall wee thinke of all this? what mean theſe often exhortations? ſurely (dearely beloued) nothing elſe, but that we bee dull of hearing, and exceedinge harde to learne: for tell mee, notwithſtanding this exhortation ſo often made, are there not (trowe you) many amonge vs, which yet regarde it not? yea, and yet if againe, and againe he ſhould crie vnto vs, would we all obey his voice? wee would, if we were wiſe: but fooliſhneſſe is ſo wrapped vp in our heartes, that I am affraid, all the exhortations, not onelie heere made by the Apoſtle, but all other that haue bene made vnto vs thirtie, fourtie, fiftie, threeſcore yeeres, haue not yet taught vs all that be heere this day, with ſingleneſſe of heart and with fyncetitie to loue the Lord: and is it then any maruell though the Apoſtle hauinge compaſſion on his brethrens ignorauince, doe this often exhorte them in one thinge? and if wee bee weak, ſubiect to the ſame infirmitie that they were, let vs thinke it is neceſſarie for vs. Onely I beſeeche you take heede, that ſeeinge GOD hath this mercie vpon vs, which hee had vppon our fathers, that his word is thus vnto vs: *Precept vpon precept, precept vppon precept:* let not vs bee againe as they were, Eſai. 28. 10.

that

that notwithſtanding all theſe often and earneſt exhortations, ſo plaine to vnderſtande, yet that the Lorde ſpeake vnto vs, as with a ſtammeringe and a ſtraunge language, that we vnderſtand nothing: for alas (dearely beloued) howe vnprofitable were that for vs? and how much better were it, we had neuer heard at all, then ſo ofte to refuſe the Lords calling? let this therefore be our wiſe vnderſtandinge in this caſe, and that which ſo often is tolde vs, let vs at the laſt truelie learne it. Nowe touching theſe wordes of the Apoſtle, that he ſaieth: let vs feare, that wee loſe not this reſt promiſed vs, we muſt not take it, as though the Apoſtle taught that the electe ſhould feare, as though they might fall from their hope: or that their election were not ſure: for you haue heard before howe hee ſaide: *We muſt hold the reioycing of our hope, with all aſſurance and conſtancie vnto the end:* but heere wee muſt conſider to whom the Apoſtle ſpeaketh, that is, to ſuch as are farre off from a true fayth, which haue ſhewed no great regarde to the voice of the Lorde Ieſu, which are yet in many tentations of ſinne, doubtfull to bee carried away with the deceits of it. As if at this day the Apoſtle ſhould preach, when we ſee ſo many worldly minded men, ſo fewe hungering & thirſting for heauenly things, in this caſe, and to ſuch people (conſideringe their outwarde workes) the Apoſtle ſayeth let vs feare, as in deed there is iuſt cauſe of feare: for when there is ſcarce in vs any zeale of GOD, ſcarce any loue of righteouſnes, but all our thoughtes doe wander in worldlie vanitie: if in this caſe wee ſhould boaſt of our faith, were it not good to bidde vs feare, to take heede that we bee not deceyued? and what is this

againſt

againſt the aſſurance of the faithfull, that the Apoſtle biddeth them which are not yet called in holineſſe, to feare, leaſt they bee deceyued in their vaine hope? If it be heere ſaid, the Apoſtle includeth alſo him ſelfe, and therefore this feare is alſo in the moſt godlie: I denie not, but in other places of ſcripture, feare is commended vnto the moſt godlie: but the cauſe of this is, becauſe we be all weake, ful of infirmitie, readie to ſinne, as we ſee in Dauid, in Ezechias, in Peter, in all the Sainctes of God: and therfore this feare is commended in them, which is, a good care and regarde of their weakneſſe, that they fall not: care that may driue out ſecuritie, not a feare to take away the boldnes of faith. So when wee are bidde to feare, it is as when wee are bidde to watch, to be ſober, to ſtand with our loynes girded, to haue before vs the wayes of god with reuerence and obedience, it forbiddeth preſumptuous and vaine boaſting of ſaluation, when the glorious and fearefull name, *The Lord thy God*, is not regarded of thee.

The feare that is commended to the godlie, What it is.

So, when Sainct Paule commendeth our faith, hee addeth: *Bee not yet high minded but feare*: and Iob ſaieth: *If I haue done righteouſly, I will not lifte vp my head*. This feare is a feare of falling into ſinne, leaſt we ſhould offende ſo mercifull a Father: it is not a feare of falling from his grace, leaſt he ſhould take his mercie from vs. A plaine rule of this, S. Paule commendeth vnto vs al, writing to the Philippians, *With feare* (ſayeth he) *and trembling make an ende of your owne ſaluation*: commendinge lowlineſſe, and humbleneſſe of minde, but yet ioyning it faſt to the hope of eternall life. And this counſell he followed him ſelfe, as hee ſayeth to the Corinthians, *I was*

Rom. 11. 20. Iob. 10. 15. Phil. 2. 12. 1. Cor. 2.

among

amonge you in weakeneſſe and in feare, and in much tremblinge: Yet hee helde faſt his faith, that *Neyther death, nor any creature ſhould ſeparate him from the loue of God.* And this the Apoſtle, euen in this place, teacheth, when he addeth: *Leaſt anie of you ſeeme to bee depriued.* For (in deede) he is not depriued or fruſtrate of his hope, who neuer had hope: but it ſeemeth ſo to ſome, becauſe hee would talke of hope. No more can any man fall, who neuer ſtoode: yet becauſe it appeareth ſo, Sainct Paule ſayeth: *Hee that ſeemeth to ſtande, let him take heede he fall not.* It is moſt certaine, *Hope maketh not aſhamed:* but we deceiue our ſelues, in thinking we haue hope: for true hope, as is ſaid here, is in the promiſes, and they are apprehended with faith: and faith hath feare of ſinne. Where theſe things are, no man is depriued of his hope: where theſe things are not, he hopeth fooliſhlie, who had in deede no hope at all. And he is ſaid to fal out, who at the laſt is found to haue no inheritance with the Sainctes, who yet neuer fell out: for in deede, hee neuer was within the couenaunt: according to that which Saint Iohn ſayeth: *They went out from vs, but they were not of vs: for, if they had bin of vs, they ſhould haue tarried with vs.* This I ſaye, that you may knowe howe to anſwere the ennimies of our fayth, who would haue vs ſtill to doubte, and neuer to be ſure of Gods promiſes: when they obiecte vnto vs theſe places of feare, we may aunſwere them, that our feare is our humilitie and caſting away of pride: our feare is our reuerende care to walke in the wayes of God: if they feare any other feare, wee will not feare with them: *For God hath not giuen vnto vs the ſpirite of*

Rom.8.38.

2.Cor.10.12

Rom.5.5.

Rom.4.16.

1.Ioh.2.19.

2.Tim.1.7

feare

feare againe vnto bondage, but he hath giuen vs the ſpirit of adoption, by which we crie, Abba, Father. This is our bleſſinge which we haue of God, and in which we ſhould alwayes reioyce. I graunt, wee doe not heere obey God, as wee ſhould: for who is he that ſinneth not? We feare many times, and Gods deareſt children are moſte tempted: ſo that they are brought ſometime euen to hell gates: but this wee confeſſe, is our infirmitie, the truth of Gods promiſes ought to haue greater faith within vs: but it is neceſſarie we ſhould feele our ſinnes, that we might bee humbled: and wee muſt die in our ſelues, that we may reigne through the victorie which Chriſte hath gotten: and in all our weakeneſſe wee will ſtill confeſſe, that wee may not, nor ought not thus to feare, but much rather to reioyce in the Lorde, and alwayes reioyce. Rom.8.15.

Nowe, it followeth in the Apoſtle: *For vnto vs hath the Goſpell bene preached, as wel as vnto them, but the worde that they heard profited not them, becauſe it was not mixed with faith, in thoſe that heard it.* In theſe wordes the Apoſtle ſheweth the cauſe, why he hath thus applied the prophets exhortation vnto vs: becauſe vnto vs nowe the ſame Goſpell is preached, which was preached vnto them: and if we be vnfaithfull, howe ſhould wee eſcape, but be partakers of the ſame puniſhmentes? This place is well to bee marked, which teacheth vs, that the ſame ſaluation is nowe preached, which was preached before to all Patriarches and Prophetes: in which wee knowe there hathe bene but one way of ſaluation, from the beginninge of the worlde: for then this was promiſed, whiche is nowe perfourmed:

The

Gen.3.15. *The ſeede of the woman ſhould breake the head of the ſerpent:* from which promiſe made, there was neuer but one faith of Gods electe, and one way of life, which was Ieſu Chriſt: euen as our Apoſtle ſayeth, *Jeſus Chriſt yeſterday and to day:* he is the ſame, world without ende. And this doctrine is not new, but the Prophetes and Patriarches, knewe it with vs, and they all beleeued the Catholique church & communion of Sainctes, euen as this day wee doe.

1.Pet.1.12. Saint Peter ſayeth: *That it was reuealed vnto the prophets, that not vnto them ſelues, but vnto vs they miniſtred thoſe things, which now are preached vnto vs.* And

Eſai.14.4. the Prophet Eſay, in the 14. chapter, ſheweth, howe *God called out all nations*, as it were to diſpute with him, whether there were any ſaluatiõ in the world, but by his free grace: and firſt he aſketh, who called Abraham in that couenaunt of mercie which was giuen him? who hath done it? euen he, that called the generations from the beginning: *I the Lorde, I am the firſt, and with the laſte, I am the ſame:* expreſly teaching, that his people of Iſrael had the ſame ſaluation, which Abraham had: and Abrahã the ſame which all nations and couutries euer ſhall haue: one ſauing health of al, euen as God is for euer vnchangeable. So S. Paule, making compariſon betweene

1.Cor.10.4 vs, and the people of Iſrael, of whom, here the Apoſtle ſpeaketh, he ſaieth: *They eate all the ſame ſpirituall meate, and dranke all the ſame ſpirituall drinke: for they did drinke of the rocke which followed them, & the rocke was Chriſt.* And not only this one ſaluation is vnto all, but this alſo, only Chriſt hath bin euer the

Ca.12.26. Prophet and miniſter to declare that ſaluation: for ſo the Apoſtle teacheth, then, and nowe, his voice

was

was heard: and as it is ſaid after, his voice did then ſhake the earth: yea, before then, in the dayes of Noe hee was preached *vnto the diſobedient people,* who were drowned in the floude, and are nowe holden in the priſon of their ſinne. So that this wee knowe, in Chriſt are ſaued all his Saincts, and by Chriſte they haue bin taught all that euer did beleeue. Whereby we learne, all the ſacrifices of the Patriarches, and all ſacrifices and ceremonies of the Lawe, they purged no part of their ſinnes, neither was there any redemption in them: for the Iſraelits had not the Fathers ſacrifices, nor the fathers had their ceremonies, nor we haue nowe, either ſacrifices, or ceremonies, which were in honour amonge them, yet one ſaluation is vnto vs all: and therfore as wee may boldlie ſaye vnto them, all their ordinances in worldlie elementes, they did not purge their conſciences, meates and drinkes did not helpe them, who were daily exerciſed in ſuch obſeruations: ſo againe they may ſay vnto vs, neither our ſacramentes doe giue grace vnto vs, no more then theirs vnto them: they ſeale vnto vs the grace that is in Chriſt, and aſſure vs of the ſaluation that is in him: but in them ſelues there is no health at all. And if we may ſay thus, euen of the ſacraments inſtituted of God, in ſo much, that if they ſhould bee made cauſes of our iuſtification, and the glorie of Chriſte ſhould bee ſo giuen vnto them, wee might iuſtly cal them the beggerly elements of the world, and vnprofitable things. What ſhal we ſay or think of ſo manie childiſh toyes and fooliſh fancies, as we haue ſeene of late, when men will attribute ſaluation vnto them? When our owne workes haue this

1. Pet. 3. 19.

Heb. 9. 9.

Heb. 13. 6.

ho-

honour giuen them? When Holie Water, Belles, Candles, Croſſes, Palme-bowes, Agnus-deies, the beginning of Sainct Iohns Goſpell hanging about your necke: when to theſe thinges wee attribute power againſt the diuell, whom Chriſt vanquiſhed onely vppon his Croſſe, what name ſhall wee giue theſe beggerlie thinges? When pilgrimages, faſtinges, viſiting of mens tombes, kiſſing of reliques, purchaſing of Maſſes: when theſe thinges are exalted and ſaide to purge our ſinnes, what ſhall wee call them? What drunkenes, what witchings, what madneſſe, what brutiſh aſtoniſhment hath couered our ſpirits, that we ſhould beleue ſuch things? what ſtraunge illuſions and ſleights of Satan, haue hidde our vnderſtandings, that we ſhould know nothing? The ceremonies ordeined of God him ſelfe, the ſacramentes of his eternall teſtament, they are but helpes of our infirmities, to leade vs vnto Chriſte: from whom when you ſhall ſeparate them, they are no more Gods holy ſacraments, but beggerly elementes, and our owne fanſies, and fonde imaginations, which are contrarie to Chriſte, euen from our cradle, to exalt them thus, what is it, but a proude likinge of our owne preſumption. This is a cleare proofe, that in nothing is ſaluation but in Chriſte alone: and that one ſaluation hath bene from euer, while theſe outward thinges haue had many changes. And againe, in that Chriſt was then the Prophet, we are ſure the patriarches & forefathers did not worſhip God after their owne will and deuice, but only as the ſpirit of chriſt did teach them: from which returning one of ſpirite when they fell away, all their religion was reiected: for onely in Chriſt, god

was

was alſo well pleaſed: ſo that, though they had no lawe written, yet were they taught of God, and his Sonne was their ſcholemaiſter, to lead them in all trueth, reuealing his will vnto them, euer by ſuch meanes as beſt pleaſed him: and after, when GOD wrote his lawe, hee wrote this alſo as a decree for them to holde euer, that they ſhould neuer add nor take away, but doe only what they were commanded: and much more nowe in theſe laſt dayes, in which our Sauiour Chriſt hath appeared vnto vs in our owne nature, man like vnto vs, vppon whom we ſawe the holy Ghoſt to come downe, and God him ſelfe hath ſealed him, in makinge manifeſt his owne glorie, ſpeaking out of his cloude: *This is my beloued ſonne, heare him:* much more (I ſaye) wee ought now onely to heare his voice, becauſe nowe more clearly then euer before, hee hath reuealed all the counſel of God vnto vs: but now, the diuel hath bin no leſſe enuious againſt the ſaluation of man, then he hath bin before: nowe alſo he hath made ſome to ſet forth the imaginations of their owne hearts, and hath bewitched many to followe their damnable ways, by whom the way of truth is blaſphemed, & for their owne traditions ſake, hee hath made the worde of the Lorde Ieſu, of none effecte. This work hath he wrought in all the Papacie, yet we cānot or wil not ſee his rebellious doings: Chriſt ſaieth, *his kingdome is not of this world:* yet hath he taught them to make their Biſhops princes, & hath giuen them power ouer life & goods: Chriſt ſaith, *the princes of the nations beare rule ouer thē: but it ſhal not be ſo among you:* yet hath he made his firſt begotten ſonne to weare a triple crowne, & al the kings

Iohn.18.36

Mat.20.26.

of

of the nations to come kisse his feete. So Christe
Ioh.4.23. hath taught vs to worship in spirite and trueth: to
Matt.26.27. drinke the wine in the sacrament of his body and
1 Cor.14.19 bloud: to pray in a knowne tongue: to eate of anie
1 Cor.10.27 meates without scruple of conscience: to vse holie
Heb.13.4. matrimonie in all estates, as a remedy against sinne:
but as though Christ were no prophet vnto vs, wee
haue abrogated these his lawes, and made other cõ-
trarie of our owne. This our eyes haue seene, & our
eares haue heard, & whether we will or no, we must
needes confesse it: yet, some flatter them selues in a
maruailous madnesse, and doing all things contrary
to the Lord Iesu, they say still, they cannot erre: but
they shall one day see and knowe, that Christ is the
onely prophet of the newe Testament: and blessed
be the Lord God, who hath made vs this day to be-
leeue it: and while yet the day of health and accep-
table time is, to hearken only vnto him, and refuse
all the vaine inuentions of men.

It followeth nowe in the Apostle: *But the worde that they heard profited them not because it was not mingled with faith to those that hearde it.* As before the apostle cõcluded, repeating againe his exhortation: so in this verse, he repeteth the cause, why they profited not by the word of exhortation, that we again hearing the cause of our sin, should bee made more wise, to take heede of it: and the cause was their infidelitie, because saith he, *The word was not mingled vnto them with faith:* the word of God preached, is as a cup offered vnto vs, of which wee must drinke whether we wil or no: and one way, it is made vnto vs, a cup of the water of life: another waye, a cup of destruction & such a liquor, as is of death vnto death:

death:euen as faith or infidelitie is brought vnto it, ſo it is a cup of life or death. In this ſimilitude the Apoſtle ſpeaketh thus: *The worde was not mingled to thē with faith.* As men that loue to ſit at the tauern, do mingle their drink with ſpices, or their wine with ſuger: ſo wee in that moſt bleſſed tauerne, in which the word of God is offred vs to drink, we muſt mingle it with the ſweet ſpice of faith, & it is a cup of eternal life vnto vs: otherwiſe, if we be vnfaithful, we haue loſt our bleſſing, & are fallen from the hope of life. Chriſt, who is the head corner ſtone, in whom the building doth ſtande, he is nowe to vs a ſtone of offence, at which we haue ſtūbled & are falen down becauſe we haue not receiued his word with faith. It is true, the goſpel is the power of god to ſaue mā, but yet to ſaue the man that doth beleeue, whether he be Iewe or Gentile: & here we ſee how god hath ioyned vnſeparablie his word & our faith: wherfore it is alſo called, *the word of faith*: neither is it poſſible to be faithful without the knowledge of the word: neither is any knowledge of the worde profitable, but being mingled with faith. This (dearly beloued) is no obſcure doctrine, that you ſhould not vnderſtand it: neither is it taught vs in ambiguous words that ye can doubt of it, but it is plaine and plainlie taught, that if wee wilbe ſaued by Ieſus Chriſte, his word muſt be mingled to vs with faith: if wee be of the newe Teſtament, and belonge vnto this couenant which is made in Chriſt, to the forgiueneſſe of our ſins, then *we beleue the word that is preached, & the lawes of God are written in our harts.* And S. Paule ſetteth out this ſo cleare vnto vs, that it is impoſſible, impoſſible I ſay, for any to know the goſpeil, and to 1. Cor. 1. 21. Hebr. 10. 16.

be ignorant of it: for this is the goſpel, as Paul ſaith:
Roma. 1. 16. *The power of God to ſaue all that doe beleeue*, doe you
heare this? and doe you vnderſtand it? tell me then,
what think you of that religiō, wher this preaching
of the goſpell is holden back: nay where they haue
bin ſo enuious vnto it, that they haue not ſuffered
the word to be in ſuch a lāguage as the people might
once read & vnderſtand it? The Prieſts them ſelues,
vpon whō they laied the work to ſacrifice for their
ſins, & to whom they confeſſed their ſinnes, to haue
forgiuenes of them. And what (I ſay) will you think
of ſuch a people? or what religion haue they, doeth
not the Apoſtle ſay true: there is no ſaluatiō but by
beleuing the word, as it is preached vnto vs? and do
they ſay true, that the Maſſe purgeth our ſinnes, the
prieſt forgiueth them? & the Maſſe is in Latine, the
prieſt is ignorant, the people are led with vain ima-
ginations: no faith, no worde is in all their doinge?
but it is no maruel though ſome men be robbed of
their harts, and beleue all the illuſions of Satan: for
how can a man beleue the truth, except the ſpirit of
god be in him? Pharaoh was not taught by all the
wonders that Moſes wrought in Aegypt. The Iewes
were not the wiſer for al the miracles which Chriſt
wrought before thē. If ſuch things haue happened
in the dayes before vs, though now the apoſtles and
Prophets doe all cry. Without faith in the Goſpell
preached, you can neuer be ſaued: Ignorance is ab-
homination before God: and yet the Pope who ta-
keth the word from vs, teacheth vs no faith, coue-
reth vs with blindneſſe, prayſeth ignorance in our
hearing: if we embrace him, follow him, loue him,
ho-

honor him, as Pharoh did Iannes & Iambres, or as the Iewes did Annas & Caiphas, let vs not marueil, no new thing hath happened in our dayes The Lord hath not lightned their minds, & what wisdome can be in them? but we wil leaue them to him, who is iuſt & merciful: and let vs pray, that his worde may be alwayes mingled vnto vs with faith, that in this great darkneſſe of the worlde, wee may ſee light.

One thing elſe we may here marke, that it is ſaid: *the Word did not profit them, becauſe it was not mingled with faith:* wherby we know it is only faith that cõmendeth vs vnto god, without which the word is in vain, the preſence of Chriſt is in vain, to be his brother, ſiſter, mother, al is in vaine: nothing but faith carrieth vs with boldnes into his preſence. Manie ſingular proofes of this our Sa. Chriſte theweth in many places, when a woman crieth vnto him: *Bleſſed is the Wombe that bare thee, and the pappes that gaue thee ſuck.* Our Sauior Chriſt anſwereth: *nay rather, bleſſed are they that heare the word of God, and keepe it.* When ſome ſaid vnto him: *Behold thy mother and thy brethren would ſpeak vnto thee,* he anſwered again: *He that doth the Wil of my heauenly father, he is my brother & my mother.* In another place whē cõtrouerſie was, how we ſhould haue life & ſaluation through him, he ſaith to his diſciples: *The fleſh profiteth nothing, it is the ſpirit that quickeneth:* noting in al this, that not his bodily preſence, not his kinred, not the trauel of his mother, nor any thinge is imputed vnto vs for righteouſneſſe, but only faith, in which we beleeue, accordinge to his goſpell preached vnto vs: that in his death all our ſinnes are purged, and in his reſurrection we are iuſtified. This maketh vs acceptable,

Luke. 11. 27.

Matt. 12. 50.

Iohn. 6.

and without this it is vnpoſſible to pleaſe him: this the Apoſtle teacheth vs here, when he ſaieth: *For this cauſe, the word profited them not, becauſe it was not mingled vnto them with faith:* for only faith doth all, apprehendeth all, ouercommeth all, and the gates of hell ſhall not in the end preuaile againſt it: and the Lord increaſe this faith in vs. And let vs pray, &c.

¶ *The nineteenth Lecture, vpon*

the 3. 4. 5. 6. 7. 8. 9. & 10 verſes.

3 *For we which haue beleeued, doe enter into reſt, as he ſaid to the other As I haue ſworn in my wrath, if they ſhall enter into my reſt: although the workes were finiſhed from the foundation of the worlde.*

4 *For he ſpak in a certain place of the vij day on this wiſe: and God did reſt the ſeuenth day frō all his workes.*

5 *And in this place again: if they ſhal enter into my reſt.*

6 *Seeing therefore it remaineth, that ſome muſt enter thereinto, and they to whom it was firſt preached, entered not therein for vnbeleefes ſake.*

7 *Againe, hee appointed in Dauid a certaine daye, by To daye, after ſo longe a time, ſaying, as it is ſaid: this day, if ye heare his voice, harden not your hearts.*

8 *For if Ieſus had geuen them reſt, then would he not after this haue ſpoken of another daye.*

9 *There remaineth therfore a reſt to the people of God.*

10 *For hee that is entred into his reſt, hath alſo ceaſſed from his own workes, as God did from his.*

THis Scripture, which now I haue read vnto you, I muſt needes confeſſe, to me it ſeemeth yet ſomewhat obſcure, neither hath God ſo reuealed it vnto me, that I dare boldly pronounce, this it is: but, ſubmitting my ſelfe to any better interpretation which

which ſhalbe ſhewed of other, accordinge to that which God hath giuen me: ſo I wil ſhewe you what I thinke moſt likely, and ſo much the more boldlie I will ſhew you mine opinion, becauſe, by the grace of God, I will ſpeake nothing, but agreeable to all which the Apoſtle before hath moſt plainly taught vs. You knowe, howe earneſtly he hath exhorted vs to hearken vnto Chriſt: what fault eſpeciallie ſhall make vs neglect it, and that is infidelitie: what great perill we haue in this ſinne, and that is: *We ſhall not enter into his reſt.* Now, he teacheth and addeth ſure argumentes to his doctrine, howe we ſhall auoide ſo great puniſhment, and ſo great ſinne, and howe we ſhalbe obedient vnto Chriſt: and that is, by faith an humble acknowledgement of him to bee our Prophet, and a conſtant beleeuing of all his trueth. This doctrine firſt he ſetteth downe in theſe words: *For We enter into his reſt that doe beleeue.* This he proueth firſt, by the manifeſt text afore alleadgeth, for it was ſaid: *To Whom I ſware in mine anger, that they ſhould not enter into my reſt:* meaning the vnbeleeuing and vnfaithfull: therefore we that are beleeuing & faithfull, we ſhall inherit that reſt. This I thinke to be the meaning of theſe wordes following: *As it is ſaid: to whom I ſware in my wrath, that they ſhould not enter into my reſte.* Nowe, becauſe the Apoſtle hath reaſoned long and much, out of this place of the Prophet, and will yet reaſon longer, he wiſelie foreſeeth, what might be here aunſwered of the Iewes, that this place is of the people of Iſrael, meant of their entrance into the lande of Canaan, vnder condition of obedience of the lawe of Moſes, and therfore rather teacheth them to keepe ſtill thoſe ordi-

nances then to change them for new, & follow this Ieſus, of whom they haue not hearde before. This cogitation might eaſilie ariſe, & they might ſoone be ſo perſuaded, that the prophet ſpake of the preſent time: now therfore, in the words following, the Apoſtle taketh away this offence & doubt, teaching that not vnto them onely, but to vs alſo it was ſpoken, and with this caution proueth with other argu ments the former doctrine: that by faith grounded in our prophet Ieſu chriſt, we ſhal enter into his reſt And he ſaieth thus: *Eſpecially ſeeing his workes were finiſhed from the foundation of the worlde.* The worde which is here commonly tranſlated, although I engliſh it thus, *Eſpecially ſeeing:* which I doe becauſe the ſence well agreeth, and I knowe nothing to the contrarie but the word may well beare it: ſo nowe touching the obiectiō before made, the Apoſtle anſwereth thus: Neither can this be meant of the reſt of the land of Canaan, in obeying the law of Moſes: for when neither the law was yet giuē, neither the land once promiſed, yet thē was this reſt of the lord into which his people did enter: for the ſcripture ſaith, euen at the beginning: *The Lord reſted the ſeuenth day from all his workes.* Nowe this obiection thus being confuted, there is alſo in theſe wordes, the ſecond reaſon for proofe of this doctrine before taught, that they enter into the Lords reſt which do beleeue, and the reaſon is this: Seeing God finiſhed his workes, ſtreight from the foundation of the worlde, ſo that then he was ſaide to reſt the ſeuenth day, men entred not into that reſt, by the obſeruation of the lawe of Moſes, which was not giuen, nor by any workes of fleſhe, which were euer vn-

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profitable: but it is cleare then we entred by fayth: according to this which is written: *To daye if you heare his voice, harden not your heartes*: this argument is plaine in theſe wordes: *Eſpecially ſeeing his workes were finiſhed from the foundation of the worlde*: for he ſaith in a certeine place of the ſeauenth daye thus: *and God reſted in the ſeuenth daye from all his workes*: but of this argument, we will ſpeake again in the ninth verſe. Here the Apoſtle may ſeeme to ſome of vs, to reaſon not very ſtrongly: for howe proueth he that it is one reſt of which it is ſaide, yee ſhall not enter into my reſt: and againe, the Lorde reſted the ſeuenth day: for the one ſeemeth to be of God alone, the other a figuratiue promiſe ſet out vnto vs: but this doubt is ſoone taken awaye: for when it was ſayd, *God reſted the ſeuenth day*: was it not alſo ſaid: *he bleſſed the ſeuenth day and halowed it*: which is, he appointed it to this holy exerciſe, that man ſhould leaue off his other thoughts, and conſider the power and wiſedome and goodneſſe of God in all his creatures, whereon after he gaue his lawe written: *Remember thou keepe holy the ſabboth day, ſix daies ſhalt thou labour, but the ſeuenth, &c.* by which it was plaine, that this reſte was the ſame, vnto which they were after called: and thus we ſee the Apoſtles wordes, howe apte they be to his purpoſe.

It followeth nowe: *And in this place againe, if they ſhall enter into my reſt*. In theſe wordes the Apoſtle teacheth, that this is alſo the ſame reſt which the firſt was: where we ſee that the reſt of the lande of Canaan, was, that they ſhould there enioye peace, and in his holy place praiſe god day & night, who had deliuered them out of the cruell bondage of

of Aegypt, and from all hurt of the great & terrible wilderneſſe: in ſteede of which, he had giuen them a moſt pleaſaunt countrie, that flowed with milke and honie. Now vpon the warrant of all this truth, that one reſt hath bin from the beginning, though the name may bee often named in ſundrie reſpectes, as firſt, it was ſo called, becauſe God reſted from his workes: againe, becauſe the people entred into a peaceable lande, in ſteed of a perilous deſert: ſo vpon other occaſions, this name of reſt is named, but all in one ſpirituall ſenſe, that is now a ceaſſing from our owne works, to doe the workes of God, & after this to dwell in the peace and reſt of his glorie for euer: therefore, where promiſe of entrance into his reſt is, it is a promiſe made vnto all, and of all ages: vpon this (I ſaye) the Apoſtle ſaieth further: *Seeing therefore it remaineth that ſome muſt enter therinto, & they to whom it was firſt preached entred not becauſe of their vnbeliefe: againe, he appointed in Dauid a certeine day, by to day, ſaying after ſo long time, as it is already alleadged, to daye if you will heare his voice, harden not your hearts:* in al theſe wordes, he concludeth as he taught before, that ſeeinge this reſt hath bin euer ſet out, to our firſt fathers, to the people of Iſrael, yet they entred not for vnbeliefe, ſeeing it can not bee, but ſome muſt needes enter, for the graces of God muſt needes bee enioyed, therefore in Dauid it is againe ſaide: *To day if you will heare his voice, that it might be knowen, that we which doe beleeue ſhall enter into his reſt.* So in theſe two verſes, is the concluſion of the two former arguments: to proue, that onely by faith, we ſhall enter into his reſt. And this I take to be the natural meaning of theſe words

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in the 3. 4. 5. 6. and 7. verſes. It followeth in the 8. verſe: *For if Ieſus had giuen them reſt, hee would not haue ſpoken of any other reſt after.* Theſe words proue by another reaſon, that the former prophecie is not meant of the lande of Canaan, according to the obiection before ſpoken of: and his reaſon is this. Ioſua led them into the lande of Canaan, a great manie yeares before the Prophet Dauid made this exhortation: if therfore it had bin ment of that lande, to what purpoſe did Dauid ſpeake thus ſo long after? could it bee threatned vnto them, they ſhould not enter into that reſt, into which they had already entred, and dwelt there foure hundreth yeares? Vpon this reaſon he concludeth in the ninth verſe: *Therfore, there remaineth yet a reſt vnto the people of God.* In the tenth verſe he ſheweth at the laſt, what this reſt is: that wee ſhould no longer walke in our will, but reſigne our ſelues ouer to the obedience of the wil of God, euen as we looke to enter at the laſt, into that reſt and dwelling place, which is in heauen, not in earth, & which God had pitched and not man, in theſe words: *for hee that hath entred into his reſt him ſelfe hath alſo reſted from his owne workes, euen as God reſted alſo from his.* Thus I haue plainlie as I coulde, ſhewed you the whole meaning of all theſe wordes which I haue read togither vnto you: and I haue the fewer thinges ſeuerally to note vnto you in them, becauſe, as you haue heard the wordes were moſt of them mentioned before: and as occaſion was, then I ſpake of them more at large vnto you, onely of the other things which before the Apoſtle ſpake not of, I wil note vnto you what I think neceſſarie. In the thirde verſe I tolde you howe the

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Apoſtle taught vs, that this reſt, to which wee bee called, was the reſt of God from the beginning: becauſe from the beginning, it was ſaide, God reſted the ſeuenth day: what we ſhould learne in this, wee may plainely ſee the commaundement: *Keepe holy the Sabboth day*: For that day was inſtituted for this cauſe: becauſe then God reſted from his workes, & in that day a reſt is commaunded vnto vs, that in it we ſhould doe no maner of worke: and why (dearlie beloued) ſhall we reſt? God is not pleaſed with idleneſſe, he will not haue vs like the idle men that at the ix. houre of the daye, ſtande ſtill idle in the market: but God commaundeth vs to keepe that day holie vnto him, which is to ſerue him in it, and not our ſelues. Nowe, ſeeing in this day wee muſt glorifie God, and reſt from our owne workes, to conſider his workes, from which in this day he reſted, it is plaine and euident, that it is a Sabbaoth dayes worke, wiſely to meditate in all the workes of God: for as Paule ſayeth: *They are the wiſedome of God, in which we ſhould knowe God*, and in them the inuiſible things of God, that is, his eternall power and Godhead that we ſhould knowe him and glorifie him, and giue thanks vnto him. So we read in the booke of Iob: when Eliphas would perſuade Iob to the feare and reuerence of Gods maieſtie, he biddeth him beholde the ſtarres, howe high they are. The Prophete Eſaye, when hee will aſſure the church of the mercie of God, that he wil according to his mightie power fulfill all his promiſes, hee ſayeth thus: Who hath meaſured the waters in his fiſt, and counted heauen with his ſpanne, and comprehended the duſt of the earth in a meaſure, and

What is a Sabboth days work.

Eſai. 40. 12.

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weyed the mounteines in a weight, and the hilles in a balance? In meditation of theſe great workes of God, the Prophet would teache them, to feare no man, but put their only truſt and confidence in god. So the Prophet Ieremie, ſetteth out the conſtant courſe of the day and night, for vs to conſider, and in it to know how vnchaungeable the loue of God is to all his Sainctes. So our Sauiour Chriſt, by the goodlie colours of the flowers of the field, he would haue vs learn, what a fatherly prouidence God hath ouer his children to couer their nakedneſſe, who cloteth ſo glorioufly the vadinge flower. The Prophet Dauid in many places, & ſpecially Pſalm. 104. doeth make a goodly reherſal of the prouidence of God, in ruling the whole worlde: thereby exhorting vs to obey God, to hate iniquitie, and concludeth with this excellent ſentence: *Let the ſinners be conſumed out of the earth: & the wicked till there be no more. O my ſoule prayſe thou the Lorde, prayſe ye the Lorde:* if wee by theſe exhortations and inſtructions can teache all our ſenſes our eyes to ſee, and our eares to heare, ſo that in the creatures of God, we can ſee his glorie, loue his goodneſſe, feare his Maieſtie, expreſſe his image in al our conuerſation: then are we ſure wee keepe holie his Sabbothes, and we enioye the good beginnings of that bleſſed reſt, into which wee ſhall enter for euer: but if wee bee vnprofitable creatures in the world, if we haue eyes and ſee not, and eares and heare not, and the ſight and vſe of ſo excellent workes, can ſtirre vs vp, neither to loue nor feare, not once to knowe ſo excellent a workeman, we are holden in the bondage of a ſpirituall Aegypte, and wander in ſtraunge and vnknowen

Matth. 6. 30

Pſal. 104. 35

wayes

wayes of a ſpiritual wilderneſſe, where we haue neither any water of life, nor any ſecret Manna, to ſatiate and fill our faint and hungrie ſoules: we walke in the world, as ſubiects of the world, and dwell on the earth as ſeruants of the earth: the oxe and the horſe do as we do, they eate, and drinke, and ſee the ſunne, and vſe at their will the daye and night, and neuer conſider him who made all theſe things. Let vs not be like vnto them, but as we haue harts able to cõprehend better things, ſo let vs vſe them, that we may fill our wayes with perfect peace. If God haue giuen vs the meane eſtate of life, in which neither we want nor yet abounde, but our meate, our drink, our cloathing is ſufficient vnto vs, let vs acknowledge the great goodnes of God, who hath ſet in vs an example of the eſtate of life, which him ſelf hath teſtified to be good for vs, in that praier which he hath taught vs all: *Giue vs this day our daily bread.* If God haue giuen vs pouertie, cold, nakednes, and much affliction, let vs thinke with our ſelues: How good is God vnto vs euen in theſe dayes of calamitie? for hath he not made vs like his only begotten ſonne, a man deſpiſed in the world, and of ſmall account, who had experience of al our ſorrow & grief, that we againe carrying his image, might die with him, that we might alſo reigne with him in the due time which he hath appointed: againe, let me ſee this alſo in my pouertie and affliction, God hath by this meanes prepared me ſo, that whatſoeuer is done vnto me, God will impute it as done vnto him ſelfe: whoſoeuer ſhall mocke or diſpiſe my life, hee reprocheth God that thus hath made me, whoſoeuer ſhall cloth, feede, harborough me: Chriſt ac-

Matth. 25.

cepteth

cepteth it as his owne, as if he were hungrie, and receiued meate: he were naked, and receiued raiment: what a marke and print of the loue of god is this in me, and howe blessed is this estate, which of so many is thought most miserable? if God hath giuen vs high and excellent honor, if in the middes of my pleasure, with a wise heart I can think thus: This is yet the place of my banishment, my body is a prison house in which my soule is in bondage, my life is a pilgrimage in which I wander, as in a countrie that is not mine owne: and yet, if god haue here filled my senses with so many delights, if such bee the glorie of these kingdomes and this nobilitie? If the honor and riches of these dayes, haue so great gladnesse of heart, ô Lord, what are the Heauens of Heauens, where we are citizens, which is our countrie, where our bodie is glorious, and crowned with life, where thy maiestie shall shine in perfect beauty before vs, where all things shalbe our own, & we shalbe thine. A happie Lordship, a happie Earledome, a happie man, whose honor teacheth him thus to know the Lord, who hath had mercie vppon him. These and such like meditations & thoughts, which carrie vp our mindes from the Creatures to the Creator, and frō our worldly calling to him that hath called vs, these doe lead vs into the rest of the Lord: these are our holy workes on the sabbaoth dayes, and this is our wisedome in enioying all the benefites of God. But of this meditation I spake before vnto you, in the exposition of the sixt verse of the second chapt. Nowe touching this worde whereof we haue heard so much, that is, the rest of God, wee must marke, how the scripture vseth it: sometime for the trueth,

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which is euer one: ſometime for the figures, which haue bin diuerſe. The true and perfecte reſt is that which is nowe begonne in vs, the reſting from our owne workes, that is, our dyinge vnto ſinne, & the crucifying of the olde man, that wee may giue ouer our bodies vnto the Lord, to be ſeruants of righteouſneſſe, & that only his ſpirit may reigne in vs, that as Paule ſaith, it be not now we that liue, but that it be Chriſt that liueth in vs: & this reſt ſhalbe made perfecte in the reſurrectiō of the iuſt, when we ſhalbe ioyned vnto Chriſt our head, & God ſhalbe vnto vs all in all. The figures of this reſt (as I ſaide) haue bin diuerſe. The firſt figure was the reſt of the ſabboth day, called our reſt, becauſe we were without bodily labour, only in ſpirituall exerciſe, to conſider the works of God, his greatnes & power, and goodneſſe, & therby to learne with all our hartes to ſerue him, & to glorifie him as our only god: ſo that al the ſeuenth day longe, while the ſunne ſhined, it preached vnto the people, that they ſhould ceaſſe from ſin, & ſerue God, die vnto the world and liue in him. An other figure of this ſpirituall reſt, was the lande of Canaan, called their reſt, becauſe they ceaſſed frō the fearefull trauaill of the ſolitarie wilderneſſe, and from feare of enimies which alwayes roſe againſte them: & from their bondage before in Egypt, now inhabiting a quiet countrie full of all fruit & pleaſure: and their ſpirituall exerciſe in this reſt, was, to ſee from what miſeries God had deliuered them, what bleſſings he had giuen them, howe mightilie hee ſaued them from all hurt of man and beaſt, and euerie creature: and therfore now, in a holy reſt and quietnes, to be thankfull vnto him, to ſerue him, to truſt

Gala. 2. 20.

truſt in him, to reſt vnder the ſhadow of his wings. Another figure of this reſt, was alſo the Temple, of which it was ſaid: *This is my reſt for euer: here will I dwell, for I haue a delight therein:* called alſo the reſt in reſpect that before, the Tabernacle and the Arke was carried from place to place, but now it was ſetled for euer in mount Sion: the ſpirituall exerciſe of this reſt, was, that God had nowe made knowne vnto them his ſtatutes and ordinances, in which they ſhould liue, his couenaunts and promiſes were ſure vnto them, and that they ſhould not imagine vaine thoughts, or followe their owne deuiſes, but abide in the waies of God, acknowledginge them alone, to be the wayes of life, and ſo giue ouer themſelues to walke in them. Theſe were the figures of this ſpirituall reſt which abideth for euer: and vnto vs now to whom figures haue ceaſſed, this reſt is ſet out clearlie in it ſelf, that we ſhould liue in it, ceaſſe from our owne works, doe the workes of our God, and worſhip him in ſpirit and trueth, hauing according to this exhortation of our Apoſtle, our Sauior Chriſt our onely Prophete, to reſt in his worde: our onely Prieſt, to reſt in his ſacrifice for ſinne: our onely King, to reſt in his defence: our onely head, to reſt in his nouriſhment, who onely with his bleſſed ſpirite feedeth vs to eternall life, and worketh in vs all in all. This is that kingdome of God, which we are taught to pray, that it may come and proſper: and this is that the Prophete Eſaie ſayeth of the roote of Iſhai, *That in thoſe dayes his reſt ſhould bee glorious:* this is the trueth figured in all the former reſtes of the Sabbaoth, of the lande of Canaan, of the Temple, as Zacharias, full of the holie ghoſt

Pſa. 132, 14

Eſa. 11, 10

ghoſt, doth moſt plainly ſhewe. *This is* (ſaith he) *the othe which he ſware to our father Abraham, that he would graunt vnto vs: that we beeing deliuered out of the hands of our enimies, might ſerue him without feare in holines and righteouſnes, all the dayes of our life:* and this reſt hath in it, as Paule ſaith, *a pure heart*, that is, vnfeined & conſtant loue: *a ſincere faith*, that is, holy and true religion: and, *a good conſcience*: that is, peace toward God through Ieſus Chriſt: and theſe properties of our reſt (dearelie beloued) mark them wel, that we may knowe the place, where wee dwell in peace: and leſt we thinke fooliſhly, that we are at reſt, when yet wee are toſſed in the tempeſtuous ſea: our religion muſt be pure and vntouched, from the curious and entiſing fancies of Philoſophie, from traditions and decrees of men, from ſuperſtition of the elementes of the world: as meate, drinke daies, times, & ſuch other: to be ſhort, pure from al things, which Chriſt our onlie prophet hath not taught vs. And how can we thinke then, that we are yet in this reſt, if we be holden with decrees: *Touch not, taſt not, &c.* if counſels, and fathers, which are diuerſe, and daily renued, do lead vs with their ſundry iudgmēts: what reſt is in my religion, if thus I muſt walke vncertainlie? It was ſaide of the firſt reſt: *What I commaunde thee, doe that onely*: this reſt is nowe aboundantly confirmed vnto vs, more amplie then before as Chriſt is greater then Moſes: and howe then doe we ſeeke after any inſtruction, but onely after the word of Chriſt alone. Againe, ſeeinge in our reſt is vnfeigned loue: contention & ſtrife, and quarels are caſt out: how doe we ſay, we are entred into our reſt when this diſſention is among vs, one with another: let

Luke 1.7.

Col. 2.8.

Deut 5.

let vs looke vnto it well, to whom it belongeth. It is a grieuous thing to trouble the peace of the church: so is it a grieuous thing to see trueth lye hidden, or despised: therefore iudge not you rashly, nor condemne any mans worke before it be tried. Wee are called vnto a rest, and let vs nourish our peace: who soeuer fall out with vs, let vs not fall out with them, but let vs seeke the trueth in loue, and so shall bee built vp the decayed places of Sion: and to our selues euery one of vs this I say, yet not I, but S. Iohn, That, *He that loueth his brother, he hath no offence in him whereat an other should fall:* and therefore, in any cõtrouersies that can arise in the church, if we feare God, lett vs followe this rule: let vs not doe anie thing for vain glorie, for honor, for riches, for pleasing men: for if we doe, we may be assured, offences will arise, and we shall be guiltie of them: but if onlie Gods glorie & the loue of our brethren doe constraine vs, God will giue vs the spirit of wisdome & peace, and we shall not bee offences vnto any: but this let you & me commit vnto the Lord with our hartie praiers, & he wil bring to passe a good worke in our eyes. Againe, our rest must be in all trueth: & how doe such mẽ seeke the glorie of this rest, which fill the world with lying and flattering, which call good euil, & euil good, light darknesse, & darknesse light? The Prophet Amos complayneth of the Iudges of his time, that they were so corrupte through brybes, that they were redie to sell the people for old shooes: if he were aliue now, he would ad to this another complaint, that some preachers are also so corrupt, that they will sell the trueth for a mourning gowne, Let a man be now neuer so blinde, that

1. Ioh. 2.

Amos. 8. 6.

he walke as at midnight when it is noone dayes, yet you ſhall finde ſome preacher will commende his ſight: if a man were as blacke as the blacke horſe
Apoc.4.1. ſpoken of in the Apocalypſe, that nothinge were in him but ſhadowe and darkneſſe, yet hee ſhall finde a blacke prophet with a black mouth, and a headlong tongue, to make him as white as the white woll, or as white as the white ſnowe: and if a falſe tongue could colour him more then that, it is ſet to ſale, and it is eaſily bought. But haue ſuch men care of our bleſſed reſt? or doe they delight in the glorie of it? Doe they thinke that in the church of Chriſt it wilbe euer ſuffered, that the ſweete and coſtly garments of Gods ſainctes ſhalbe taken from them, & made a ſpoyle for ſtrangers? or he that goeth about this, ſhall he not diſquiet our peace? Leaue off then you that feare the Lord, leaue off to ſell the prayſes of faith & of religion to thoſe which neuer ſought and inquired after them. Remember Elihu ſaith: If
Iob.23.22. I ſhould giue titles, my maker would deſtroy mee: Doe not therefore iuſtifie the ſinner while thou liueſt. Thou fooliſh praiſer, and thou fooliſh praiſed, what ſubſtance is there in you, but a blaſt of winde? Let vs then leaue off lying, & ſpeake euery man the trueth from our hearts, and ſo let vs enter into our reſt, and dwel in the peace of Gods church togither. Nowe, one worde more touchinge this reſt: the ſeuenth day is called the Lordes reſt: the lande of Canaan, is called his reſt: the temple, his reſt: the goſpell, his reſt: yet were not all theſe his reſt, but figures and preſentations of it: as times, places, meanes, by which wee ſhould reſt in him: yet had they the name of the reſt, as things liuely preſenting the

reſt

reſt vnto vs, and in which we enioyed the ſpirituall reſt: and thus it is in all ſacramentes, becauſe they preſent vnto vs gods graces, and his holy ſpirit worketh in the miniſterie of them, the more to aſſure our faith: they are alſo named by the things which they preſent vnto vs. Nowe touchinge the Sabboth day which is here mentioned, you ſee from the beginning it was a figure of our ſpiritual reſt in christ: ſo that as all figures in him haue ceaſſed & are complete: ſo the obſeruatiō of that ſeuenth day hath alſo ceaſſed, and the trueth of it muſt ſhewe it ſelfe, which is, that not the ſeuenth day, but all the dayes of our life, our thoughtes ſhould be with God, and our workes to his glorie: and thus the olde Sabboth was ceremoniall, and is now abrogate, euen as you ſee: for that Sabboth, is now our ſaturday, in which we lawfully occupie our ſelues in all honeſt labor of our calling. An other ende of that Sabboth was according to the manners of men, neceſſarie for them then, and now neceſſarie for vs: and that was, that they might haue a time, to meete together, to worſhip God in the Congregation, to make publique prayers, vſe his ſacramentes for ſtrengthening their faith, heare his law, & his prophets, that they might learne his iudgments, and edifie one another in the knowledge of God: this ende of the Sabboth muſt needs be perpetuall, as long as our weakneſſe needeth mutuall helpe, and as long as it is meet wee ſhould openlie ſerue the Lord: to this end the commandement is ſtil read vnto vs, *Remember thou keepe holie the Sabboth day*: which now is our ſunday ordeined by the apoſtles examples, that the ſuperſtitiō of the Iewiſh Sabboth ſhould be taken away, and

kept holie, that thus we ſhould occupie our ſelues in that day: otherwiſe the olde Sabboth can poſſiblie be kepte of vs, no other way, but as the Apoſtle here teacheth vs in the tenth verſe, that as we ſee God reſted in it, from all his works: ſo we in all our life muſt reſt from our own workes, that is, we muſt reſt from our care or regarde of the fleſh, to accompliſh the deſires of it: but as wee are bought with a price, ſo wee muſt yeeld our ſelues ſeruants vnto our Lorde, and offer vp our ſelues a holy and liuely ſacrifice to doe his will: and thus farre of this text. Nowe let vs praye, &c.

¶ *The xx. Lecture, vpon the* 11.12.and 13. verſes.

11 *Let vs ſtudie therefore to enter into that reſt, leſt any man fall after the ſame example of diſobedience.*

12 *For the Worde of God is liuely and mightie in operation, and ſharper then any two edged ſworde, and entreth through, euen vnto the diuiding aſunder of the ſoule and the ſpirit, and of the ioyntes, and the marrowe, and is a diſcerner of the thoughtes and the intentes of the hearte.*

13 *Neither is there any creature, Which is not manifeſt in his ſight: but all things are naked and open vnto his eyes With Whom he hath to doe.*

IN this eleuenth verſe, the Apoſtle maketh his laſt proofe of Chriſt to be our Prophet, becauſe the force of this worde of God agreeth not but with the Maieſtie of his perſon, and ſo entreth into a notable deſcription of the vertue & power of this word, making earneſt exhortation, that wee would vſe

vſe the great benefite of it, and therefore he ſayeth firſt: *Let vs therefore ſtudie to enter*, that is, let vs labour, let vs be carefull, let vs giue all indeuour, let vs care and trauell that we may enter: thus ſhaking off all ſluggiſh dulneſſe, and quickning them from heauineſſe of ſpirit, as vnto a thing of great weight, he calleth vs with great care and ſtudie to giue our ſelues vnto it. And here, in this word, *Let vs ſtudie*, we haue a plain interpretation of that he ſaid in the firſt verſe: *let vs feare*: for the whole verſes, that & this, as you may ſee, haue one and the ſame meaning: there he ſayth: *Let vs feare, leaſt forſaking the promiſed reſt, we ſeeme to be fruſtrate*: that is, leaſt by ſuch vnfaithfulnes as was in them, wee alſo make the promiſe to vs in vaine: here hee ſayeth, *Let vs ſtudie to enter into this reſt, leaſt wee fall into their example of vnfaithfulneſſe*: thus the exhortation being all one, it is manifeſt, that this worde, *Let vs feare*, which he vſeth firſt, hath the meaning of this word *Let vs ſtudie*, which he vſeth now: ſo that this is (as I told you then) the feare of Gods children, a careful ſtudie and indeuour to walke faithfully before God. And another good leſſon wee may heere learne: ſith the Apoſtle ſayth, *let vs ſtudie*: it is plain we ought not to nouriſh in vs (as the maner of the world is) a careleſſe ſecuritie, to ſpeake and thinke of our hope in God with a ſecure mind, as if we cared not greatlie for it, or longed not much after it: ſuch a careleſſe minde is altogither vnmeete for the profeſſion of the Goſpell of Chriſt, and it is a thing that we doe all vnderſtand, none can excuſe himſelfe by ignorance: we knowe the fault by the triall of our owne heart, when we thinke of God and his

heauenly kingdome, what parte and fellowſhip wee haue in it, wee can tell how our heartes are then affected: if it bee our ioie, our comforte, our conſolation: if it drawe our delight and ſtudie after it, thē we are children of that kingdom, then we obey this calling of the, Apoſtle which is here: *Let vs ſtudie to enter into this reſt:* but if wee can think or ſpeake of the kingdome of heauen, as wee woulde ſpeake of farre countries, for talke ſake, to heare what is ſayde of thē, but without any care whether wee ſee them or no: then we are ſeduced with the deceit of ſinne, and this exhortation of the Apoſtle is made in vaine vnto vs. And let vs not here deceiue our ſelues to think, we haue our cares for the life to come, when we haue no care at all for it: our nature is here verie blind, and beleeueth eaſilie her owne vaine fancie; not onely Scribes and Phariſeis, and ſuche froward ſinners, doe preſume much of their own righteouſnes, and glorie in them ſelues, but euen gods good people are ſoone beguiled with ſelfe loue: the Co-
1. Cor. 3. 3. rinthiās talked much that they were wiſe, that they were ſpirituall & holy men, but S. Paule ſaith vnto them: Seeing ſuch contentions, emulations, ſectes, are among you, you are yet children & you are carnall. So wee (dearelie beloued) if wee will ſay we feare before God, our care, our ſtudie, our hart is in the kingdome of God, and yet we laugh when wee talke of his iudgments, make our ieſtes and rymes with his holie word: or if wee be nothing moued in ſpirite when wee ſpeak of it, then are wee not ſtudious, but careleſſe, ſecure, negligent, & wee heare not this exhortation of the Apoſtle, *Let vs ſtudie to enter into his reſt*: and thus is this exhortation ended,

made

made out of the wordes of the Prophete: *To day if you will heare his voyce, harden not your hearts, &c.*

It followeth now: *For the Worde of God is liuely and mightie in operation, and ſharper then any two edged ſword, & entreth through, euen to the deuiding aſunder of the ſoule & the ſpirit, and of the ioynts & of the marrowe, and is a diſcerner of the thoughtes and the intentes of the heart, neither is there any creature which is not manifeſt in his ſight, but all thinges are naked and open vnto his eyes, with whom we haue to doe.* In theſe words the Apoſtle ſetteth out the nature of the worde of God vnto vs, vpon what occaſion we may eaſily ſee, he hath taught that Chriſt is our onely Prophet, & we haue no other ſchoolemaiſter to teach vs, & inſtruct vs in the wayes of God: he hath alſo earneſtlie exhorted vs to heere his voyce, and faithfullie to hearken vnto him, leaſt wee fall into the condemnation of others, who haue bene deſpiſers afore vs, and whoſe iudgement wee ſhould not eſcape: for the worde of God woundeth, euen into the ſoule of the ſinner: thus hee commeth to this deſcription of the ſtrength and force of Gods word, as may appeare by his owne wordes going before, *leaſt wee fall into the ſame example of diſobedience:* thus prouing it that we can not eſcape, becauſe the word is ſo ſtrong and mightie. And this doctrine of the Apoſtle, let it this day be our inſtruction, if we do beleeue: or if we think the Apoſtle ſaith true, that the worde of God hath ſo great power in it, let vs regarde it, let vs giue our feare, our reuerence, our obedience vnto it: for howe great a ſinne muſt it needes bee, to deſpiſe a thing that is ſo precious?

and

and howe great perill is there in it, to prouoke a thing againſt vs which is ſo ſtrong? If it were but the roaring of a Beare or Lion, it would make anie of vs affraid, yet could it but onely pearce into our eares: if it bee but the voice of thunder, it ſeemeth to make the very earth to ſhake, yet is it but a bodilie ſounde, and the ſpirit heareth it not a whit: what then? When he ſpeaketh whom the marrowe within our bones doeth heare, howe truly ſaith the prophete of him, his voice ſhaketh not only the Sea, & the drie lande, but the verie heauens alſo? and can we haue yet anie excuſe, if wee heare not him that ſpeaketh ſo lowde? If we beleeue not him, to whom our owne heartes beare witneſſe of his trueth? or if we heare not his word, whoſe voice ſhaketh both heauen and earth? or are wee borne of God, if ſo great vertue and power of God haue no feelinge in vs? No, no, be not deceiued, God is not mocked, his ſheepe heare his voice, we are not borne of him, but we are borne of harde rocky mountains, a ſtony generation, nouriſhed and fed of cruell Tygres: if ſuch inſtruction, ſuch teachinge, preuaile not with vs. Heare then (dearely beloued) heare and learn, that we may be edified: let our heartes be ſoftened, that wee may haue the wordes of God written in them. And ſeeing we haue ſo excellent a prophet, let vs be thankfull ſcholers, and growe vp in the knowledge of his doctrine, that it neuer bee imputed vnto vs, that we haue hardened our hearts and would not knowe his wayes. And to the ende we may take the more heede, let vs marke theſe wordes of the Apoſtle, in which he ſetteth out vnto vs, the great force of the worde of God: *The word of God* (ſaith hee)

Agg. 2. 7.

is liuely, and ſharper then anie two edged ſworde, &c. This place is well to bee weighed of vs: for of purpoſe the apoſtle ſpeaketh to teach vs what the word of God is, and what power it hath, both to quicken the faithfull, & wound the diſobedient vnto death: wherevnto ſoeuer the Lorde doeth ſende it, it ſhall doe his will: no time, no place, no perſon, can poſſiblie chaunge it: no creature can breake the force of it: the worke that is appointed for it to doe, it will aſſuredly bring to paſſe. Let ſoule and ſpirit, ioynts and marowe, heart and thoughts, ſtriue ſtill againſt it, it will wound all, and pearce through as a ſharpe ſworde: euen as all thinges are naked, and bare before the eyes of the Lord who ſpeaketh: neither let any man euer think, whoſoeuer he be, that heareth or readeth this worde of God, but that it worketh in him the will of God. Euen all wee here preſent this day, when after this ſermon ended, we ſhall returne to our calings, knowe it aſſuredly and think on it, as you are in your way, that the word ſpoken is entred into you: if it haue quickened your faith, it is the worde of life: if it haue killed your old affections, it is the ſeede of your newe birth: if it haue done you no good, it hath detected your corruption, and accuſeth you in your owne conſcience: for chaunge it you ſhall not, make it fruitleſſe you can not: there is no defence againſt the ſtrokes of it, but it pearceth through to the place to which it is ſent: if it light in faithful places, it bringeth the power of god vnto ſaluation: if it fall where infidelitie is, or diſobedience, it maketh the heart as flint, or as an Adamant ſtone. This is the effect of the Apoſtles meaning in theſe wordes, which you haue hearde. The

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Prophet Eſaie to the ſame purppoſe, vſeth an apte ſimilitude, who ſpeaketh thus in the name of the
Eſai.55.10. Lord. Surely, as the rayne commeth downe, and the ſnowe from Heauen, and returneth not thither, but watereth the earth, and maketh it to bring forth & budde, that it may giue ſeede to the ſower, & bread to him that eateth: ſo ſhall my word be, that goeth out of my mouth: it ſhall not returne vnto me in vaine, but it ſhal accompliſh that which I will, and it ſhal proſper in the thing wherto I ſent it. This Iohn Baptiſt taught vs, going before Chriſte to prepare his way, when he cryed to the people: *Euery vallie*
Luk.3.5. *ſhalbe filled, and euery mounteine & hill ſhall be brought lowe:* crooked things ſhalbe made ſtreight, and the rough wayes ſhalbe made ſmoothe, & all fleſh ſhall ſee the ſaluation of God: meaning hereby that all offences and ſtumbling blockes ſhould be taken away: no power in the worlde ſhould bee ſo great, which ſhould not giue place to this word, which is the power of God to ſaue all that doe beleeue. The Scriptures are full of ſuch teſtimonies of the nature and ſtrength of Gods worde, to teache vs both to feare before it, and to humble our ſelues, for it will preuaile: and alſo to trye our heartes, that it may haue in vs, a good and profitable worke, rather to renue vs in the ſpirite, then to harden vs in the deceytes of ſinne: but let vs nowe come to the wordes of the Apoſtle, and examine them in all their proper meaninge.

It is ſaide firſte, *The worde of God is liuing*, which propertie may be attributed to the worde of God, in diuers reſpectes: firſte in reſpect of vs, becauſe it quickneth vs into a ſpirituall life, and without it

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we are in darkneſſe & in the ſhadow of death: therfore it is a liuing word, and *the ſeed of our new birth.* 1.Pet.1.23.
So Sainct Paul ſaith to the Corinthiãs, *In Chriſt Jeſu I haue begottẽ you through the goſpel.* And S.Iames 1.Cor.4.15.
ſayth: *Of his owne wil hath he begottẽ vs with the word of life:* expreſlie calling it the liuing worde, or the Iam.1.18.
word of life, becauſe it quickneth vs (as I ſaide) into a ſpirituall life, wherin without all doubting we are taught aſſuredlie to know, that if euer we will become the children of GOD, that wee ſhall no more liue our ſelues, but that Chriſt may liue in vs: thus we muſt be borne & thus we muſt be made a new: in takeing into vs the ſeede of the worde of God, & 1.Per.1.1.
then as new borne babes deſire the ſincere milke of it, that we may grow thereby in the fulneſſe of our age in Chriſte. If the Papiſtes did well vnderſtande this, they ſhould alſo vnderſtand with it, that them ſelues were baſtards & no children, as being borne of mortall ſeede of fathers, of counſels, of decrees, of Popes: not of the immortall ſeede which is the worde of God. Another cauſe why the word is called liuing, is in reſpect of it ſelfe, becauſe it is eternal and abideth euer, according to the nature of the liuing God, whoſe word it is: ſo Saint Peter expreſly calleth it, where he ſaith, we be borne of a new immortal ſeede, by the word of the liuing God, & abiding for euer: therefore attributing life & immortalitie, vnto the worde, becauſe it is of the liuing & immortall God: of which we ought to learn, that there is no wiſedome, no inſtruction, no diſcipline, by which we can apprehend eternall life, but only the wiſdome & inſtruction of the word of God: for what an abſurd thing is it, that the wiſdom of man,

which

which is vaine, as man is vaine, which is transitorie, earthly, and is abolished, should leade mee into that life which fadeth not, but is eternall in heauen? yea, what an absurd thing (I say) is it, seeing we our selues and all that is in vs, before the presence of the Lord must needes be changed, so that no man possiblie can see him and liue, yet to think that our wisdome can leade vs vnto him, or our reason can approche vnto the places where his glorie dwelleth. Surely (dearely beloued) this is much more follie, then to seeke to gather grapes of thornes, or figges of brambles: for it is to seeke for light in darknesse, and for life in death: for out of a corrupt minde and a froward heart we seeke for holy obedience & immortalitie, as many as say, that without the worde of God they can please him: the papistes do not yet vnderstand this, & therfore they wearie themselues with their owne inuentions, and multiplie ceremonies in their churches, which God will cast out as he hath begon, til their madnesse be made manifest to all nations. An other cause yet ther is, why the word of god is called, *liuing*: & this cause most agreable to this place: That is, because it entereth with power into euery part of vs: so that, as our life is dispersed into euery parte, and we feele it, both in griefe & pleasure: euen so, the vertue of the worde of God pearceth into euerie member, to bruise (as the prophet saith) the verie bones, or to fill them with marrow and fatnesse: this sense is plaine, and agreable to al the words following, and in this same meaning Solomon calleth it also: *A liuing worde*: as his words are plaine: *The light of the lord is the breath of man, & it searcheth al the bowels of the bellie*: where also

Prou. 20. 27.

alſo he calleth the *word, light*: becauſe it ſhineth in mans heart as in a darke place, and trieth out all the ſecrets of his thoughtes: in this meaning heere, the word is called liuelie, as I told you before, the more to ſtir them vp, not to neglect ſo high a prophet as the ſonne of God, whoſe worde came with maieſtie and power vnto them. The ſeconde title here attributed to the worde is, that *It is mightie in operation*: meaning that it hath in it, force and vertue able to ſubdue all enimies, and bring vs in obedience vnto Chriſt: this vertue of the worde, Saint Paule notablie ſetteth out to the Corinthians, magnifying his Apoſtleſhip by this meanes: *Our weapons* (ſayeth he) *are ſtrong by the power of God, to caſt downe holdes, wherewith we ouerthrowe imaginations, & euerie high thing that is exalted againſt the knowledge of God, and bring into captiuitie euery thought to the obedience of Chriſt, and haue readie vengeance againſt all diſobedience:* howſoeuer a man magnifie him ſelfe, or a man exalt him ſelfe, in which arrogancie of ſpirit he ſeemeth (as it were) buried in ſinne, & his heart hardened againſt the grace of God, yet let him heare this word, and let it oft fall into his eares, for it is as the Prophet ſaith, *a hammer*, which breaketh the ſtone in pieces, and is able in the power of god to mollifie his heart: or, if the ſinner bee ſuncken downe ſo deepe, that he will not riſe, it will cruſhe him down deeper, that he may periſh in his ſinne: and ſo God ſayth to his Prophet Ieremie: *I will put my wordes into thy mouth, and it ſhalbe as fire, and this people ſhall be as wood, & it ſhall deuour them.* And this is it Saint Paule expreſſely witneſſeth, to be the onely meanes to glorifie God, to preache the trueth of his worde

2. Cor. 10. 4.

Iere. 3. 29.

Iere. 5. 14.

vnto

vnto all: for ſo (ſaieth he) we are alwayes a ſweete
2.Cor.2.16. ſmelling ſauour of Chriſt vnto God, as wel in thoſe that periſhe, as in thoſe that bee ſaued, to the one a ſauour of life vnto life, to the other, of death vnto death. I would we that are preachers, could learne and beleeue this, it would make vs leaue our vaine babling & much talk of philoſophie and prophane things, & fill our mouthes onely with the worde of the Lorde: for this only is mightie in operation, the other hath at all no ſtrength, no ſtrēgth at all in this behalfe to glorifie God, or to conuert a ſinner: but ſtrong to delude the people with idle ſounds, ſtrong to tickle our eares with fond delight, ſtrong to puffe vs vp with pride of our wittes, but more weak then water to teach vs true repentance: for proofe I ſay, let the ſinner come forth, that hath beene conuerted by hearing ſtories or fables of poets, I am ſure there is none for faith is only by the word of god: or let the preacher come forth that vſeth ſuch things, and doeth it not either to pleaſe men, or to boaſte of his learning: for this he knoweth that the word only, not prophane things, conuerteth the people: and why then doeth he vſe them? The Lord ſaith, by his prophet Ieremie: *If they had ſtand in my counſell, and had declared my Wordes to my people: then they ſhould haue turned them from their euill way, and from the wickedneſſe of their owne inuentions:* a plaine teſtimony why our preachings are vnprofitable to the people, euen becauſe we ſpeake in our own fanſies, and vſe exhortations of our owne heade. And againe, in the prophet Malachie, the Lord declareth what couenant he made with Leuie, and how he promiſed to bleſſe his labours in the teachinge of

Iere.23.22.

his

his people: *The Lawe of truth* (saieth hee) *was in his mouth, and there was no iniquitie founde in his lippes: hee walked with mee in peace and equitie, and did turne many awaye from their sinnes*. Can anie thinge bee spoken playner? Holde faste the worde of God, committ the fruite of thy worke, to the strength of it, and thou shalt finde it as is here said, *mightie in operation*: and thou shalt conuert many sinners. Let them tel me now, all that haue eares to heare, what madnesse is it, to fil the peoples eares with vnknowen tales, and sweete wordes, in which is nothing but a deceitfull sound, & leaue the word of god, mighty in working, to conuert their soules? And, you (dearely beloued) who delight in such vanitie, and make the preacher transgresse for your fansies sake, let me but reason with you, as Saint Paule reasoned with the Galathians. Tel me whether by such tales, or by hearing the worde of God, haue you receiued the spirite? that is, whereby were you conuerted from your vanitie vnto the liuinge GOD? was it the worde of trueth, or else Gentile stories that wrought this vertue in you? and are you so foolishe, that when you haue begunne in the spirite, you will nowe goe forwarde in the fleshe? Let vs leaue then this greate abuse: both you, to turne away your eyes to follie, and the preacher to vse the pulpit like a Philosophers chaire. Wee may alledge sometime a storie or prophane sentence, I denie it not, but thé it is good doing it, when the remembring of the sayinge bringeth necessarilie into memorie the worde of God also, for which it was alledged, and giueth light vnto it, fot a more cleare declaration of the truth: yet, when the story is told Mal. 1. 6.

and

and remembred by it ſelfe, there is then but a fooliſhe delight of a vaine man, to helpe him in his talke, to multiplie idle wordes: there is no edifying in it at all. The thirde title of the worde, nowe following, is this, That *It is more ſharpe then a two edged ſworde:* and this ſimilitude is often made in the Scripture. The Prophet Eſaie, preachinge the promiſes of God, hee ſayeth: *His mouth is made like a ſharpe ſworde.* And Sainct Paule giuing armour to a Chriſtian ſouldiour, by which he may kill his enimies, he biddeth him *Take the ſworde of the ſpirit, which is the worde of God.* So in the firſt and nineteenth Chapters of the Apocalypſe, the ſonne of God is deſcribed *With a two edged ſworde proceedinge out of his mouth*: meaning by theſe ſpeaches, no other thing, but that by the preaching of the goſpel, Chriſt ſhould get the victorie, and bring al enemies in ſubiection vnto him, euen as the Prophet Eſai ſaith: *He ſhall ſmite the earth with the rod of his mouth, and with the breath of his lippes ſhall he kill the vngodly:* by which wee doe learne, that the more wee praye: *Thy kingdome come:* and the more we wiſhe the proſperitie of the Church, the more wee muſt ſtriue to make the word of God knowen vnto all: for that is the ſworde and ſcepter of his kingdome. The next title heere attributed to the worde, is, *That it entreth into the diuiſion of the ſoule and the ſpirit, and of the ioynts and the morow.* By ſoule, heere he meaneth that parte of vs, in which our affections are, as ioy, ſorrowe, loue, hatred, anger, mildeneſſe. or any ſuch motion of vs of good or euill. By ſpirit, he meaneth, the moſte excellent parte of vs, in which is reaſon, wiſedome, vnderſtanding, to conſider and meditate of

Eſai. 49. 2.

Ephe. 6. 17.

Apoca. 1. 16 and. 19. 15.

of all the workes of God. By *ioyntes and marrowe*, he meaneth all the members of our body: and thus Sainct Paule vseth these wordes of Soule and Spirite, and bodie, where hee sayeth to the Thessalonians, as it is in the fifth Chapter: *The God of peace sanctifie you wholie: that your spirite, and soule, and bodie, may bee kept blameless vntill the cõming of Christ:* 1. Thes. 1. 23 teachinge vs, what is a true Christian, when his minde thinketh, his soule desireth, his body executeth nothing, but what is faultlesse before God and man. So, when the word is said to diuide betwene the soule and the spirit, it noteth the mighty worke of it in the reprobate, to wound all their thoughtes and desires with feare and terrour, and with astonishment of heart: contrarie in the elect, it crucifieth the olde man with all the concupiscences and the desires of it. When it is saide, to diuide betweene the ioyntes and the marrowe, it sheweth the worke in all the members of our bodie, to sell them vnder sinne, to worke vncleanesse with greedinesse, being hardened: or to sanctifie them in the power of God, that they may be seruaunts of righteousnesse vnto him, being mollified. To be short, in soule, spirite, ioyntes, marrowe, the Apostle meaneth, that the worde once heard, the whole man is touched, & all that is within him, feeleth streight a chaunge: except a heauier iudgement be vpon him, that hee haue eares and heare not: wherein yet the worde hath a worke, and maketh him fall deeper in the sleepe of sin: if we will learne, examples are before vs of good & euill, what to leaue, or what to choose. The Prophete Abacuch, foreseeinge the state of Christes church, what daunger should bee vnto it,

euen then to be oppreſſed againe, when it was not
Aba.3.15. yet halfe growen vp, hee ſayeth: *When I heard it, my bellie trembled, my lippes ſhooke at the voice: rottenneſſe entered into my bowelles, and I trembled in my ſelfe, that I might reſt in the daye of trouble:* here we ſee the worde diuidinge betweene the ioyntes and the marrowe, howe it diſtempered the Prophetes whole bodie, becauſe of the heauie threatninge of the Lorde, and an excellent bleſſing was vnto him, for this feare & trembling at the voice of the Lord, in the day of trouble hee had reſt. So the Prophete Eſaie, at Gods threatninge againſt his Church, that euen in the dayes of Chriſt, her peace ſhould bee broken off, and her floriſhing glorie ſhould againe bee ſhadowed, hee cryeth: *my leaneſſe, my leaneſſe,*
Eſai 24.16. *Woe is me:* as if he had ſaide: It conſumed his fleſh, and wore away his beautie, to heare the voyce of the Lorde againſt his people: if thus wee feare in deede at Gods threatninges, and as his ſainctes, doe vnfeignedlie reioyce at all his promiſes, a good worke of his mightie worde is in vs, and it is his power to our ſaluation: but if we be deſpiſers, and regarde not the worde that is brought vnto vs, a while we may ſeeme to be in peace, as the ſick man in his ſleepe feeleth not his paine, but the word will wounde at the laſt the ſpirit, and we ſhall feele it in our fleſh, what we haue deſpiſed. We reade in Da-
Dan.5.6. niel, of Belſhazzar, a proud king, in the mids of his princes and all his royaltie, he ſawe a hand writing, and the worde of the Lorde was before his eyes: ſtreight his countenance was chaunged, and his thoughtes troubled him, ſo that the ioyntes of his loines were looſed, and his knees ſmote one againſt

another, ſuch feare & terrour came vpō him, when the voice of the Lord did pronounce his iudgment. And not onely thus, but we ſee it further, the wicked not onelie wounded, but alſo ſlaine with the worde of God. When many of the rulers of the people of Iſrael, led the people to moſte ſhamefull idolatrie, the Prophet Ezechiel was ſent to preache vnto them, and when hee prophecied before them, Pelatiah the ſonne of Benaiah, one of the Princes which ſeduced the people, hee dyed in his preſence? A like example is, of Ananias and Saphira, who at the voyce of Sainct Peter, did both fall downe dead: ſo true it is that the worde is forceable, to deuide and enter betweene our reines, that is, to ſley the wicked, and to quicken the godlie. Laſt of all, it is heere ſayde, that the Worde diſcerneth betweene the thoughtes and intentes of the hearte, meaninge, that howe ſoeuer the hearte of man is prepared, the worde of GOD directeth it, eyther more to bee hardened with the deceyptes of ſinne, or wholie to bee renewed to the loue of righteouſneſſe.

Eze. 11. 13.

Act. 5. 1.

It followeth nowe: *Neither is there any creature which is not manifeſt in his ſight, but all thinges are naked and open vnto his eyes, with whom wee haue to doe.* Theſe wordes ſhewe an excellent proofe, of all the former things ſpoken of the worde: for ſeeing it is the worde of God, how ſhould it not haue the the power of God: if among men, as euery one hath moſte power: ſo his woorde is moſte feared: howe ſhould it not be, but God, who is the ſearcher of our hearts and reines, and is almightie ouer all, but that his word ſhold haue of his nature, vertue, & power,

to make the proude to feare, and to comforte the humbled. Let vs therefore nowe bee wiſe in time, and lett the worde of the Lorde faſhion all our heartes: if it doe not, yet it worketh ſtill, and wee ſhall one day knowe what voice wee haue deſpiſed: for as it is heere, that all thinges are open vnto his eyes, ſo we ſhall heare his voice, when in all things it ſhall ſhew his power. It ſhall ſpeake vnto all creatures, and they ſhall heare it: the earth and ſea ſhall bring the bodies which they haue conſumed: the fire ſhall yeelde agayne his aſhes, and the ayre her dead: the elementes ſhall mealt away, and the heauens ſhall vaniſhe: the Lorde ſhall ſpeake, and the dead ſhall ariſe: then ſhall wee too late bewayle our madneſſe, which haue heard before, this voice and regarded it not. And this let vs learn with it, if ſuch be the ſtrength of Gods worde, of it ſelfe, when yet hee ſhall multiplie this power, and make it alſo eternall, which is infinite, what ſhall wee ſaye then: but, O Lord, who ſhall abide it: when he ſhall pronounce, *Goe you curſed into eternall fire*: what condemnation ſhalbe vppon the wicked, ſurely (dearelie beloued) as it is greater then our heartes can imagine, ſo yet in this ſimilitude, wee may ſee, as it were an image of it: for as his worde diuideth betweene ſoule and ſpirite, marrowe and bones, cogitations and intentes: ſo wee knowe that in euerie parte of them, the wicked ſhall feele Gods anger: head and arme, hande and foote, backe & ſide, ſhal haue experience of his anger: all the thoughtes of their heartes ſhall be wounded with death, and ſo much the more vnſpeakeable, becauſe their bodyes

ſhall

ſhall feele and their minde knowe the immortalitie of death, and euerlaſting deſtruction, that is vpon them: which extreeme wretchednes, no horror of darkneſſe, no weeping and gnaſhing of teeth, no gnawinge of conſcience, no eternall fire, doeth fullie and inough ſet out vnto vs. But this wee leaue to the reprobate men, who euen to this daye haue ſoulde their heartes to conceyue miſchiefe, and it repenteth them not. Let vs feare nowe in the daye of health, and better thinges are appointed for vs. Wee ſhall heare another voyce: *Come yee bleſſed into eternall life, poſſeſſe the kingdome prepared for you from the beginninge:* which voyce ſhall enter deepe, and into all our members, bringe a ſenſible feelinge of the loue of GOD, and his great glorie, when with hearte and minde wee ſhall ſee and knowe our inheritaunce with GOD in eternall glorie: wherevnto, if nowe wee bee rayſed vp, and the promiſes of God beginne with vs, this vnſpeakeable and glorious hope, (ſo that our heartes be faſt holden in the loue of it, neuer to change for worldlie vanitie, or rather ſhame, worſe then vanitie: for with what name ſhall wee name it, that is exalted againſt the Lorde) If, I ſaye, thus the worde of GOD bee vnto vs, wee haue ſealed it, that his worde is liuinge, and entereth into the diuiſion of the ſoule, and the ſpirite: and wee haue bene fruitfull hearers of all this longe exhortation, which the Apoſtle hath made, and ended, to ſtirre vp his brethren, faythfullie to heare this Prophet of God, his Sonne IESVS Chriſte, and our Sauiour, who hath reuealed all his will vnto vs. And thus farre of

this former parte of the Epiſtle, in which wee are taught, that Chriſte is our onely Prophet: but the time is paſt. Nowe let vs pray, &c.

¶ *The xxj. Lecture, vpon the reſidue of the chap. the 14. 15. & 16. verſes.*

14 *Seeing then that we haue a great high prieſt, which is entred into heauen, euen Ieſus the ſonne of God, let vs holde faſt our profeſſion.*

15 *For we haue not an high prieſt, which can not bee touched with the feeling of our infirmities, but was in all things tempted in like ſorte, yet without ſinne.*

16 *Let vs therefore goe boldlie vnto the throne of grace, that wee may receiue mercie and finde grace to helpe in time of neede.*

WE haue heard (dearely beloued) howe the Apoſtle hath taught, that Chriſt is nowe our onely Prophet, and what care we ſhould haue, diligently and faithfully to hearken vnto him, if we will not bee guiltie before God, of great condemnation and iudgement. The reaſons are of the Apoſtle to proue him our onelie Prophet: firſt, becauſe God ſendinge his onely begotten Sonne into the worlde, made man like vnto vs and reuealing the will of his Father vnto vs, the excellencie of his perſon inforceth vs to confeſſe, that God ordeyneth him alone to be our Prophete. Agayne, hee was faythfull in the houſe of God, and then what nedeth any other prophet vnto vs? thirdly, he was more honourable then Moſes in this office, & many wayes to be preferred afore him: therefore no other Prophet is to bee ioyned with him.

Fourth-

Fourthly the Prophet Dauid ſaid: *To day if you hear his voyce, &c.* which we muſt needes vnderſtand, to be a perpetuall propheſie, and therefore accompliſhed in Chriſt, whom we muſt heare, if wee will beleeue, and be ſaued. Laſt of all, the force & ſtrength of the worde of God, is ſuch, as it muſt needes warrant the Maieſtie of God in Chriſt the author of it: and as none other hath that glorie, ſo none to bee our Prophet but he alone: vnto all thoſe reaſons he hath added, as you haue heard, earneſt exhortations to giue more weight vnto them, for the better perſuaſion of his brethren, to whom hee writeth.

Nowe, he beginneth the other principall point of this firſt parte of the Epiſtle, that is, to prooue that Chriſt is our only prieſt, which diſputation he continueth to the eleuenth chapter, as wee ſhall (God willing) heare. He beginneth it firſt with an exhortation, as he vſed the like often before, and, as I ſaid to make vs more carefully regarde his wordes. *Sith then, we haue a great highe prieſt, who hath entred into heauen, Jeſus the ſonne of God: lett vs holde this profeſſion:* the force of this exhortation, is in the excellencie of the prieſthood of chriſt, ſecretly compared with the prieſthoode of Aaron, who was in nature their brother, in perſon weak as other men, in office earthly, entring into a tabernacle made with hands, in vertue, a figure of a better ſacrificer, him ſelf not profiting at all: but Chriſt is another high Prieſt in nature the ſon of god: in quality great & ful of glorie: in office heauenly, entring before God to be our mediator: in vertue, holy & perfect himſelf to purg our ſins. This the Apoſtle noteth, calling him *highe prieſt, great, entring into heauē, & the ſon of god:* and ſo much

much the more we are guiltie before him, if we ſhal not holde faſte, and profeſſe all his inſtruction and doctrine. Now, leaſt we ſhould thinke the Apoſtles exhortation is weake, & that he taketh it for graunted, which is in our controuerſie (for he calleth our Sauiour Chriſt high prieſt, which yet it ſeemeth he hath not proued) we muſt conſider what hath bene ſpoken before, and ſo we ſhall ſee good argumentes in this exhortation for the proofe of his cauſe. Hee hath taught him to be the ſon of God, made man, reuealing vnto vs the counſel of his father, purchaſing a moſt glorious inheritance for vs, and ſetting vs free from the bondage of the diuell, in which we were holden vnder the feare of death, which things before witneſſed of our Sauiour Chriſt, and neceſſarilie prouing him, for the ſame cauſe, to bee our prieſt, according to that trueth, in the beginning of this diſputation: hee calleth him, our great high Prieſt. So he began before the thirde chapter: *Conſider holy brethren, the Apoſtle and high prieſt of our profeſſion*: not yet hauinge particularly ſpoken of thoſe offices, but calling him by thoſe names: becauſe, according to the deſcriptiō of his perſon before made, it muſt needes followe, that he was both our Prieſt and Prophet. Another argument of his Prieſthood, is, that he was here in earth afflicted as we be, ſubmitting him ſelfe to death, from which he is riſen, and nowe aſcended into heauen: therefore he is our prieſt, crucified for our ſinnes, riſen for our iuſtification, and making nowe interceſſion for vs before God his Father. Thus wee ſee vppon howe good warrant the Apoſtle in the beginninge exhorteth them to acknowledge Chriſt their Prieſt:

and

and thus much touching this entrance of the Apoſtle, into this diſputation, and why hee vſeth ſuch wordes. Nowe, touchinge the matter. To teache that our Sauiour Chriſt is our onely Prieſt, he firſt ſheweth by the workes of Chriſt, what is the office of the true Prieſt, and that is: that he bee great and ſtrong to beare all our infirmities: then, that hee make an entrance for vs vnto God, induing vs now with faith and boldneſſe of his ſpirit: and finallie, giuing vs his grace and ſaluation: which things, as they were neuer in Aaron, nor in all the ſonnes of Leuie, ſo they haue clearely appeared in Chriſt, and therefore with boldneſſe let vs cleaue vnto him: to this effect is this exhortation. Now where he ſaith, *Sith therefore we haue a great high Prieſt, who hath entred into the heauens, Ieſus the ſonne of God, let vs holde this profeſſion:* I would wee could heere learne of the Apoſtle, to bee wiſe. The excellencie of our ſauiour Chriſt, both of his perſon, & of his doings, was a ſtrong perſuaſion vnto him to giue glorie vnto Chriſt alone. Seing Chriſte was the ſon of God, full of power to doe all hee would, who had entred into the preſence of his liuing father: what man is he ſhall ioyne him ſelfe vnto him, to claime a parte and fellowſhip in that worke, which Chriſte hath taken vpon him ſelfe? or, who that may haue his hope and reioycing in Chriſt, will caſt it off, to glorie in a mortall man? this madneſſe was ſo great in the Apoſtles eyes, that as a thing which it grieued him to remember, ſo hee beſeecheth his brethren neuer to let it ſinke into them: but rather, ſeeing Chriſt was vnto them ſuch a one, let them abide in him, and holde faſte his profeſſion. Thus we at this day,

day, let vs ſtrengthen our faith, and aunſwere all our aduerſaries: if the queſtion be, whether iuſtification bee in our owne workes, let vs ſaye: ſeeing Chriſt the ſonne of the liuing God, hath bene conceyued of the holie Ghoſt, and borne of a Virgine, and ſanctified him ſelfe for vs, fulfilling all righteouſneſſe in his fleſhe, and offering vs freelie of his fulneſſe to bee made holie before God, we will hold this profeſſion: and we that are but duſt, and full of euill, wee will not ioyne our ſelues with ſo exellent a Sauiour: we renounce our righteouſneſſe and the righteouſneſſe of our Fathers, the righteouſneſſe of Abraham, of Paule, of Peter, of the Virgin Marie: and the righteouſneſſe of Chriſte ſhalbe our righteouſneſſe alone. If wee bee aſked, whether the Maſſe be a ſacrifice for our ſinne, let vs anſwer: ſeeing Chriſt the immaculate lambe of God, by his eternall ſpirit, hath offered vp once his owne bodie vppon the croſſe, and giuen eternall redemption to thoſe that doe beleeue: if an impure prieſt of polluted members, will preſume to bee one in this buſineſſe: let his ſinnes be imputed vnto him, who with vnchaſte handes, will needes crucifie againe the ſonne of God: wee will none of his curſed workes, but will holde our porfeſſion. Chriſt is our ſacrifice and ſacrificer alone: and he is the propitiatiō for our ſinnes. So in all other pointes: if Chriſt who came downe from heauen, and is in the boſome of his father, hath taken vpon him to be our prophet, let vs holde this profeſſion, and not care what fleſhe and blood can ſay vnto vs. If Chriſt, to whom all power is giuen in Heauen and in earth, who is King of glorie, and ſitteth on the right hand of maieſtie,

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in the higheſt places, if he haue taken vpon him to loſe the workes of the diuel, and ſet vs free from his bondage, why holde wee not this profeſſion? or why runne we to holie water, belles, candels, croſſes, and ſuch vanities: as though they holped Chriſt in his worke? Or if all our enimies thinke they can confute this, that here we ſay, let them aunſwer vs: howe is the reaſon af the Apoſtle good againſt the prieſthod of Aaron, that it is aboliſhed, & no other ſacrifices are, but Chriſt? becauſe he is ſo excellent a prieſt, the ſonne of God, the great highe prieſt, and hath entred the Heauens. If this dignitie of his perſon, proue the prieſthood onely to bee his, why doth not the ſame proue all theſe thinges we ſpeake of, to be done & wrought by him alone? or howe is it poſſible, that his prieſthoode, for the excellencie of it, can not ſtand with the prieſthoode of Aaron, which yet was glorious: and that it ſhould ſtande with the filthy ſtinking prieſthood of a greaſie handed pope, which is loathſome to ſee & heare? or howe can his glorie beare no fellowe in his prieſthood, and yet beare the fellowſhip or any partenerſhip with other, in the office of a Kinge and Prophet? Seeing then it is thus with vs, that we be glorified to haue ſuch a prieſt, ſo high, ſo great, let vs hold (as the Apoſtle ſaith) his profeſſion, and acknowledge no helpers vntò him. Thus the Apoſtle hauing ſhewed the dignitie and glorie of Chriſt our prieſt in the 15. verſe following, he ſheweth alſo his mercie and compaſſion, that we may knowe him a perfect prieſt: and for this cauſe he addeth this, leaſt the weake Iewes ſhould otherwiſe be offended, and fall at the knowledge of his glorie: for hearing our

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Sauiour Chriſt exalted as God, they would eaſilie thinke: and ſhall the Lord againe ſpeake vnto vs? doe we not remember the dayes of mount Sinai, when he ſpake vnto them, and they were all afraid? yea, Moſes him ſelfe, did he not tremble, and the people pray, that they might heare him no more? ſhall it be ſo againe with vs? or, hath the Lord ſpoken, and we haue not ſeene his Maieſtie? to ſtoppe this, or like offence, the Apoſtle addeth this, of his compaſſion and loue: *for We haue not a high Prieſt, Which can not be touched With the feeling of our infirmities, but Was in all things tempted in like ſorte, yet Without ſinne*: the ſumme of which words are, that as we acknowledge Chriſt to be the ſonne of God: ſo wee alſo beleeue that he was made man like vnto vs: and in this participation of nature, hath taken alſo vpon him, all our infirmities, accountinge them as his owne: ſo that we may be bolde to come vnto him, who is no more fearful in the glorie of his Maieſtie, but louinge, in the ſimilitude of our nature. And that it is ſaid here, *he ſuffereth With vs, is tempted as we, made like vs in all things*: we muſt vnderſtand it, by reaſon of that ſpiritual and vnſpeakable coniunction which wee haue with him; in that hee is our head, and we are his members, a vnitie not knowen of fleſh and bloud: for it is not made of ioynts and ſinewes, but ſeene onely with the eyes of faith, according as it ſtandeth by participation of the ſame ſpirit: and when we ſhall knowe what the ſpirite is, we ſhall ſee the band in which we are knit togither, and be able to ſpeake it, how Chriſt nowe ſuffereth with vs, and howe the afflictions of his Sainctes are ſuch vnto him, as if they were in his owne bodie,

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euen as he ſaieth: *Saule, Saule, why perſecuteſt thou me?* by which experience, the Apoſtle Paule alſo, calleth his afflictions the afflictions of Chriſt: in which we are to learne: if God haue ſo loued vs, we ought alſo to loue our brethren, to remember them that are oppreſſed, as if wee alſo were oppreſſed in bodie: and to reioyce with thoſe that doe reioyce, as if our owne heartes were filled with gladneſſe: and a iuſt iudgment is vnto them all, who hauing Chriſt ſuch an example of loue, can yet notwithſtandinge hate their brethren. And here we alſo learne, whatſoeuer afflictions are, yet are they leſſe then the ſtrength giuen vnto vs: neyther ſhall they euer turn the loue of God from vs: for all afflictions, without exception, Chriſt ſuffereth with vs. We ſee by Paul: howe many, howe great, howe aboue meaſure were his troubles by ſea, by lande, of friends, of enimies, in bodie, in ſpirit: yet calleth he them all the afflictions of Chriſt, and his ſuffering. Lazarus, in all his pouertie, ſickneſſe, ſores, ſuffered nothing, wherein Chriſt was not partaker of his griefe: if the paines and miſeries of patient Iob, were nowe vppon anie man, euen Iob fealt nothing which Chriſt fealt not with him: for whyle this myſterie is, which is for euer, that Chriſt is the head and we the body, howe ſhould the body be hurt, and the head not touched with the paine of it? Let vs not then care what croſſes wee beare, for as there is none more ſhamefull then the croſſe of Chriſt, ſo all ours are accounted as his. If we be poore, ſick, contemned, impriſoned, or whatſoeuer is the fruite of ſinne, God is not as man, to turne his face from ſuch children, but wee are the dearer in his ſight, and euery croſſe ſealeth the

Our afflictions leſſe then the ſtrength that is giuen vs.

the loue of Christ, that he suffereth this with vs, to the ende hee might neuer caste vs away: euen as he was made sinne for vs, who knewe no sinne, that we might bemade the righteousnesse of God in him. Who nowe can be discouraged with the afflictions of his life? or be enuions against the wicked man, if wee see his dayes full of peace and prosperitie? No, no, these be but broken weapons, and can not enter to the hurt of our soule: only let vs take heed of sinnē, that it reigne not, nor haue any kingdome in vs: for therein, Christ hath taken no part, and by it onely we are separate from him, as by that with which hee will haue no felowship. And where it is heere saide, that our Sauiour Christ was like vnto vs in all things, except, sinne, it is a cleare place to teache vs, what to beleeue of the true humanitie of our Sauiour Christ: leaue off fooliſh and vaine questions, in which there is no edification: dispute not of particular things, this or that, wherin thy fooliſhe minde may fall into heresie, and thy fooliſh heart may take offence, but beleeue it stedfastly that thou haste learned truely, that in all things Christ was like vnto thee (sinne only excepted:) if any thing bee spoken of his humanitie, not agreeing with this, it is false, and to bee refused.

What wee must beeleeue of the true humanity of Christ.

It foloweth now in the last verse: *Let vs therfore go with boldnesse vnto the throne of grace, that we may obteine mercie, & finde grace to help in time of need*: In these wordes the Apostle concludeth, wherefore he hath thus magnified the priesthood of Christe, and what benefit we haue by it, that is: to go with boldnesse vnto the throne of God, and knowe our selues assuredlie reconciled vnto him: in consideration of which

which exeellent & vnſpeakable benefit, he maketh his concluſion by way of exhortation, that wee might neuer bee ſlacke and ſlouthfull to receiue ſo great a bleſſing, nor by any vnthankfulneſſe ſhewe our vnworthineſſe of it. Now, in theſe wordes are manie eſpeciall good leſſons for vs to learne: firſte, were hee ſaith: *Let vs goe:* which exhortation hee groundeth vpon the former wordes, that Chriſt (as hee ſaid) is entred into the Heauens: we muſt here learne to applie it to our ſelues, all that Chriſte hath done, as in deede he did it not for his owne cauſe, but for ours: and we learne how it belongeth vnto vs, euen as it is wrought by Chriſte in our nature, whoſe members we are. And thus, what ſo euer we can ſee in Chriſt that he hath done, & what ſoeuer glorious promiſes are made vnto him, let vs knowe our vnitie that wee haue with him, & all bleſſings, that they are ours. If he haue ouercome ſinne, we haue alſo ouercome it. If he haue vanquiſhed death we haue vanquiſhed it alſo. If he haue riſen frō the dead, wee ſhall riſe alſo. If hee haue aſcended into heauen, we ſhall aſcend. If he ſitr on the right hand of maieſtie, we ſhal alſo be glorified, and ſee God as he is: for wee be ioyned all vnſeparably vnto him, as the head is ioyned vnto the bodie, by the wonderfull myſterie of Gods wiſdome, who hath made him of our nature and giuen vnto vs of his ſpirite: & in this felowſhip with him which he hath giuen vs, there is nothing ſo great, but he hath giuen vs with him: the righteouſneſſe of all his workes, and glorie of all his inheritaunce, with him is ours, and wee are alſo Lordes ouer all: whether it be Paule, or whether Appollo, or whether it be Cephas: whether

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the world, whether it be life, or whether it be death: whether things preſent, or whether things to come: all things are ours, and we are Chriſtes, and Chriſt is Gods. Thus we muſt applie it, and make it ours, which Chriſte hath giuen vs: euen as the Apoſtle ſaith of this, that Chriſt is our high Prieſt & Mediatour: let vs therfore goe vnto the throne of grace. Another thing we muſt here note, that the Apoſtle exhorteth vs, to goe with boldneſſe, teachinge vs, that a conſtant perſuaſion, and good aſſuraunce of Gods fauour, doe highly commend our prayers vnto God: and without it, we are like vnto the flouds and waues of the ſea, which are rouled vp & downe with the winde: and our hope with God is fruſtrate. Now, this boldneſſe which is thus neceſſarie for vs, we muſt learne likewiſe, both howe we haue it, and what it bringeth vnto vs: howe we haue it, wee can no way better learne, then by the Apoſtle him ſelf, who making againe this ſelfe ſame exhortation, in the tenth chapter following, ſayeth thus: *Seeing we haue this great high prieſt, the ruler ouer the houſe of God, let vs goe vnto him, with a true heart and full perſuaſion of faith, hauinge our heartes ſprinkled from an euill conſcience, and our bodies waſhed with pure water:* this is then the boldneſſe with which we approche vnto God, ſtedfaſtlie to beleeue, that with the bloud of Chriſte, our mindes are waſhed from impure thoughtes, and our bodies from ſinne. This Sainct Paule alſo teacheth in plaine and manifeſt wordes: *In Chriſt* (ſayeth he) *wee haue this freedome and entrance with boldneſſe, through faith in him:* and in another place he ſayth, this muſt needes be thus, that by faith only we ſhould haue this acceſſe vnto god, elſe

Iſa. 1. 6.

Ephe. 3. 12.

elſe (ſaieth he) the promiſe of God, could not bee ſure and good vnto all the ſeed of Abraham: for he was a father of many nations, euen of ſuch as were vncircumciſed, and to whom the law was not written, therefore to the ende that Iewe and Gentile might both inherit this bleſſing, it muſt needes be by faith and not by workes. So then, thus farre wee are taught by the Apoſtle, that if wee receiue Ieſus Chriſt to be our high prieſt, our onely way to enter with him into the heauens, is by faith: and our faith hath boldnes and full perſuaſion, in which it is accepted according to that which is written: *God hath not giuen vs the ſpirit of feare againe vnto bondage: but God hath giuen vs the ſpirit of adoption, by which wee crie, Abba, Father.* Here (dearly beloued) let vs learn to diſcerne ſpirits, & to trie whether they be of God or no: Euery ſpirit that confeſſeth Chriſt to be our onely mediatour, is of God: for by him we haue libertie through faith, to goe with boldnes vnto the throne of grace. And euery ſpirit that denieth chriſt to be our only mediatour is not of God, but it is the ſpirit of Antichriſt, of whom we haue heard, that he is entred into the world: for God dwelleth in light which no creature can approche vnto, neither hath any man ſeene him, nor can ſee him, but onely by chriſt, through one ſpirit we haue all entrance vnto him. Theſe (dearely beloued) they are the words of the ſcripture, they are not the wordes of man: and when you are in place, obiect them vnto the papiſts, ſee what one word they are able to anſwere, who in times paſt, haue tolde you yet of a great number of mediatours, confeſſors, martyrs, Saints, Angels, Archangels, euery one in his degree, they haue made

Rom. 4. 16.

Rom. 8. 15.

2. Tim. 1. 7.

1. Tim. 6. 19

Ephe. 2. 18.

them mediatours,& beſought them to lead vs vnto God. I belie them not,ten thouſand of their books are yet to ſee,and tenne thouſand prayers in them, in which they haue done this wickedneſſe. Aſke them, & bid them, ſpeak plaine, what one worde haue they of defence for this doing? ſurely (dearely beloued) I tel you the trueth, not one worde they can ſpeake, which is a worde of trueth,a worde of righteouſneſſe,a word of life, a worde (I meane) of GOD, to which you may truſt: a fonde fanſie they haue founde of their owne, as hee that dreameth doth tell a dreame: and they ſay there are two mediatours,one of interceſſion,an other of redẽption: beſide the fooliſhneſſe of this ſpeache, a mediatour of interceſſion,which you may as wel call an interceſſour of mediation: for interceſſour & mediatour, are both one: beſide this (I ſay) manifeſt follie, let thẽ name any Apoſtle,prophet, or Euangeliſt,vpon whom we muſt build & ſtand,that euer mentioned any ſuch thing: let them tell of whom they learned it: ſure they will not, they are ſtarke dumbe: they knowe they haue no Scripture, no not a word,& of their ſchoolemaiſters, in deede, they are aſhamed: but I wil tel you who they be,& they ſhall not denie it, except they bee as ſhameleſſe as they of whom they are learned. The Gods of the Gentiles, which are diuels, they had this worſhipp amongeſt them: theſe diuels amonge them ſelues, they which were reputed of the lower ſorte were made, as meanes to come vnto the higher, whereof alſo they were called *Dij medioximi*, that is Gods only for interceſſiõ: and Gentiles bookes are ful of examples, how theſe thinges were practiſed: as if Neptune would ſpeake

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to Iupiter, hee made Mercurie his meanes & interceſſour, & ſuch like toyes, which ſhall be aboliſhed, & the louers of them. And wee may ſee, howe God hath recompenced this their euill vnto them: for, where this is the cõforte of a Chriſtian man, to haue peace towarde God, & which is giuen vs, by hauing Chriſt our only mediatour, they who haue made ſo manie could neuer finde it, but ſtill they are in ſuſpenſe and doubt, wauering & vnconſtant in all their wayes, and this doubtfulneſſe they begett and nouriſhe vnto thẽ ſelues, while they ſeeke ſo many mediatours: and what elſe doe they but teach all their poſteritie in choſing many mediatours, to haue confidence in none? Euen as the rebellious people of Iſrael, wearied them ſelues, running (as the prophet ſaith) like Dromedaries, to euery high hill, & euery greene tree, till they were weake and wearie, and their ſoules fainted in them, ſeeking peace & could finde none: and in deede, howe ſhould they finde it? for though they followed a thouſand Gods, yet was there but one, the God of peace, whome they had forſaken: ſo, though the Papiſts ſeeke a thouſand mediatouts, yet haue they no boldneſſe to goe vnto God: for there is but one mediatour betwene GOD and vs, euen Ieſus Chriſte, whom they for their Sainctes haue forſaken: for Chriſte will bee ioyned with no fellowes. And what a miſerable brotherhood muſt they then needes be, which haue no peace, but feare and trembling is in their wayes? Againe, wee haue heere to marke, that the preſence of God, to which Chriſte leadeth vs, is called heere the *Throne of grace*: noting heereby, that by the merites of Chriſte wee bee brought vnto God, as

before a iudge, who frō his iudgment ſeate doth acquite vs for euer, from all guiltineſſe of our ſins, and therfore called the throne of grace, becauſe we bee quit onely by grace and Gods free mercy: a monumēt of which loue he ſetteth before vs, in the name of the ſeate on which hee ſitteth, and calleth it the throne of grace: neither ſhall euer man be iuſtified before it, who bringeth with him boldneſſe of his own works, nature, kinred, or any thing, & looketh not only for his pardon by grace & mercie: neither can the Lord any more ſhewe mercy vnto him, that is proude of his owne ſelf, then he can chaunge the propertie of his iudgement ſeate, to make it no more the throne of grace. Now, it followeth: *That we may obteine mercy & find grace to helpe:* theſe words teach vs, what the throne of grace is, & what it offereth vnto vs: euen as we ſaid before, boldneſſe and conſtancie, that wee ſhould not feare to goe vnto it. For, if it bee a throne of grace, that is, of fauour, of mercie, of loue, of forgiuenes, of life, then can there not be in it, anger, guiltines, affliction of ſpirit, bondage, & feare of death: but as the Apoſtle ſaith here: it giueth vnto vs mercy, grace, and helpe, in time of need. Let vs not then ſay, as the papiſts ſay, that we ought to feare and doubt of Gods fauour, & fill our mouths with blaſphemie, as they haue done: to ſay, It is preſumption, to come with boldneſſe vnto the throne of grace, but let vs rather acknowledge all the goodneſſe of God, and confeſſe, that he hath ſet vp vnto vs a throne of grace, before which we ſhall finde nothing but mercie, but pardon, but forgiueneſſe, but helpe: neither will wee euer deſpiſe his grace, to bring doubtfulneſſe or miſtruſt vnto it. If

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the Pope, who is a ſeruant of ſeruants, will ſet vp an other throne of miſerable bondage, of ignominie, of anger, of cruel death: let them feare before it, who liſt to go vnto it: for our parte, wee haue once accurſſed both the Pope & his throne, & we wil neuer more endanger our ſelues vnto the cenſure of it. That which the Apoſtle here addeth laſt: *In time of need*: he applieth to that which he ſpake ſo much of before, *to day*, noting (as I told you thē) that euē now while yet the Goſpell is preached, the opportunitie of time is, in which we muſt be faithful, and inherit, as it were, the firſt fruites of eternal life, which time neglected can not be called back againe, though we ſhould wiſh it with teares: therfore let vs regarde it, now while it is offered, knowing this, that God hath not ordeyned a thron of grace, but for thoſe which find their helpe and comforte in due time. And let vs pray, that God would lighten our mindes, that wee may bee wiſe, to knowe the time of our calling, &c.

¶ *The xxij. Lecture, vpon the* 1. 2. and 3. verſes of the fift Chapter.

1 *FOr euery high prieſt is taken from among men, & is ordeined for men, in things perteining to God, that he may offer both giftes and ſacrifices for ſinnes.*

2 *Which is able ſufficiently to haue compaſſion on them that are ignorant, and that are out of the way, becauſe that he alſo is compaſſed with infirmitie.*

3 *And for the ſames ſake he is bound to offer for ſinnes as well for his owne part, as for the peoples.*

YOu haue heard before, how the Apoſtle hath taught, that our Sauiour Chriſt is our great high prieſt, and what maner of prieſthood he hath: euen ſuch a prieſthood, by which himſelfe is

entred into the heauens, and hath giuen grace vnto vs that doe beleeue, that through his vertue and power, wee might also with boldnesse approche vnto God. This excellencie of Christe and his high priesthood, the Apostle beginneth nowe to proue, by comparing together Christ and Aaron. For, like as when he spake of his prophesie, because there was no prophet in Israel so great as Moses, and to whome God so familiarly appeared as vnto Moses: therefore, to proue the excellencie of Criste, hee compared him with Moses: So nowe, in this matter of his Priesthoode, because there was no Priest comparable with Aaron, ordeined of god as he was, with so singular honour, so great promises, so much reuerence of his people: therefore hee compareth Christ with Aaron, that by the difference, it might more clearely appeare, that Christ both must needs bee an high Priest, and in honour alone farre aboue all other. He beginneth his comparison thus: *For euery high Priest is taken from among men, and is ordeined for men in thinges pertayninge to God*: that is, those which are Priestes after the order of Aaron: first, in nature are their brethren, men like vnto themselues, subiect to al infirmities, which the people are subiect vnto, hauing nothing in them selues wherein especially to reioyce, but is like vnto other men: againe, they execute their office, and doe the worke appointed them, not for them selues alone, as men hauing a priuate businesse, but in the name, and for the benefite of the whole people, that the fruite of their labour might redounde vnto manie, and they serue the people in things appertaining to God. A third propertie of that high Priest was, that

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hee came not before God in his owne vertue, but brought giftes and ſacrifices with him, for reconciliation: by gifts, he meaneth all oblations of things without life, which appertained to the ſacrifices: by ſacrifices, all beaſtes which were killed and offered, according to the lawe. Another thinge required in the Prieſtes of the olde law, which were after the order of Aaron, the apoſtle addeth in the ſecond verſe, in theſe wordes: *Which is able ſufficiently to haue compaſſion on them which are ignorant and out of the way.* This propertie here ſpoken of, is compaſſion, in feeling the ſinnes and errours of the people, as if they were his owne: and hauing a continuall care howe to inſtruct them, and teach them in the right waye, that they might caſte from them all this corruption, and be reconciled vnto God. After this, he ſheweth the cauſe why this compaſſion was in him, and howe he was made ſo louing: *becauſe that he alſo is compaſſed with infirmitie*, that is, had experience in his owne fleſhe, howe prone they were to ſinne, how ſubiect to tentation, how ſoone ſeduced from good to euill, and howe readie to fall from life to death: of which infirmities, he was ſo partaker, that the ſmarte and ſtinge of them was in his owne fleſhe, and daily hee was wounded with his owne concupiſcence, to doe the thinges that hee would not: and therefore grieued with him ſelfe, and hauing pitie on his brethren, hee willinglie executed his Prieſtes office, and did it gladlie, which hee founde by experience muſt be done of neceſſitie, or no fleſh ſhould be ſaued, & offered ſacrifice in ſigne of the purginge of their ſinnes, and reconciliation vnto God, as the Apoſtle addeth in the thirde verſe:

And

And for the ſames ſake he is bound to offer for ſinnes, as well for his owne parte as for the peoples: and thus farre of this beginning of compariſon betweene Chriſt & the prieſtes of the lawe, ſetting nowe downe theſe properties of the Prieſt, and after ſhewing the great excellencie that is in Chriſt, aboue them. Nowe in this we haue to learn many profitable inſtructions. Firſte, where he ſaith, *Euery high Prieſt is taken of men, and appointed for men, in things apperteyninge to God:* we learne, that no man can haue acceſſe or entrance vnto God, but by a Mediatour: the Lorde would not then receyue the peoples giftes, their offerings, their vowes, their prayers, their thankeſgiuing, whatſoeuer it were: no man in Iſrael, were he neuer ſo holie, had his acceſſe vnto God, but by a mediatour: nor he offered any thinge vnto God, but by the prieſt. This was then their ſcholemaiſter, to leade them to the Meſſias, without whom they knewe, there was no agreement betweene God and them: ſo that we know, they were taught in the ſame faith that we be taught, that man through ſin was once caſt out from the preſence of God: and from thenceforth for euer, to dwell in his ſhame, except ſome other, worke reconciliation for him: for man had lpſt all his owne power, and as Adam was, ſo were all the children of Adam. *All were gone out of the way, they were all corrupt, there was none that did good, no not one.* Pſal. 14. 3. An vnpoſſible thinge for all fleſh, euer againe to come into the preſence of god, without a mediatour, in whom god would be again reconciled. This doctrine the Iewes were taught in their high prieſt, who only entred before the Arke, where was the ſignes of gods preſence, & all people elſe

elſe forbidden to approche neere. And as thus they confeſſed the neceſſitie of a mediatour, ſo further in the perſon of the high prieſt, in that hee was taken from among men, that is, was a man like vnto his brethren, they learned alſo that this Mediatour ſhould be a perfect man. For, when God who wrought daily among them, by the miniſterie of Angels, glorious and fearfull workes, yet neuer appointed Angel, nor other creature to make the peoples ſacrifice, and offer vp their vowes and prayers vnto him, to come vnto him in the peoples name, to craue pardon and forgiueneſſe of ſinnes: but in an vnchaungeable counſel, euer reſerued this work vnto the prieſt, one of their brethren, a man like to them ſelues, he taught them plainly, that he ſhould be a perfect man, of their owne nature and ſubſtance, whoſoeuer ſhould reconcile them vnto god. Againe, in that the prieſte came not with emptie handes before God, neither yet might doe, except him ſelfe would be deſtroyed, but he had with him alwayes his ſacrifice, to acknowledge all men endebted vnto God, in payment wherof, he would be reconciled: they learned herein, that their mediatour muſt alſo offer vp a ſacrifice for them, in which God would bee pleaſed, and accept it as a ſufficient payment of all our debtes vnto him: which ſacrifice they knewe well, ſhould not bee the bloud of Calues, and Goates: for it is to vile a thinge to appeaſe the anger of God, but another ſacrifice, holy and righteous, without ſpot of ſinne, vnblameable before God, with ſuch a one god would be pleaſed. Thus the Iſraelites being inſtructed, of neceſſitie, to ſeeke a mediatour, and that mediatour to be a man,

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and that man to offer vp a ſacrifice of his owne, without ſpot or blemiſhe, a ſatiſfaction for our ſinnes, and a ceconciliation to GOD: in this they were inſtructed, to confeſſe as wee conſeſſe, and to beleeue as we beleeue: that as there is but one God, ſo there is *but one mediatour betweene man and God,* 1. Tim. 2. 5. *euen the man Ieſus Chriſt:* who gaue him ſelfe to be the price of the redemption of mankind: this is the fayth of Gods elect, holden of Abraham, Iſaake, and Iacob, as well as of vs: the faith of the Saintes frō the beginning: and we to whom now it is moſt clearely reuealed, let vs be thankfull for ſo great a benefite, in more conſtancie of our faith, neuer to bee remoued from this holie trueth. As oft as wee ſpeake of a mediatour, let vs confeſſe, there can be none amonge Angells, for they are no men: nor among the Saintes, for they were all ſinners: neither among all other creatures, for they are all corruptible: ſo that we will not giue neither gold nor ſiluer for the redemption of our ſoules, nor truſt in the merites of ſaintes and Angels, who all want vertue for this worke: but when we thinke of any mediatour, we wil confeſſe Ieſus Chriſt the ſonne of God, the ſonne of Dauid, the onely mediatour, and purger of our ſinnes. And heere further let vs learne, ſeeing a prieſt is to doe our things before God, & to offer for our ſinnes, let vs know theſe two thinges both to be done by Chriſte for vs, that is, both to make interceſſion, & to purge our ſinnes, in neither of which workes, let vs attribute any thing to any other, except wee will robbe Chriſt of the glorie of his prieſthood: wherein wee may ſee what the Papiſtes haue done: for if wee bee wiſe to iudge right-

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lie, & wil ſee that whichgod ſetteth before our eyes, wee cannot chooſe, but wee muſte needes ſee howe they haue taken both theſe thinges of the prieſthood of Chriſt, and giuen them vnto other First, for the oblation of Chriſte to purge our ſinnes, if wee will acknowledge it, wee muſt confeſſe, that it was done but once, and muſt neuer bee repeated the ſeconde time, both as the Apoſtle after in plaine wordes teacheth vs, and as the nature of Chriſtes prieſthood doeth neceſſarilie proue: for he hath his prieſthood abiding euer, euen as he liueth euer, neither can it bee carried ouer to another: but as the ſacrifice is his owne, ſo hee is prieſte alone to offer it, which hee did once vpon the croſſe. Therefore their Maſſes are aboue all ſacrilege accurſed, in which they ſaye, that the Prieſte though vnbloudilie, yet he offereth in a propitiatorie ſacrifice the naturall and reall bodie of Chriſte, and not onelie thus they tranſferre the purgation of our ſinnes from the Altar of the Croſſe, where it was made by Chriſte, to the Altar of an idoll, where they would doe it by a prieſte, but they doe not ſo much as confeſſe, that it was once perfecte and full vppon the croſſe, but find wants in it there offered. I ſlaunder them not, for it is their owne doctrine, neither, am I ſure, will they denie: them ſelues write, that Chriſt ſatiſfied for ſinns before baptiſme, both for the guiltineſſe and puniſhment of them: but as for ſinnes after baptiſme, hee tooke onely away the guiltineſſe of the fault, but left the puniſhment for our ſelues to beare, ſo much as by afflictions of our life, and by purgatorie after our life, wee could Cap. 7. 24.

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possibly endure. Thus lame they leaue vnto Christ the purgeing of our sinnes, the highest part of his priesthoode. The other part of his intercession, they handle it no better: for doe they not pray vnto all Sainctes and Angels? doe they not call the virgine Marie, the Queene of heauen, the gate of Paradise, the treasuresse of grace, the refuge of sinners, the mediatresse of mē, our life, our delite, our hope? and what after this can they leaue vnto Christ? And this (dearely beloued) I alledge not vnto you, out of priuate mens writings, which they might deny, but in their sacred holy masse book, these things ar writtē. In their masse of the anunciation, they sing this song:

Salue virgo virginum, Mediatrix hominum.

All haile, virgin of virgins, the mediatresse of men.

In the masse of the conception, they sing this:

Tu ges certa miserorum, Vere mater orphanorum,
Tu lauemen oppressorū, Medicamen infirmorū, Omnibus es omnia:

Thou art the vndoubted hope of the miserable, the mother indeed of orphans, the refreshmēt of the opressed, the healing medicine of al the diseased, & thou art al things to al men.

You heare the rime of all this I am sure, and for the matter, it is not worth englishing. Now, ioyne vnto this, more out of the masse booke:

O felix puerpera, Nostra pians scelera:

O hapy bringer forth of childrē, cleansing our wickednes, &c.

And out of the portesse: *Tuper Thomæ sanguinem &c.*

O Christ, make vs to ascend vnto heauen, whether Thomas is ascended, and by the bloud of Thomas, &c.

And tel me nowe, what is left vnto Christ to be our Mediatour? Surely (dearely beloued) the trueth is, euen as the Lord hath persuaded vs this daye: hee that boasted so long to be the vicar of Christe, wee haue tryed him, and found him to be the verie Antichrist, who denyeth in deed Christe to be come in flesh, whyle thus he denyeth him to bee our onely me-

mediatour. Nowe, let vs returne further, to heare what the Apoſtle teacheth. The fourth propertie heere mentioned, requiſite in a priſt, is, that he haue compaſſion on his brethren, according to that feeling which is in his owne fleſhe, of his owne infirmities: this compaſſion is, to reioyce with his brethren, in all well doing: and to be grieued for them in their ſinnes and errours: which propertie the Apoſtle ſayeth was in the prieſt of the lawe, in a certeine meaſure, as he was helpt by experience of him ſelfe, and ſo much as god accepted in him, who was for a time the prieſt of his people. This ought to be nowe a ſpeciall inſtruction vnto vs all, becauſe we are all made a ſpirituall Prieſthood vnto God, to offer vpp our ſpirituall ſacrifices, that wee ſhould haue this compaſſion one towarde another, to delight in the well doing of our brethren, as hauinge receiued the ſame ſpirit of faith, and to bee grieued with their offences, euen as mē ſubiect to the ſame infirmities. This reioycing was in Paule, when hee writeth to the Philippians, that if he might procure their faith and conſtancie of godlineſſe, though it were with the loſſe of his life, yet he would reioyce with them for the great bleſſing: and this holy ſorrowe for our brothers fallinges, the ſame Paule expreſſely commaundeth vnto vs all, writinge to the Galathians: Brethren, if a man be fallen by occaſion into any fault, ye which are ſpiritual, reſtore ſuch a one with the ſpirit of meekeneſſe, conſidering thy ſelfe, leaſt thou alſo be tempted: if this then bee in vs, and our brotherly loue bee meaſured with this line, we are all this day Prieſtes vnto our God, offering vp a moſt ſweete ſmelling ſacrifice, euerie one

Phil.2.17.

Gal.6.1.

for

for his brother, to bee a ſeruaunt of righteouſneſſe vnto God. And as this is the duetie in euery one of vs, ſo eſpeciallie the miniſter ought to bee full of this compaſſion, to declare ſtill vnto his people all the counſell of God, that they might bee confirmed who are called, and conuerted who goe yet aſtraye, that with one hearte and voyce, at laſt they might glorifie God togither, this is it that ought to bee: but, O Lorde! howe farre is this from being done! where may wee finde a man, that reioyceth in his brothers godlineſſe, or pitieth him in his ſinne? who can boaſte of his friendes, of all his acquaintance, of all his kinred, that him hee hath brought vnto the Lorde? howe many are the Miniſters in number, that are able to teach, and haue their dwelling with their pariſhioners, to teach them to know God? ſurely theſe thinges are ſo farre out of order, and iniquitie hath ſo preuayled and gotten the vpper hande, that we may take vp again the prophets complaint, *Like prieſt, like people:* the people are ſo dulled with carnall concupiſcence, that all their cõpanie is, for cardes, or dice, or daunſinge, or banquetting, or ſome riot of life: the name of the Lord is not remembred, but when it is blaſphemed: this is the fellowſhip of the worlde: the miniſterie hath not ſo altogither caſt off ſhame, but yet the faultes of it are ſomewhat too great and grieuous: for manie of them are hirelinges, non reſidentes, dumbe dogges, goinge a whoringe (not after manie women, which the worlde would deteſt) but after manie benefices, which the Lorde God of Iſrael doeth as much abhorre: would to God this complainte were falſe, & it ſhalbe falſe when God ſhall giue his feare

feare into our heartes, & giue vs eares to heare that good promise of Christ: *Blessed are those seruaunts, whom the Lorde, when he commeth, shall finde waking.* Luk.12.37. In the meane whyle, if admonitions may stirre vs vp to be wise in time, let vs heare what the Apostle sayeth more in this place. It foloweth: *because that he is compassed about with infirmitie:* this is the cause why the high Priest had such compassion on his brethren, because him selfe sealt all their infirmities: thus the Apostle testified of Christ before, that because he was tempted, he was made able to helpe those that were tempted: and Sainct Paule sayeth, For this cause be we comforted in our tribulation, that we might be able to comfort other in their afflictions: so our owne sense and feeling must needs be a prouocation vnto vs to pitie other: and in deed it is a thinge vtterly impossible, that whatsoeuer I suffer my selfe, I should not haue a compassion of it in another: If I be hungrie, I pitie all whom I heare crie for meate: If I be in paine, I pitie all which crie out in their grief: euen so it is also with vs, & much more in the afflictions of spirit: I beare the burthen of mine owne sinnes, if I see their loathsome appearance, & feele their heauy iudgement, that I mourn vnder them, it is vtterly impossible but I should hate them in my selfe and in all men, & I will seeke diligently how to keepe men free from such a deadlie sickneſſe. Thus we see what is the cause why we be not careful one to edifie another: that is, because we haue no true feeling of our own ignorances, nor perceyue any weightie burthen of our sinnes, when we pray thus, the remembrance of them is greuous vnto vs, the burthen of them is intollerable, wee Hebr.2.18. 2.Cor.1.4.

speake

ſpeake with feigned and deceitful lippes, the ſighes of our heartes they goe not with our wordes: or if they doe, I appeale to your owne hearts: how carefull you are for your brethren: for I am ſure, the words of the Apoſtle muſt needes bee true, if I ſaye you feele your owne ſinnes, you be carefull for your brethren, wiſhing and procuringe as any occaſion ſerueth, that they alſo may finde grace to turn from their ſinnes, and come (as S. Paule ſayeth) out of the ſnares of the diuell, who hath entrapped them after his owne will: and if this great miſerie of thy brother moue thee not, thou feeleſt not the miſerie that is in thine owne ioyntes and bowels, which aſtoniſhment of ſenſe, is barbarous and brutiſh, diſhonoring both the heart & countenance of a man. Another thing here to be marked, is, that the Apoſtle calleth all ſinnes, by the name of errours & ignorances: teaching vs firſt, that all errour and ignorance before God is condemned as ſinne, and whatſoeuer man doeth with all his good intentes, if hee be ignorant in his worke, he offereth but the ſacrifice of a foole, neyther doeth God regarde it. Wherin we may ſee what their church is, whoſe whole religion is blindneſſe, and whoſe deuotion (as them ſelues confeſſe,) is bred & nouriſhed by ignorance: and another cauſe why our ſinnes are named ignorances is, becauſe the ſinners knowe not their owne way, they thinke they haue peace and reioycinge. When daunger and woe is neereſt vnto them, they thinke their ſinne is ſweete & ful of pleaſure, when in deede it is nothing elſe but anguiſhe and affliction of ſpirit: for they ſee onely with their eyes, and haue regarde after the preſent time, not knowinge,

2. Tim. 2. 6.

that

that the time passeth, & the concupiscence is ended in it, and that the Lord after will call them to iudgement. Thus the Prophete Daniel nameth the sinnes of Nabuchadnezar, his errors: and Abacuch making his prayer for all the sinnes of Israel, he nameth them their ignorances: let vs therefore as this Apostle before warned vs, beware least we be hardened with the deceites of sinne, but knowe for a suretie when we be delighted with euill, it is our errours and if we were wise wee would neuer bee deceiued with so hurtfull enticements. It foloweth nowe in the third verse: *And for the same cause he must, as for the people, so for him self, offer sacrifice for sin:* In these words the Apostle beareth witnesse, of want and imperfection of the priesthood of Aaron: that though he appeared as a mediatour betweene God and his people: yet he was not perfect for such a worke, but acknowledging his owne sinnes, he set him selfe in their number which looked for a better mediator, who was only figured, could not be exhibited in his person: to this end he offered sacrifice, both for the people, & for him self, according as he was expresly commanded in the lawe of Moses, as we read in the ninth chap. of Leuit. and againe after is heere mentioned in the 7. chap. folowing. And here we see the propertie required in a mediatour, & that is, that he be absolute and holy, without spot, to whom it can not be said, Physician cure thy selfe, for then could he be profitable to none: but whosoeuer shall take vpon him this worke, to pacifie God and to conquer Satan, he must haue a body prepared of God to all obedience, and he must be armed with the power of god, to beate and vanquish sinne, hell, and condem-

Dan. 4. 24.

Abac. 3. 1.

Leuit. 9. 7.

nation, and ſo to aboliſh the diuel: they neuer knew this, neither the righteouſneſſe, nor yet the power of a mediatour, who ſo eaſily haue giuen this glorie vnto weak men: for this ſtreight condition, the iuſtice of God requireth of him, that ſhall reconcile man vnto GOD, that hee bring in him ſelf all the righteouſneſſe which his holy lawe requireth, by it firſt to ſanctifie him ſelf, to be accepted, and in that innocencie to beare the puniſhment of the ſinnes of his people, that he might ſet them free: then in the power of his ſpirite to ouercome that puniſhment, and riſe from it, that it might bee aboliſhed, and all with him might haue entrance into glorie & eternall life. Nowe this compariſon of the Apoſtle, ſomwhat more plainly appeareth, in which we ſee the dignitie of Chriſte. Aaron was in nature a perfect man: & ſo was Chriſt, and more excellent in propertie, being without ſinne. Aaron miniſtred for the peoples ſake, and for his owne alſo being a ſinner: chriſt for his people only, himſelf needing nothing. Aaron offered ſacrifice, but of other things, none of his own: Chriſt offered his ſacrifice his own & him ſelfe. Aaron had compaſſion on his brethren, but in a certeine meaſure, and the greateſt parte of it for him ſelfe, and ſorrowe of his owne infirmities: but Chriſte, wholie was grieued for vs, and for our ſakes onely he bare infirmities, of all which the doctrine is plain vnto the people of Iſrael, that not Aaron, but Chriſte, was the great high prieſt to reconcile them vnto God: And here we ſee touching that that is ſaid, the high prieſt offered for his owne ſins and for the ſins of the people, that is not ment that his ſacrifices were in deed a cleanſing of their ſins:

for

for neither can the bloud of Calues & goates wash away that infection, neither can a sinful man offer a sacrifice of such price: onely the Lord Iesu offering his body, could doe so excellent a worke: but that the sacrifices of the lawe, and that high Priest, were said to purge sinnes: it was onely in figure, as being signes and tokens of Christ, and of his bodie, to be sacrificed vppon the crosse, which redemption, they confessed and beleeued, in their oblations, and God sealed it vnto them, by fire from heauē, consuming their burnt offerings, that their faith was precious in his sight, and hee would perfourme his promises vnto them, according to their hope, and giue them a sacrifice for their sin, euen his only begotten sonne that euery one which beleeued in him should not perishe but haue life euerlasting: and in wittnesse of this constant trueth, because their sacrifices were as figures of it, he giueth them the name of that which they figured, and calleth them sinne offeringes, and propitiatorie sacrifices, and reconciliations betwene God and them. And this is cōmon to all sacraments of the olde and newe Testament, that they might be vnto vs sure & vndoubted pledges of Gods promises, that he perfourmeth them all: therfore the name and title of the thing is giuen to the figure: so these sacrifices were called sinne offeringes, and peace offerings: circumcisiō was called Gods couenant, the Lambe his passeouer, the Arke his glory, the temple his rest, Baptisme the washing of our new birth: & what madnes is in mē, I can not tel, why they stumble & fall, and are broken on this phrase: *this is my bodie*. Could the name of reconciliation be giuen to the bloud of an Oxe, the name of Gods benefites be

giuen to the cutting off of a litle skin, and to a whit lambe: his glorie, his bleſſednes, his righteouſnes, to golde, to ſtones, to water: and can not the name of the body of Chriſt be giuen vnto bread? or could not the name of forgiueneſſe, of mercie, of couenant, of glory, of preſence, of righteouſneſſe, chang the nature of golde, ſtones, fleſh, water, & ſuch like: and muſt needes the name of body ſtreight change bread into fleſh? or is not the ſacrament of Chriſtes body and bloud, as glorious a myſterie, as full of trueth as other ſacraments were: and why ſhould it not haue a greter honor, named by the thing which it repreſenteth: but this as occaſion is offered, and in a word, for the thing is plaine to thoſe that will vnderſtand, and they that with affection haue robbed them ſelues of iudgement, let vs pray for them: and they that doe belong vnto the couenaunt, ſhall one day with vs confeſſe the true doctrine of the ſacrament in which it is ſealed. Now Let vs pray &c.

¶ *The xxiij. Lecture, vpon the* 4. 5. and 6. verſes.

4 *And no man taketh this honour vnto him ſelfe, but he that is called of God, as was Aaron.*

5 *So likewiſe Chriſt tooke not to him ſelfe this honor, to be made the high prieſt, but he that ſaide vnto him: Thou art my Son, this day begate I thee, gaue it him.*

6 *As he alſo in another place ſpeaketh, Thou art a prieſt for euer after the order of Melchiſedech.*

I Told you, the Apoſtle here maketh compariſon betweene the prieſthood of Aaron & of Chriſt: that ſo by conference, the dignitie of Chriſt might more appeare. The compariſon hitherto hath

hath bin in this, that the prieſt of the old lawe, muſt neceſſarily be a naturall man: then, that he muſt do the worke of the people, in things appertayning to God: thirdly, that he muſt doe it with ſome ſacrifice: fourthly, with compaſſion for the peoples errours: in all which Chriſt onely is excellent aboue all other. Nowe, the Apoſtle goeth forwarde, and yet ſheweth a fift propertie of the high prieſt afore, and that is, that hee was called of God, and thruſt not him ſelfe into that roome & function. To this purpoſe nowe it followeth: *And no man taketh vnto him ſelfe this honour, but he that is called of God, as was Aaron*: then in the two verſes followinge, ſheweth, howe in this alſo Chriſt excelleth Aaron, and had a more glorious calling then he: firſt, becauſe an high decree of God was pronounced by the Prophete in which, vnder the name of a ſonne, God ordeyned him prieſt, ſaying; *Thou art my ſonne, this day haue I begotten thee*: Again, he called him not vnto a prieſthood of ſignes and ſhadowes, which endured but for a while, but he called him to the true prieſthood it ſelf, which chaunged not, but made him a prieſt for euer, after the order of Melchiſedech. So, as the ſon is higher then a ſeruant, the trueth better then the figure of it, and that which abydeth euer, better then that which in time is aboliſhed; ſo much, this calling of Chriſt exceedeth Aarons callinge, and all the prieſtes of the lawe. Here let vs firſt learne, ſith the Apoſtle ſpeaketh plainly: *No man taketh honor to him ſelfe, but he that is called of God as Aaron was*: that both it is vnlawfull for any man without a calling to take vppon him the miniſterie, neyther yet any calling ought to be, which is not according to

the will of God: for seeing the Ministerie is honourable, and he is iustly honoured that executeth it faithfullie: howe can I axalt my selfe, but of right I ought againe to be brought lowe, and in steede of glorie, haue shame? for what doe I in this, but rob Christe of his glorie, who is head of his Church, and appointeth ministers whom hee will, who ruleth in the house of Iacob, and ordeyned officers at his owne pleasure? If in an earthly kingdome, subiectes would presume to take offices at their owne choice, were it not extreeme confusion, vtter reproche and shame vnto the Prince? howe much more to bring this confusion into the Church of Christ? Therfore, both our Sauiour Christ him self did openly ordeine his own Apostles, & neuer any of them executed that office, but with protestation, that they had this callinge of God: and therefore their Epistles begin (as you read) *Paule an Apostle of Iesus Christ. Peter the seruant of Iesus Christ.* And the same from the beginning hath bene a perpetual lawe in the church of God. Moses, Dauid, Esay, Ieremie, and all the residue, they tooke not this honor to themselues, but were called of God, and in the name of God they declared vnto the people, his visions and his wordes, from which if they declined to the right hand or to the left, they made themselues sinners: and not only thus it is in the ministerie, but for as much as the Apostle giueth it a generall terme: *No man taketh honour vnto him self:* euen in the common wealth, in matters of this vaine life, not onely the God of peace will not haue his people to liue in confusion, euery man to exalt him self: but also limiteth to euery one, the boundes of his cal-

calling, in which God hath giuen him honour, and without which, both hee ſinneth againſt God, and offendeth his Prince that hath appointed him. The Iuſtice muſt deale with thoſe thinges which appertaine vnto a Iuſtice, and a Iudge with the thinges of a Iudge: and as it is rebellion for the priuate man to reſiſt the Magiſtrate: ſo is it preſumption in a Magiſtrate, to take vppon him aboue his callinge. We haue gotten among vs I knowe not what prouerb, which cõmonly we call, *A caſt off our office:* if this bee to caſt off the lawe of our calling, and take more honour then is giuen of the higher power, wee deſerue it right wel, if for ſuch prety caſtes, our ſelues ſhould be caſt quite out of our places: for in matters aboue vs, wee bee all priuate men and muſt goe vnto them, to whom God hath giuen the iudgmente, where we our ſelues haue the place of honour: there let vs be faithfull as before the Lorde. The ſecond thing to be learned in theſe wordes is, that we haue all, ſuch a calling as we may be ſure it is of God: for we muſt bee called of God, as Aaron was. Heere (dearely beloued) I would wee had no cauſe to complaine: or, ſeeinge thinges are ſo ill as they are, I would we had the ſpirit of the Prophete Ieremie, to wiſhe that our handes were full of water, or in our eyes were a fountayne of teares, that we might weepe day and night for the ſinnes of our nation: then the Lord in due time would hearken vnto vs, and the higheſt from his holy ſeate would regarde vs, that our eyes might ſee all our ruines reſtored. But nowe touching this calling in Magiſtrates and officers of our common wealth, I wil ſay no more, but in one word, as the ſcripture ſpeaketh,

God

God calleth him vnto his dignitie, who is orderlie appointed, and is a man of courage, fearing God, dealing truely, hauinge no reſpect of perſons, and hating couetouſneſſe: otherwiſe, if by bribing, by ambition, or by anie vnlawfull meanes, he come to his preferment, the more he knoweth himſelfe the more hee will feare leaſt his calling bee not of God: but this they will regarde, to whom it belongeth: our ſpeciall doctrine heere, is in the callinge of the miniſters, wherof (by the grace of God) I wil tel you the trueth: but becauſe this, and other thinges are nowe in bitter controuerſie betweene our ſelues, ſo that the vncharitable wordes of our mouthes are witneſſes againſt vs of the euill affections of our hearts, and our hurtfull doings one toward another do ſhew abundantly, that euil will hath taken deepe root within vs, I proteſt that I haue neither part nor felowſhip in this diuiſion, but in loue and vnitie. I beare him witneſſe who ſpeaketh trueth, and beare with his errour who is deceiued, acknowleding my ſelf more vnworthie then either both. And that you (dearly beloued) may hold faſt the bonde of peace, and not be broken off with euerie temptation, I beſeeche you conſider but this with me: hath not God giuen his gifts diuerſly, to one more, to one leſſe, to one ten pouds, as it is in the parable, to another but one, and can we thē all know a like? muſt we not of neceſſity one know more, another leſſe, one be more wiſe, another leſſe, one vnderſtand this truth, another that, euen as God reuealeth it: & euerie one of vs haue our wantes, in which wee may bee better taught: and ſhall it not be euer ſo, as long as our knowledge is in part, & we ſee not the fulnes of all

trueth?

trueth? and hath not God giuen this diuerſitie vnto vs for a good purpoſe, that thus ſtãding in need one of another, wee ſhould all more effectually loue & helpe one another: looke not for it therefore wee all agree in euerie thing, for it ſhall neuer be till wee do all ſee the Lorde Ieſu, who onely is perfect wiſedome and trueth. But looke for this, and pray that you may ſee it, that ſeeing wee agree in the faith of Gods elect, and in the hope of ſaluation, that is, in the Lorde Ieſu, that we may walke together in it in loue, and kepe this vnitie of the ſpirite, in the band of peace. And to thoſe who are aduerſaries in this caſe againſt vs, if they vouchſafe to heare, moſte humbly I beſeeche them to conſider, how precious all trueth of the Lord is, and to ſeperate all affections from thé, ſo that their heartes may beare them witneſſe in the night, both vnfeinedly they ſeeke it, and faithfully they will imbrace it, all that the Lord ſhall reueale vnto them: which mind the Lord graunt vnto vs with them, that his truth may be of all embraced, & his church may haue holy peace.

Now, let vs returne to our text: *No man taketh honour vnto himſelfe, but he that is called of God, as Aaron was*: a very flat and plaine ſentence. No miniſter ought to bee called in the Churche, but hee whoſe calling may be knowen to be of God. Suche perſons, ſuch qualities, ſuch places, as may be knowen the Lord hath ordeined, onely ſuch elections ought to bee in the Churche: and this all men muſt needes graunt. Hereof I may firſt cõclude, touching the perſon of the miniſter: that becauſe in all places, by the prophets, by the Apoſtles, by our ſauiour Chriſte, God alway requireth that his miniſters bee

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be of good reporte, well grounded in faith, able to teache his people: therfore, if ruffians, if papistes, or men of an vnknowen religion: if ignorant men, and not able to teache, be chosen vnto this office, I dare boldlie affirme it, their calling is not alowed of god, and therfore not accusing any of ruffianry, or popery I leaue that vnto the Lorde: yet ((I trust I shall haue good leaue to say this, which our eyes and eares doe knowe to bee to true, that all this rable of people which haue now almost filled euery church, so rude, so ignoraunt, as they can doe nothinge lesse then preach the word, howsoeuer an vnwise Bishop (I will accuse him no farther) hath layed his hands on their heades, or giuen them wax and parchment: they are no more worthie to be in the ministrie according to Gods calling then they were before, but prophane they were, & prophane they are, and with prophane hands they doe their worke. If this seeme hard vnto you, aunswere me but to this question: what if I were learned, wise, honnest, religious, able to teach: And vpon this boldnes would goe take on me the ministerie, without other caullinge: should I not so dispise the church? would not the bishop bee angry for not regarding his authoritie? And what then if I haue the bishops creation, & yet am neither religious, nor wise, nor able to teach as God requireth. Because I am admitted of a man, shal the ordinance of God be of none effect. For though god in his vnspeakeable mercie, doe sanctifie the prayers and sacramentes of his Church, in their ministerie, and make them profitable to his children, yet our fault is neuer the lesse in transgressing his written worde, nor because God is good to vse our sinne vnto a blest-

So much as is included within this mark (( )) was leste out in the former Impressions.

bleſſing, our ſin is leſſe before him. But true it is, as much as lieth in vs, we thruſt no miniſters into the miniſterie of Chriſt, and make the Church of God no church vnto him. Sith then this is the firſt thing whereof we complaine iuſtly, though we ſpeak bitterly beare with vs, for there is no man liueth in the ſpirit of the Lord Ieſus, but his ſoule mourneth for ſo much miſerie of ſuch a people. Another thing that we complayne of, is, that whereas there ought to be no miniſters but ſuch as are ordeined of chriſt as the Apoſtle here witneſſeth, yet we will allow and accept of ſuch as haue bin only called of antichriſt. Thoſe which he hath ſhauen and greaſed onely to ſay maſſe, and offer ſacrifice for the quicke and the dead (for that is the commiſſion by their own Pontifical) thoſe we haue taken, & ſome of them without anie deteſtation of their impure orders, without any other laying on of handes or allowance of our owne church, wee ſuffer to pollute our Sacraments, and diſhonour the ſeates of Gods Miniſters. And not onely ſo, but theſe men, they are ſo fatte, and ſwollen with fatneſſe, that both before her Maieſtie, and in the moſt famous places of her Realm, they preſume to preache, ſpeaking euil of all reformation: ſo that while we would cleanſe our ſelues from the corruption of the man of ſin, and to caſt away his whoredomes from betweene our breſtes, his owne chaplains haue ſtrength againſt vs, to pull downe all that we build vp. And ſo much the more this grieueth vs, becauſe ſome of them (euen in Queene ELIZABETHS dayes) when the Goſpell was nowe in reſtoring, and Biſhops at hande by whom they might haue bin admitted into the miniſterie

of

of the Goſpell: yet they made haſte vnto Boner and his fellowes before their vtter ruine, to take orders of them as a monument of their hands. Of this fault iudge your ſelues what it is: for the other, if anie of you can doubt whether a maſſe-prieſt may become a miniſter of the Goſpell by vertue of his popiſhe orders in a well reformed church, to confirme you that he ought not, remēber what I haue alreadie told you. The commiſſion for their prieſthoode in their owne Pontificall, is onely this: *Take authoritie to ſay maſſe, and to ſacrifice for the quicke and the dead.* Can theſe wordes ſo full of moſt wicked blaſphemy giue good authoritie to any man to preache the goſpell, which is to the prayſe of God: is maſſing and ſacrificing, preaching & miniſtring? beſides this, doeth not naturall reaſon teach vs, that Antichriſt can not ordeine miniſters of Chriſt? and if we had neither reaſon nor lawe, yet is the ſcripture plaine and euident. for who deſcribeth the miniſters qualities but, God alone? to whom is the examination and choiſe of him committed, but to the church? who ordeineth him, but the rulers of the congregation? The idle prieſtes of the gentils gods, were they allowed as miniſters of Chriſt? or any called of heretiques and apoſtataes (without any better ordination or approbation of the church) were they ſo made preachers of the goſpell? This is then another thing, that we & this Apoſtle with vs complaine of: And pray you dearely beloued (for it is your parte) that our complaint may be heard: That no man may take honour to him ſelfe, but hee that is called of God as Aaron was. Another thing alſo which we complaine of, is, that ſuch as God hath

made

made meete miniſters of the Goſpell, they may alſo haue a meet caling of men agreeable vnto the word of God. Nowe, what calling the Lord alloweth, as many as feare him, they will carefully ſeeke: and for my part I moſt hartily beſeech all our brethren, euen for our faithes ſake, which we all profeſſe, that we may ſeeke this in loue, with one heart, and with one ſpirit. Remember the ſeruaunt of God muſt be farre from al ſtrife, he muſt be milde and gentle towarde all, eſpecially to the brethren. And S. Iames ſayth: If there be bitter enuie and ſtrife and contention in our heart, our wiſedome is not from aboue, but it is earthly, carnall, and diueliſh: for the wiſedome that is frō aboue is pure, is peaceable, is modeſt, is gentle, and full of mercie. In this wiſedome let vs inquire what calling God alloweth for his miniſters. In the firſt chapter of the Actes, where Matthias is choſen to bee an Apoſtle, it is ſaide of the whole Church, that they preſented two, of which God by Lot appointed one. In the ſixt of the actes where election was made of Deacons as the Apoſtles commaunded, it was ſaide to the Church, ſearch yee out wiſe men, &c. In the xiij. God calleth for Paule and Barnabas vnto the worke of the miniſterie, he ſaith vnto the reſidue, Separate to me Barnabas and Saul. In the xiiij. it is ſaide of Paule & Barnabas, that in euery Church they choſe Miniſters for them by common ſuffrages. By this it is moſt plaine and manifeſt, that by the Apoſtles inſtitutiō, euery Church ſhould haue their full authoritie for election of their miniſter. If we ſeeke the vſe of the primitiue Church for the ſpace of 200. yeres after Chriſt and more: I am ſure no learned man will or

1. Tim. 1. 3. 4.

Iam. 3. 14.

Act. 1. 23.

Act. 6. 4.

Act. 13. 2.

Act. 14. 23.

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can denie, but the church made the choise of euery Pastor. It is to no purpose for me to alleadge manie testimonies, this is proofe inough of trueth, that there is no man will denie it. For the former times within 200. yeres after Christ, we haue fewe writers that are of credit: a cõpany of bastard writters there are abroade, not worthie to be confuted, which are said to be of that time, and are not. Therefore to knowe the state of those times, the surest witnesses are the Gentils them selues, which somtimes spake of religion, and such testimonies make with vs: For we read in Lampridius, writing the life of Alexander Seuerus, that the Emperour in choice of his Magistrates, made them stande openly to be examined of any, or any exception to bee made against them, because (sayth he) the Iewes and the Christians vsed this order in chosing their Ministers. Here is a plaine testimonie what order was then in the church: euen the same which before was instituted by the Apostles. If then this be the order that God hath appointed, let vs followe it. If God haue appointed any other, let them shewe it, who haue taken this controuersie vp against vs. And of this let vs perswade our selues, if we know the wayes of the Lord, and will not followe them, the Lorde will assuredly curse our owne wayes, that wee may fall in them: we see already what he hath done, the Lord make vs wise, that it may teach vs to repent: while we haue made ministers after our owne phantasies, you see howe most churches haue idoll shepheards. Doe you hope it will be better hereafter? hath not experience of sixteene yeares taught vs, that this scarre is not healed with time: and doe you not see daily,

daily, howe Biſhops make heapes of miniſters, as vnlearned as euer before, that this plague might neuer be ended. Impute it to what you will, and call it the abuſe, or negligence, or corruption, of whom you liſt: for my part, I thinke it the iudgement of God, which taketh vengeaunce of the breache of his owne orders. And here as I haue freely confeſſed our owne wantes, that we might all praye for reformation: ſo leaſt our enimies ſhould reioyce)) I thinke it not amiſſe to adde a word or two of their popiſh orders, and prieſtes of their calling.

You knowe firſt this certaine principle: *No man ought to take honour, but he that is called of God, as Aaron was*. Now would I faine knowe, of all thoſe orders which the papiſtes had, what one of them was of God? eyther touching the worke whereto they are appointed, or elſe the qualities required in the, of which they be examined? For firſt, touching the qualities of Gods miniſters, of which the Church examineth them, wee all know this day, that theſe they are: they muſt bee blameleſſe, watchfull, ſober, modeſt, herberous, wiſe, gentle, apt to teache, able to conuince the aduerſarie, ſuch as gouern wel their whole families, no drunkardes, no quarellers, no couetous men: theſe bee the qualities that God requireth. But the Pope, how doth hee examine his prieſtes? the Biſhop, or elſe the Archdeacon, with ſome other prieſtes, they call the parties, and examine them: firſt, whether they bee xxv. yeare olde: then, whether he vnderſtand any latine: then, whether his father and mother were honeſt, or whether he be a baſtarde: fourthly, they muſt marke & handle euerie member of his bodie, whether they bee

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ſounde, and number his eyes, his eares, his noſtrels, his handes, his fingers, his feete: and if they miſtruſt, he muſt put off his ſhoos, to ſee whether his feete be of wood, or no. Fiftely, whether hee haue chaſt fleſh: that is, whether hee haue married two wiues, or elſe a widowe. Sixtely, howe long he hath bene in orders, and what, when, and of whom he had his orders. Seuenthly, what liuinge he hath to mainteine him, eyther by patrimonie, or by benefice. Theſe thinges by ſtreight examination beeing well knowen, then the Biſhop telleth thē that there be xiiij. eſpeciall thinges, which Sainct Paule to Timothy, requireth in a miniſter, and wiſheth them to conſider of them. Was there euer darke night ſo contrarie to a ſhining day, as theſe bables of Antichriſt, are contrarie to the ordinaunce of God? Now touching the office, wherevnto god appointeth the miniſters of his Goſpel, is it not this: to preache his worde, and miniſter ſacramentes? other gouernours of his Churche, are they not for the peoples obedience vnto this word, and for prouiſion of the poore? But the Popes officers frō the higheſt to the loweſt, what ſimilitude haue they with theſe? the firſte officer in their church is a porter, and hee hath this authoritie giuen him, to ringe the bell, to vnlocke the Church and veſtrie doores to open his booke, if any man preache: and this hee is charged to do ſincerely, euen as hee will make his accompt to God. Their ſecond officer is a leſſon reader: and hee muſt reade, or ſing the leſſons, and hallow breade, and all greene fruite, and ſtudie the booke in which their leſſons are, and all this he muſt do faithfully, and to the full. The third office they haue, is, to coniure: and

The Papiſti call offices & officers.

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the exorciſt or coniurer, he hath charge with a certeine charme to caſt out diuels: to bid them that do not communicate, departe: and to powre water into the chalice at communion: and this hee muſte doe verie diligentlie. The fourth office, is of Acolites: & they muſt carie the candleſtickes, light the tapers, and prepare bread & wine, when there is a communion: and of this they muſt haue greate conſideration. Their fift order or office, is of greater accõpt, and is of Subdeacons: and they muſt prouide water againſt maſſe, waſh the palles, & corporaſſe clothes, giue the chalice & couer vnto the Deacon: and this they muſt do very cleanly & diligently: beſide, they muſt vowe chaſtitie, ſerue at the Altar, and haue authority to read the epiſtle for the quick & the dead. The ſixt order is, of Deacons: and he may ſomtime for want of a better, baptiſe and preache, but his eſpeciall charge and authoritie is, to ſerue at the altar and reade the goſpel for the quicke & the dead: and he muſt greatly bethinke him, what an highe degree he hath takẽ. The ſeuenth order is, of prieſthood: and it is told him that he muſt preache, baptiſe, bleſſe, and rule: but his principall & ſole authoritie giuen him in cõſecration is, to ſay maſſe, offer ſacrifice for the quick & the dead, & to forgiue ſins. This authoritie hath alſo the Biſhop, when he will: and ſpecially, he muſt beare a croſyre ſtaffe, weare a ring, & rule ouer other. The Pope him ſelfe, he may doe the like, but eſpecially he may weare a crowne and a pall, & hath fulneſſe of power to do al things, for the glorie of God, and the bleſſed virgin, and the holy Apoſtles, Peter and Paule, and for the church of Rome. Theſe (dearely beloued) are the orders of

the popiſh church, not one worde feigned of mee, but euery whit ſet out in their owne Pontificall, as you may plainly ſee it. Nowe iudge your ſelues, and I appeale to the conſcience of euery man that hath an vnderſtãding heart, whether ſuch creatures haue their calling of god, or no? I might likewiſe alledge that fourme and manner of ordeyning, as contrarie to Chriſtes inſtitutiõ as theſe former are: for, where Chriſtes ordinaunce is, that his miniſters ſhould be made with prayer and faſting, and with laying on of hands: they, as men thinking baſely of ſuch ſimple dealinge, and a great deale more to making of their prieſtes: they muſt haue oyle, candels, baſens, towels, amices, albes, ſtoales, gyrdles, maniples, myters, bookes, croſſes, linnen bandes, chalices, pattens, ſinging cakes, wine and water, flowre, & ſuch other things, trifled and toyed with all, with ſo manie fooliſhe geſtures, as I am perſwaded, that any wiſe man, this day, reading it in their owne bookes, would abhorre it, either as intollerable pride, or vnſpeakeable fooliſhneſſe: but wiſdome is the Lords, and he giueth it to whom he will: and let vs prayſe him for his goodneſſe, to whom he hath giuen eyes to ſee. If any will here obiecte, notwithſtandinge all theſe abuſes: yet the prieſt had that which was principall, libertie to preache and miniſter ſacramentes: therefore their miniſterie not to bee reiected. I aunſwere: In this, on one ſide was the great goodneſſe of God, that in time to come, his children might aſſuredly knowe, hee reſerued to himſelfe a church, euen in the middeſt of all deſolation: and that he called them by his worde, and confirmed by his Sacramentes, euen as at this daye: for

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ſeeing there can bee no ſinne ſo great, but faith in Ieſu Chriſt ſcattereth it all away, it was impoſſible that the man of ſinne ſhould ſo much adulterate, either the worde of GOD, but that it ſhould be to the faithfull a Goſpell of ſaluation: or elſe the ſacramentes of God, but that they ſhould bee pledges of eternall life to thoſe that did beleeue. Againe, on the other ſide, in that they kepte this authoritie to their prieſtes, to preache and to baptiſe: it was the peſtilent ſleight and ſubtiltie of the diuell, the more eaſilie by ſuch a colour to deceyue them: for if hee had vtterly denied preachinge of the Goſpell, and vſe of the Sacramentes, who would then haue bene ſeduced? theſe bee his wayes to deſtroy Pagans and Infidels: but to corrupt the Church of God, he putteth on an Angels cloathinge, that vnder pretence of holineſſe, hee might deceyue. And in deede hee did deceyue: for hee hath ſo farre prophaned the preaching of the Goſpell, and the Sacramentes of Chriſte, that wee ought, accordinge to the word of God, to ſeparate our ſelues, and to ſaye, accurſed, to all their doinges, although God of his infinite goodnes, who calleth things that are not, as though they were, euen in that miniſterie gaue grace vnto his Sainctes. I ſay therefore againe, as I ſaid before, that in the popiſh church, from the crowne of the head to the ſoole of the foote, not one order is of God, nor any peece of their Prieſthood is honor giuen of God: wherein I appeale vnto their own conſciences, whoſe wiſedome is without affection in them: and thus farre of this fourth verſe. Touching the two next verſes, I haue before ſhewed the meaning of them, that by teſtimonie of the Prophet, the

Apoſtle proueth that Chriſt alſo had his calling of God, euen as Chriſt him ſelfe often witneſſeth, that he was ſent of his father. Touching this text: *Thou art my ſonne, this day haue I begotten thee:* it meaneth, that openly and plainly, God made it manifeſt, that Chriſt was his only ſonne, by many ſignes and miracles, in which, as Paule ſayth, God was made manifeſt in fleſh: but of this I ſpake more vnto you in the expoſitiō of the 5. verſe of the firſt chapter. The other text here alledged, is out of the 110. Pſalme: *Thou art a Prieſt for euer, after the order of Melchiſedech:* of which text wee ſhall alſo haue occaſion to ſpeake more largely hereafter: this now we haue to learn, that this pſalme is ment of Chriſt, & this ſentēce is his calling to the prieſthood: of this the Apoſtle is a plaine witneſſe, & our ſauiour Chriſt in the 22. of Matt. teacheth that this pſalme could not be meant of Dauid, becauſe it is ſaid in it, *The lord ſaid vnto my Lord, ſit thou on my right hande, vntill I make thine enimies thy footeſtoole:* and reaſon teacheth it plainly: for ſeeing, as is here alledged it, is to the prayſe of an high prieſt, how could it bee of Kinge Dauid, to whom the prieſthoode in no caſe belonged? or howe could it be of any Prieſt of the lawe, who had their proper calling of god, where this was an other, after the order of Melchiſedech, who was both a King and a Prieſt: and therefore it is plaine to be ment of Chriſt, who was figured in Melchiſedech. The concluſion then of the Apoſtle in al this, is, that Chriſt had his calling of God, as Aaron had, and a more glorious and excellent calling, therfore a greater high Prieſt then any before him: but the time is paſt. Let vs pray, &c.

The

7. 8. and 9. verses. Apr. 3d. 1573.

7 *Who in the dayes of his flesh did offer vp prayers & supplications, with strong crying and teares vnto him, that was able to saue him from death, and was also heard in that which he feared.*

8 *And though hee were the Sonne, yet learned hee obedience by the thinges which he suffered.*

9 *And being consecrat, was made the authour of eternall salvation vnto all them that obey him.*

THe Apostle, in this Chapter, beginneth to proue our Sauiour Christ to be the only high Priest of the new Testament: and because the people of Israel, had so great affiance in the priesthood of Aaron, that they could hardly bee drawen away from the deteyning of it, thinking assuredly, that vnto that Priesthood, the lawe and testimonies of God had bene tyed for euer: and not knowinge that all the ceremonies of the lawe were ordeyned vntill the time of reformation, in which Christ should appeare and chaunge that Priesthood, to become him self vnto vs a Priest of a better testament: therefore the Apostle first setteth foorth the properties of the Priesthood, according vnto the law, and after by comparison applieth them vnto Christ, in whom they all shine in a much more excellent sort, then before in Aaron: and therefore it can not bee, neither breach nor dishonour vnto the law of God, nor the priesthood of it, if the shadowe and the figure, which was Aaron, should nowe bee taken away: and the bodie and the trueth, which is Iesu Christ, should be established for euer. The properties which the Apostle speaketh of, necessarilie

appertayning vnto euery prieſt, as vnto one that muſt be a Mediatour, are theſe: that firſt he ſhould be man as we are, as Aaron and his poſteritie were. For neyther Angell nor Archangell, nor principalities, nor powers, can doe this worke, to preſent fleſhe and bloud vnto the Maieſtie of God, when them ſelues are but ſpirites: and therefore Chriſte, that he might bee high prieſt, tooke not an Angels nature, but was made of the ſeede of Abraham, like vs: that as there is but one God, ſo there might be but one Mediatour betweene God and man, euen the man Chriſte Ieſus, in this reſpect as able to bee high Prieſt as Aaron him ſelfe, being as naturallie and as truely clothed with our fleſhe, as Aaron was. The ſecond propertie of the Prieſt, is, that he ſhould bee ordeyned, not onely for him ſelfe to make his own attonement, but alſo for other men to accompliſhe whatſoeuer was betweene GOD and them: that where they were before enimies and ſtrangers, they might by him be reconciled, and haue free acceſſe vnto the throne of grace, to finde mercie and ſuccour in due time: and for this cauſe Chriſt alone is a perfect Prieſt, more excellent then Aaron, who was incumbred with his owne ſinnes, to make firſt reconciliation for them, & therefore could not profite other. And as this was the prieſtes office, to be a mediatour for other: ſo the meanes he muſt vſe, and the mediation to be wrought in this worke, was to offer vp giftes & ſacrifices of ſinnes: that is, to preſent vnto God the ſacrifice of righteouſnes, pure & holy in his ſight, in which he might be pleaſed, and the ſinnes of the people might be taken away: the which ſacrifice, becauſe it muſt bee ſo pure, that in

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it, they for whom it was made, muſt be ſanctified, & ſo precious, that it muſt bee a ſufficient purchaſe to redeeme man from all tranſgreſſion: therefore it could not be made with the bloud of Calues or Goates which can not take away ſin, nor with golde nor ſiluer which can not redeeme our ſoules, nor with meates and drinkes which profited not them that were exerciſed therein, nor in any ſuch carnall rites, for which the prieſthood of Aaron was ordeined, and therfore, as an other prieſt muſt make this ſacrifice, which can not bee any other then Ieſus Chriſt, who being made high Prieſt of the good things to come, by a greater tabernacle, and a more precious ſacrifice, euen by his own bloude hath obteined for vs an euerlaſting redemption, and therefore is nowe to bee acknowledged our onely prieſt: the firſt prieſthood, and the firſt lawe, being altogither abrogated. One other propertie of the prieſthood is, that none thruſt in him ſelfe, being not appointed, nor take vnto him ſelfe this honour, being not called vnto it: and god euer ſhewed him ſelfe a readie reuenger againſt all ſuch as ſhould defile his prieſthoode, to take to them ſelues the dignitie to which they were not appointed. But this caling alſo was giuẽ vnto Chriſt from God his father, as before vnto Aaron, both by word and by oth, that no fleſh ſhould reſiſt it, euen as it is written: *The Lorde hath ſworne, and will not repent, thou art a Prieſt for euer after the order of Melchiſedech:* ſo that in this behalfe, our faith muſt be euer ſtrong, that the calling of Chriſt is of the lord, euen as the calling of Aaron was: and with ſo much the greater iudgment it ſhal be reiected, becauſe it was confirmed with an othe. Pſa. 110, 4.

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The laſt propertie in this compariſon is, that the high prieſt of the lawe ſhould haue an inwarde cõpaſſion toward them that were ignorant, and were deceyued: in which perfect knot of vnfeigned loue, his miniſterie was accepted of God, and his ſacrifices receiued & accounted holy: and leſt he ſhould caſt from him this brotherly affection, God printed deepe in his owne bodie the infirmities of his brethren, that according to the meaſure of grace which he had receiued, he might in deede be moued with his brothers harmes, as with his owne: ſo that hee did not withdrawe himſelfe from the ſeruice of the Sanctuarie, but put on the holy garmentes, was annoynted with the holie oyle, bare the names of his brethren before the Lorde, preſented their ſacrifices, abſteined from wine and ſtrong drinke, mourned not for his friendes that were departed, taught diligently the people, prayed for their tranſgreſſions, and bare the burthen of his people, as God had laid it vpon him. But yet this propertie exceeded more in Chriſt, then in all the tribe of Leuie: and the bowels of al compaſſion were more large within him, then the vtmoſt branches of it in any other creature. And this the Apoſtle noteth in this place, which nowe we haue in hande, in which we may ſee (as in a moſt liuely glaſſe) the perfect beautie of all excellent loue. The things, they were not light, nor the ſorrowes ſmall, nor the ſighings fewe in number, nor the prayers faint, nor the anguiſh of ſpirite litle, nor the death eaſie, by which he hath ſealed it vnto vs, that he had compaſſion on his people: but as the Apoſtle ſayeth: *in the dayes of his fleſhe* (while he was here clothed in mortalitie, like vnto one of

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vs, to the ende he might be faithfull for our sakes) *hee did offer vp prayers and supplications, with stronge cryings and teares vnto him that was able to saue him from death, and was also heard in thinges which hee feared: and being him selfe the Sonne, yet hee learned obedience by the thinges which hee suffered:* and *beeing consecrate, was made the authour of eternall saluation to them that obey him.* These wordes, my deare brethren, we haue nowe in hande, to searche and examine what the spirit teacheth vs, so much the more carefully to be hearkened vnto of vs, howe much the more plainly it setteth forth vnto vs, the great loue and compassion that Christ beareth towardes vs. Two thinges especially here the Apostle testifyeth: First, the sufferings of our Sauiour Christ, and then the benefite that wee enioye by the same, according as his sufferinges were onely for our sake. His sufferings what they were, and howe great sorrowe oppressed him, hee sheweth by those effectes, which his sorrowes brought forth: that is, prayers, supplications, cryings, teares, feare and anguish of spirite, which things waited euer vpon him, euen to the accomplishing of all his passions, which was the death of his crosse. The fruite that we doe reape of these afflictions which he suffered, is the saluation of our soules, and eternall life, if we will obeye him. In this description of his sufferings, though the thinges are set forth which were common and vsuall vnto him all his life: yet it appeareth especiallie, the Apostle meaneth that greatest conflict of sorrowe, which hee had a little before his passion, described by the Euangelistes, in all similitude like vnto this which the Apostle here declareth. For as

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it is here ſaid, *He made prayers*, noting by the worde that they were many in number: ſo it appeareth in the Goſpel, that beſide other prayers, three times he repeated this one: *Father, if it bee poſſible, let this cup*
Matt.26.42 *paſſe from me*: and as it is ſaid: *he made ſupplications;*
Luk.22,41. *humbling him ſelf low vnder the hand of his father*: ſo it is ſaid in the goſpel, that then he kneeled downe, fell vpon his face, and ſo prayed vnto God. And as the cauſe of his prayers is here mentioned, *To be deliuered from death*: ſo the wordes of his prayer in the Goſpell are like: *Father, if it be poſſible, let this cuppe paſſe from me*: meaninge the death of his croſſe, to which he was condemned. And as here is mencioned his great and lowde crying, ſo there the Euangeliſt ſayth: he cried out with a lowde voice: *My God, my God, why haſt thou forſaken mee*: and like as here is ſaid, *He prayeth with weeping teares*: ſo there is witneſſed that he was ſorrowfull and greeuouſlie troubled, that his ſoule was heauy euen vnto death, and that in a great agonie, his ſweat was like vnto drops of bloude: a woefull kinde of weepinge, but ſuch was his compaſſion, that wee might haue ſure hope: and as here is ſaide, *he was deliuered from his feare*: ſo at that time when all his ſpirites were troubled, the Angell came from heauen to bringe him comfort. Theſe ſimilitudes, they are all ſo agreeable, that it is euident the Apoſtle reſpected eſpecially aboue other, this part of his paſſion, in which his perfect loue, and vnchaungeable affection toward vs, ſhined in moſt fulneſſe of beautie, in that it was ſo feruent and ſo deepely rooted, that neyther fear nor trembling, nor any anguiſh of ſpirit, could make him ſhake: nor the force of death, nor anie

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bloudie ſweates, could pull it out of his bowels. In this one ſentence (dearely beloued) there is more for vs to learne, then either eye hath ſeene, or eare hath heard, or all fleſhe in this life ſhall atteine vnto: it is the depth of the glorious goſpell which the Angels doe deſire to beholde. But to note vnto you ſome thinges, in which our fayth may be ſtrengthned, we haue to learne by the example of our Sauiour Chriſt in this place, that in all temptations, wee ſhould approch vnto our God, and make our complaints vnto him, who is only able and redier for to helpe vs. He hath not forgot his promiſe that hee hath made of old, *Call vpon me in the day of trouble, and I will deliuer thee*: he is a place of refuge, and of ſure defence, a ſtrong tower againſt all aſſaults: the righteous man that ſhall haſten vnto him, hee ſhall be ſurely ſaued: the author & finiſher of our fayth, he is gone before vs, we ſhall be ſurely partakers of the ſame mercy. It ſkilleth not how great our temptations are, into which we are fallen, nor howe manie in number: the Lorde will deliuer vs out of all. It ſkilleth not how many our ſinnes are, nor howe great in our eyes, that haue procured our troubles: the Lorde will ſcatter them as the cloudes from the heauens, and they ſhall not turne away his louinge countenance from vs. Let vs look on this patterne Ieſus Chriſt, that is ſet before vs: it woulde cruſhe our fleſh in peeces to beare with him the weight of his afflictions, from which he was deliuered: and it would make our teares to bee as drops of bloud, to be partakers of ſo great anguiſhe of ſpirit as he ſuſteyned, and yet it was not ſo great, but the comfort of the angel ſent from his father, was much greater: Pſal. 50. 15.

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ſo that by prayer hee obteined a moſt excellent victorie, and hath bruſed the ſerpents head, and broken all his force: and why ſhould wee then bee diſcouraged? If our ſinnes be as crimſon, or if they be red like ſkarlet, yet they are the ſinnes of our owne bodies: but not ours only, but alſo the ſinnes of the world: they reſted all vpon Chriſt our Sauiour: and yet he prayed for deliuerance, & hath obteined, and therefore we may ſay with boldneſſe, *forgiue vs our treſpaſſes*. If the loue of Chriſte were ſo great, to beare the ſinnes of vs all, and of them euery one hath gotten forgiueneſſe, howe ſhould not we that are loaden but with our owne ſinnes, lifte vp our heades into great aſſurance of hope, and heare with ioyfulneſſe the worde of promiſe: *I will be mercifull to their vnrighteouſneſſe, and I will remember their ſins and their iniquities no more.* And what though our afflictions are exceeding many, that the whole head be ſicke, and the whole heart bee heauie, that from the ſole of the ſoote vnto our heades, there bee nothing whole in our bodies, but all woundes and ſwellings, and ſores full of corruption? yet all this is nothing vnto his paſſions, by whoſe ſtripes wee are healed. And theſe troubles are nothinge vnto his mightie cryings, who was compaſſed about for our ſakes with feares and horrours: till his ſweate was as drops of bloud, and his bones bruiſed in his fleſhe. Then let the whips and ſcourges of our chaſtiſementes bé grieuous, and let vs yet be beaten (if the will of God ſo bee) with ſcorpions: Chriſte, in great compaſſion, ſufferinge with our infirmities, hath borne yet a more heauie weight of iniquities, and hath bin deliuered: So that if we obey, we are par-

Heb. 8. 12.

partakers of his mercies, and we haue full perſwa-
ſion, *that neither death nor life, nor Angels, nor princi-*
palities, nor powers, nor things preſent, nor things to come Ro.8.38.39.
nor height, nor depth, nor any other creature, ſhalbe able
to ſeparate vs from the loue of God which is in Chriſte
Ieſus our Lord. Yea and greater boldnes then this if
it be poſſible to dwell within vs, the Apoſtle heere
hath offered it in Chriſt Ieſu. If all the ſinnes were
vpon him, & all ſorrowes in his fleſhe, and yet from
them all, God hath heard his prayers: why ſhould
we not be ſure that our ſinnes and ſorrowes ſhalbe
done awaye: why ſhould we not bee ſure that God
him ſelfe hath appointed vnto all that mourne in
Sion (as the Prophet ſayeth) *to giue vnto them beau-* Eſai.61.3
tie for aſhes, the oyle of ioy for mourning, the garment of
gladneſſe, for the ſpirit of heauineſſe? Let vs therefore
beholde (dearely beloued) for *hee was wounded for* Eſai.53.5.
our tranſgreſſions, and broken for our iniquities, the cha-
ſtiſementes of our peace was vppon him: theſe prayers
are ours, theſe ſuplications for vs, auailable for moe
ſinnes, then we are able to commit: *this is our victo-* 1.Iohn.5.4.
rie that ſhall ouercome the world, euen our faith: in all
miſeries, and multitudes of woe, we are not ſunken
ſo deepe in ſorrowe, as hee that for our ſakes made
prayers and ſupplications, with ſtrong cryinges and
with teares, and was deliuered from his feare. The
ſeconde point that wee haue heere to learne in this
example of our Sauiour Chriſte, is, to knowe vnto
whom we ſhould make our prayers in the daye of
trouble, which the Apoſtle teſtifieth in theſe words:
that Chriſt made his prayers vnto him that was a-
ble to deliuer him from death: a rule to be kept of
vs in all manner of our petitions, and ſupplications
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whatsoeuer, to make them knowen vnto him that can graunt our requeſt, that is, vnto God: this rule was kept of the church of god from the beginning. When men were once turned from their idols, then
Gen.4.26. in all their prayers, they began to call vppon the name of the Lorde: and God him ſelfe, at no time, doeth more ſharpely reproue his people, then when they would aſke of thoſe that had no power to helpe them. This leſſon, that poore Leper ſo defiled in fleſhe, had yet humbly learned, and with a
Mar.1.41. pure heart hee prayed accordinglie: *Lord if you wilt thou canſt make me whole*: vpon this foundation, our Sauiour Chriſte hath built vp all the prayers of the true Diſciples, addinge it as a ſpeciall clauſe vnto the prayer that he taught them: *For thine is the kingdome, the power, and glorie for euer and euer, Amen*:
Mat.6.10. then let vs learne it, ſo manie as will praye in ſpirite, to make our prayers vnto him alone, who is able to ſaue vs. It is the ſacrifice of the newe Teſtament, that hee hath appointed vs, that wee ſhould offer vp vnto him (and not vnto other) the fruite of our lippes, which may confeſſe his name: and becauſe this doctrine hath bene troden downe vnder feete, and defiled by the man of ſinne with all ſpirituall vncleanneſſe, I beſeeche you adde vnto this one reaſon or two more, that you may anſwere the aduerſarie, and be able to ſtande in the day of euill. When our Sauiour Chriſt was purpoſed to teache his diſciples a true forme of prayer & a perfect pattern vnto which they muſt frame their petitions, or (is it vnpoſſible they ſhold be accepted) he teacheth them, that their beginninge muſt bee from hence: *Our father which art in heauen*. What bleſſing ſoeuer

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we would haue, or from what plague ſo euer wee would be deliuered, he alone muſt bee the perſon of whom we craue, to whom this name and calling doeth belong: *Our father which art in heauen.* If this name be none of his, he is no patrone to bee called vpon: or if we will needes cal vpō him, we giue him this name, whether it bee his or no. Chriſt is our good warrant, who hath made this the beginninge of all chriſtian prayer: *Our father which art in heauē*: therefore the Idolaters of all ages, that haue made them ſelues Saintes to pray vnto, accordinge to the number of their prayers, ſo they haue multiplied their Idols: and the children of God to whom they haue ſacrificed, they ſhall witneſſe againſt them in the day of chriſt. And you my deare brethrē, againſt all your enimies, defende thus the holineſſe of your prayer, that you knowe no other way of ſpeakinge, then as you are taught, *Our father.* Ad yet vnto this, one reaſon more, which you learne of Saint Paule, and I doubt not, but you ſhalbe well eſtabliſhed in this preſent trueth. We know all, and doe confeſſe, Rom. 7. 18. that we are able to doe no good thing of our ſelues, but all our ſufficiencie is of God, we are not able ſo much as to thinke a good thought: Yea, the very wiſedome of the fleſhe is enimitie vnto all righteouſneſſe, ſo true it is that the Prophet ſayth: *Euerie man is a beaſte in his owne vnderſtanding.* Iere. 10. 14. And howe much leſſe then are wee able to offer vp vnto God, that moſt precious ſacrifice of prayer and thankeſgiuing, to make it acceptable in his ſight, if wee conſult with our owne fleſhe and bloude, and after the will of man, ſo make our prayers vnto God: We muſt needes acknowledge our own infirmities,

and

Rom. 8. 5. verſe. 56. 27. and confeſſe with ſaint Paule that wee knowe not what to pray as we ought, but it is the ſpirit of God that maketh requeſt for the Saints, according to the will of God: and in this holy ſpirite alone wee muſt praye, if wee looke for the mercie of our Lorde Ieſu Chriſt, to eternall life. The ſpirit that beareth rule in our heart, hee muſt teache vs all things, or elſe can we do nothing that God alloweth. Now the voice of this ſpirit that alwayes ſoundeth within vs, it ſpeaketh not thus, either *Sancta Maria*, or *Sancta dei genitrix*, neither S. Paule pray for vs: nor ſaint Peter pray for vs. Theſe are but the ſpicinges of the drunken cups of Rome, the ſoundes of wordes which the ſpirites of erroure haue blowen. But the holie ſpirit of God that teacheth vs how to pray it crieth thus in our hearts: *Abba*, *Pater*, *Our father Which art in heauen.* As Chriſte himſelfe hath been our ſcholemaiſter of no other prayer, ſo the ſpirit that hee hath giuen vs, it knoweth no other ſounde, but *Abba*, *Father*: theſe are the beginnings of our praiers. If we ſpeake not vnto him, to whom doe we bowe our knees? If we will make the ſpirite ſubiect to any other, let vs take heed that we grieue not the holie ſpirite of God, by which we bee ſealed againſt the day of redemption. Thus much I haue added to the example of our Sauiour Chriſte, who made his prayers to his father, who alone could deliuer him, that hee might the more aſſuredlie bee bolde to abide in his ſteppes.

It followeth in the text: *With great cryinge, and With teares.* Here we haue to note, in what meaſure our Sauiour Chriſt was afflicted, euen ſo farre, that hee cryed out in this bitterneſſe of his ſoule. This

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the Euangeliſtes doe expreſſe in moe wordes, teſtifying of him, *phobeithai ekthambeisthai adeimonein, perilypon einai*, that hee was greatly affraide, altogither aſtoniſhed, euen fainting for great anguiſhe of minde, and full of penſiue ſorrowes. For his Father had broken him, with one breaking vpon another: ſo he kindled his wrath againſt him, and accounted him as one of his enimies. The heauie hande of God was ſo grieuous vpon him, that it bruſed his verie bones, and rent his reines a ſunder, hee could finde no health in his fleſhe, but was wounded to death, as without recouerie. The Euangeliſt himſelfe beareth witneſſe of this miſerie, addinge vnto his lowde cryinge, this ſounde of wordes: *My God, my God, Why haſt thou forſaken mee?* This ſorrowe, becauſe it was not aſſuaged with wordes, hee cryed out alowde, and becauſe in ſilence hee could finde no eaſe, his face was wrinckled with weepinge, and the ſhadowe of death was vppon his eyes. For what griefe could bee like vnto this? Or what condemnation coulde bee ſo heauie? When there was no wickedneſſe in his handes, and when his prayer was pure: when he was the brightneſſe of glorie, and the Sunne of righteouſneſſe, that ſhined in the worlde: yet as it were to ſee his dayes at an ende, and his enterpriſes broken, his carefull thoughtes, to bee ſo deepe grauen in his breaſt, that they chaunged euen the day into night vnto him, and all light that approched into darkeneſſe: this was a ſorrowe aboue all ſorrowes. When his excellencie was ſuch aboue all creatures, that the worlde was not worthie to giue him breath, yet hee to bee made a worme, and not a man, a ſhame

of men, and the contempt of the people, al that ſaw him to haue him in deriſion, and to ſhut vp his life in ſhame and reproches, ſo vnworthy a reward of ſo precious a ſeruaunt: howe could it but ſhake all his bones out of ioynt, and make his heart to melte in the middeſt of his bowels? howe could his ſtrength not be dryed vp like a potſhard, and his tongue not cleaue vnto the iawes of his mouth? Who hath bin euer ſo full of woe, and who hath bin brought ſo lowe into the duſte of death? His vertues were vnſpeakable, and righteous aboue all meaſure: yet was he accompted among the wicked. His temperancie in perfect beautie, and his appetites bridled with all holie moderation: yet they ſaid of him, beholde a glutton, and a drinker of wine. His behauiour honeſt without all reproofe, and his conuerſation vnſpotted: yet they ſlaũdered him as a friend of Publicanes and ſinners, and reported him as a companion of theeues. Hee loued the lawe of his father, with ſuch fulneſſe of deſire, that hee would not ſuffer one iote, nor one title vnaccompliſhed: and yet they accuſed him as an enimie vnto Moſes, a breaker of the lawe, a ſubuerter of the Temple, & a teacher of newe doctrines, ſuch as were not of God. He harkened vnto his father in all humilitie, and loued him with all his heart, and with all his ſoule, ſo that he was obedient vnto him, vnto death yea euen the death of the croſſe: yet they ſaide of him preſumptuouſly, that he blaſphemed, and robbed God of his honour. He was an enimie of ſatan euen vnto death, and by death ouercame him that brought death into the world, hee hated him with ſo perfect hatred, and held ſtedfaſt the enimitie that

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was betweene them, vntill he had ſpoiled his principalities and powers, and triumphed ouer them in an euerlaſting victorie: yet horribly they reproched him by the name of Belzebub, ſaid he had a diuell, and by the power of ſatan he wrought all his miracles. O the depth of all abhominations, and the bottomles pit of all vncleanneſſe: who could once haue thought ſo lothſome a ſink to haue bin couered in the heart of man? O God, righteous in iudgment, and true in worde, is this it that the Prophete hath told before, that the thoughtes of many harts ſhould bee made open? then create (wee beſeech thee) newe heartes within vs, and take not thy holy ſpirit for euer from vs. And you (dearely beloued) if theſe were the cauſes that Chriſte had to complaine, then thinke not that his cryings were aboue his ſorrowe: to ſee ſo neere vnto his hearte, euen in his owne perſon, innocency blamed, vertue defaced, righteouſneſſe troden downe, holines prophaned, loue deſpiſed, glorie contemned, honour reuiled, all goodneſſe aſhamed, faith oppugned, and life wounded to death: how could he yet abſteine from ſtrong crying and teares, when the malice of Satan had gotten ſo great a conqueſt? If iuſt Lot dweiling among the Sodomites, and ſeeing and hearing ſuch a wicked people, vexed from day to day his righteous ſoule with their vngodly deedes: what ſhall we thinke of Chriſt, liuing in ſuch a generation? But, (O my brethren, beloued of the Lorde) open the eyes of your faith, and you ſhall ſee theſe thinges, they were but the beginninges of ſorrowe. What, ſhall we thinke, was his griefe of mind for the Iewes his brethren, that were thus powred out vnto wicked-

Luke.2.38.

2.Pet.2.7.

kednesse: howe did his great loue boyle in sorrowes of heart to see their destruction. If Moses, when he beheld the anger of god against his people: in great compassion of their miseries, prayed earnestly vnto the Lord: *Forgiue them O God, or raze mee out of the booke that thou hast written.* If Ieremie in foreseeing the captiuitie of Hierusalem, had so great grief that he cryed out: *O that my head were full of waters, and myne eyes a fountayne of teares, that I might weepe day and night for the slayne of the daughter of my people.* If Esay in like aboundance of loue bewailed his brethren that would needes perishe, with these wordes of complaint: *Turne away from me, I will weepe bitterlie, labour not to comfort me, because my people perish.* If Paul, that most excellent Apostle, hauing receiued but his portion of the great loue of Christe, called God to witnesse that he spake the trueth, howe hee had great heauinesse, and continual sorrowe of hart for his brethren, and that for their sakes, him selfe wished to be *separate from Jesu Christ:* what manner of teares shal we think were those which Christ him self poured out, when he wept ouer Ierusalem? what sorrowe of minde, which then interrupted his speeches, and made them vnperfect? howe deepe was that angrie griefe printed in his bowels, when hee beheld the blindnesse of the people, and was sorrowfull for them? what manner of affection was it that in the middest of so great reproches and mockes, could neuer be chaunged, but prayed still: *Father forgiue them, they knowe not what they doe.* If it bee grieuous vnto vs to loose the thinge that is most deare vnto vs in this earthlie Tabernacle: howe much more did this sorrowe pearce euen through

Exod.32.35

Iere.9.2.

Esai.22.4.

Rom.9.1.

Luke.21.41.

Mra.3.5.

Luke.23.34.

through the bowels of our Sauiour Chriſte, to ſee man taken from him vnto deſtruction, for whoſe ſake he would ſo willingly ſacrifice vp his life? this is an other ſpectacle in which wee may beholde his great dolour and anguiſhe, to knowe the paynes he endured, and the cauſes of his mightie cryinges. But this alſo (dearely beloued) though it were exceedinge, yet it was not all, no it was but a taſte of griefe in compariſon of the reſt. Behold, if you can, his perſon here, and ſee the reſidue, and ſo you ſhall knowe the loue of God. His griefe was exceeding, to ſee all vertue and godlineſſe ſo troaden vnder feete: and it was yet more infinite to beholde Satan to preuaile againſt man, to his euerlaſting condemnation. No creature could euer beare ſuch a perfect image of a man of ſorrowe. But the height and depth of all miſeries was yet behinde: the ſinne that he hated, he muſt take it vpon his owne body, and beare the wrath of his father that was powred out againſt it. This is the fulneſſe of all paine that compaſſed him rounde about, which no tongue is able to vtter, and no hearte can conceiue. This anger of his father, it burned in him, euen vnto the bottome of hell, of the which anger, the prophet ſpeaketh: *Who can ſtande before his wrath? or Who can abide the fearcenes of his wrath? His wrath is powred out like fire: and the rockes are broken before him.* Nahum.1.6
When the Prophete was not able to conceyue the weight of his anger, and his voyce cleaued vnto his mouth when he went about to vtter it, the hardeſt of all creatures he tooke for example, that *the harde rocke did cleaue a ſunder at the ſounde of his wordes.* And as is ſaide in an other place, ſuch a voice, as

Pſal.29.8 maketh the *forlorne Wilderneſſe to tremble.* A voice ſo full of terror in the eares and heartes of the wicked, that the ſunne ſhal be darkened at the ſounde of it, and the Moone ſhall not giue her light, the Starres of heauen ſhall fall away, and the powers of heauen ſhalbe ſhaken. No creature at all ſhal yelde his ſeruice vnto them, the elementes of the worlde ſhall ſeeme to melte away. This ſtate of miſerie Chriſt entred into, and ſunke downe deepe in this confuſion, and who can expreſſe his ſorrowe? Being full of goodneſſe he had the rewarde of euill: full of obedience, hee was puniſhed as wicked: full of faith, yet had the rewarde of a ſinner: inheritour of all things, and Lord of all: yet nothing at all to doe him duetie: the King of Kings, and Lord of Lords: yet made an outcaſt and abiect of the people: the ruler of all, and God of glorie: yet compaſſed with ſhame and great confuſion: the authour of life, yet wrapped in the chaynes of eternall death: the onely begotten of his father, and his beſt beloued, yet caſt off as a ſtraunger, and chaſtiſed as an enimie: the brightneſſe of glorie, and the beautie of the higheſt heauens, yet crucified in diſhonour, and throwne downe into hell. O picture of perfect wretchednes, and image of miſerie, howe iuſt cauſe founde he to crie out alowde, *My God, my God, why haſt thou forſaken me?* his whole bodie and nature like vnto vs, altogither broken with the rewarde of ſinne: his ſoule powred out into all calamitie: the wrath of his father, and condemnation reſtinge vppon him. Howe truely may we here ſay, and confeſſe the article of our faith: *Hee deſcended into Hell?* Howe liuely doe we ſee it perfourmed that the Prophete ſpea-

ſpeaketh of? *The ſnares of death compaſſed me, & the paines of hell tooke holde vpon me: I founde trouble and ſorrowe.* This was the compaſſion that he had towards vs, by which he ſuffered with our infirmities, more then Aaron, or all the prieſtes of the lawe could poſſibly haue done for vs. If we could poſſiblie conſider (dearely beloued) as we ſhould, wee would gladly imbrace him as the high prieſt for euer of the newe teſtament: and when wee ſhalbe made of one fa n.ion with him, through ſome meaſure of his affliction to feele the weight of our ſins, then we ſhall confeſſe what cauſe hee had of complayning, and how dearely he hath bought the honour of the high Prieſt and Mediatour. The Lorde lighten the eyes of our minde, that with open countenance we may behold him, who for our ſakes endured ſuch a death of the croſſe: we ſhould not then need many exhortations, the remembrance of the latter end would keepe vs ſafe from ſinne. But let vs nowe ſee what the Apoſtle farther teacheth vs, and while our ſauior Chriſt is in theſe great extremities what fruite of well doing he hath learned by it. Pſal. 119.3.

It followeth: *And although he were the ſonne, yet learned hee obedience by the thinges hee ſuffered.* Loe, (dearely beloued) this was no little profite of all his troubles: he learned thereby, how and what it was to obey his Father, that when theſe things reſted all vpon him, and yet he could ſay in meekeneſſe of ſpirit: *not my will my father, but thy will be done*, hee might haue great bodneſſe that his obedience was perfect. The ſhame of the world, the afflictions of the fleſhe, the vexations of the minde, the paines of hell, when theſe could make him vtter no other wordes,

wordes, but, *Father as thou wilt, ſo let is be done:* what hope, what faith did hee ſurely builde on, that his obedience was precious in the ſight of his father? this example is our inſtruction. We know then beſt howe we loue the Lorde, when we feele by experience what we will ſuffer for his ſake. It is an eaſie thing to be valiant before the cõbate, or to dreame of a good courage before the heart be tryed: but in deede to be vnſhaken in the middeſt of the tempeſt, and to ſtande vpright when the grounde vnder thee doeth tremble: this is to knowe aſſuredly thou art ſtrong in deed, and to ſay with boldneſſe, thou ſhalt neuer bee moued: this our Sauiour Chriſte might throughlie glorie of. The heauen, earth, and elements, they were al his enimies: his father in whom he truſted, ſhewed him an angrie countenance: hee that fainted not, but cryed ſtill, *Thy will bee done, O Father*: he may be bolde of his obedience, there is no creature can make him falſifie his faith. If this be the fruite of our afflictions, the Apoſtle ſpeaketh not without great occaſion: *account it for an exceeding*
1. Pet. 4. 3. *ioy, when you fall into ſundrie troubles.* For what can be more ioyfull vnto the ſoule that is opreſſed, then to giue this in experience, that neither height nor depth ſhall remoue him from the Lord. The glorie
Gen. 22. 8. of Abraham was exceeding great, when he had ſealed it with practiſe, that he would forſake his countrie & his kinred, and his fathers houſe, at the commandement of God to goe whether he would ſhew him: then he knewe by good proofe, hee was made worthy of Chriſte, when hee could forſake Father, mother, houſe, lande, and all thinges to come vnto him. The patience of Iob, was not thoroughlie kno-

knowen, till all his goods were ſpoyled, and he left exceeding bare, in that caſe, when he ſpake ſo boldlie: *Naked came I out of my mothers Wombe, and naked ſhall I returne againe: the Lorde hath giuen, the Lorde hath taken away, as the Lord will, ſo is it done, the name of the Lord be prayſed for euer.* Iob.1.21. Nowe might Iob bee ſure of the ſtronge patience which ſhould bringe foorth hope, that neuer ſhould bee confounded. Our brethren before vs, which ſo conſtantly haue holden the profeſſion of their faith, that the flames of fire could not make it wauer, they had a good witneſſe, that their election was ſure, when they might ſpeake by experience, that neyther life, nor death, could remoue them from the loue of GOD. Thus the good grounde is knowen what it is, when the heate can not ſcorch it: nor bryers and thornes turne the good corne into weedes: but through all ſtormes, it will giue nouriſhment to the ſeede, till it giue greater increaſe to Gods honour and glorie. The beſt of vs all, let vs thanke God for this profitable experience, for before it come vnto vs, wee knowe not howe great the rebellion of the fleſh wil be. The Apoſtles of Chriſt, they bragged not a little, that they would neuer forſake their maiſter Chriſt: he alone had the wordes of eternall life, and they would not chaunge him for another: they beleeued him, they knewe him to be Chriſt the ſonne of the liuing God: and there was no other ſauiour. But when they ſawe the ſwordes and ſtaues, the rulers offended, the people in an vprore, and the croſſe at hande: their courage fell downe, they forſooke him all, and fled away. Peter was not a little ſtoute, as him ſelfe was perſuaded: he would neuer forſake

Chriſt,

Chriſt, though he ſhould die for his name: and for proofe of his courage, he drewe his ſword, & ſtroke ſo venterouſly, that hee had almoſt ſlaine one: hee ſeemed to be at a point, and fully reſolued, that he would not leaue his maiſter, till the ſworde ſhould diuide them: but alas, this boldneſſe was but a blaſt of wordes. When there was no remedie, but Chriſt muſt be had to Caiaphas, Peter began to faint and to drawe behind. When the perill was more increaſed and they began to crie, *Crucifige*, Peter was more affraide, and began to ſweare, he knewe him not: ſo great infirmitie is in mortall fleſh: experience is the greateſt warrant to knowe what it can beare. It is our bounden duetie, and the Lord requireth it, that we ſhould determine with our ſelues in all thinges, to approue our ſelues the witneſſes of his Goſpell in patience, in afflictions, in neceſſities, in ſtripes, in tumultes, in labours, in watchings, in faſtinges, in honour, in diſhonour, in good report, in ſhame, in life, in death: and our comfort is great, when we be perſuaded of theſe things, that we would contemne them. But howe violently the fleſhe will fight againſt vs, we cannot well declare, till we haue made the triall. We therefore (dearely beloued) whom it hath pleaſed God to keepe in heauineſſe thorough manie temptations, we haue here a ſalue againſt the woundes of ſorrowe. Our afflictions doe teache vs, howe farre we can obey the Lord. If in all griefe of body I can ſay with patience: I haue held my peace, O Lorde, becauſe thou haſt done it, then I knowe that in all ſorrowes of fleſhe, I haue glorified God, and my heart reioyceth. If my minde be full of anguiſhe and ſorrowe, ſo that all hope be faint within me:

me: if I can ſay yet vnto my ſoule, I will wayte patiently for the Lordes leaſure, then I know aſſuredlie God hath made me obedient, and hee will heare my prayer: ſo that this experience hath bred in me the hope that ſhall neuer bee confounded: I may ſpeake the wordes which the heauens ſhal ſeale vnto, with euerlaſting trueth, neither fire nor ſword, nor principalities, nor powers, ſhall remooue mee from the loue wherwith God hath loued me: a ſure token of this ſaluation I haue founde in mine afflictions: when I trauelled in ſorrow, both of the body and minde, I found the grace to ſay: O Lord doe thy will: this is no ſmall cauſe why wee ſhould reioyce, when God doeth make vs worthie to feele the triall of our faith. So dearely beloued, faint not in your mourninges, but endure patiently: you knowe not the happineſſe of that which ſeemeth your miſerie: let this bee the firſt cauſe why wee ſhould be glad of temptations. And to the ende we may helpe our common infirmities, let vs learne yet more, why it is good for vs to be brought lowe: a moſt notable commoditie the Apoſtle rehearſeth where he writeth to the Romanes, *Thoſe whom God hath foreknowen, he hath alſo predeſtinate, to bee made like vnto the image of his ſonne:* Loe (my deare brethren) theſe are the healthfull counſels of the Lord toward vs, that we ſhould be made like vnto his ſon Chriſt in many afflictions, that at the laſt we might be alſo like him in eternall glorie. Theſe are the riches of Gods vnſearcheable wiſedome. Death once reigned through ſinne, and he hath found a way to riſe from it againe into greater glorie: this victorie becauſe it was too great for ſaint or angel to obtein, he

Rom. 8. 29.

hee hath appointed it to be the worke of his onely begotten Sonne, who made it perfect in a moſt excellent conqueſt: hee hath taken vpon him our nature to make it ſtrong, and in his owne perſon hee hath filled it with the fulneſſe of miſeries, with all ſorrowes of fleſh, with all anguiſh of minde, with perſecution, with death, with ſinne, with hell, with condemnation: and from all theſe, by the mightie power of his godhead he is riſen againe in our fleſh, aſcended vp into glorie, and ſitteth on the right hand of Maieſtie and of power, being a mightie Sauiour vnto euerie one that ſhall followe him. So that this is our glorie in all afflictions, wee are faſhioned by them into the ſimilitude of Chriſt, and we are made like vnto him. So it pleaſed God, when hee woud bringe many children into glory, to conſecrate the Prince of their ſaluation through afflictions, and to make both him that ſanctifieth, and thoſe that are ſanctified, all one: that they that ſuffer with him, ſhould alſo reigne with him: and they that die with him, ſhould alſo liue with him. So wee, when wee feele many troubles to reſt vpon vs, wee may ſay now wee are like vnto Chriſt, eſpecially, when we feele that greateſt trouble, fulleſt of bitter ſorrowe, that is, the minde oppreſſed: it maketh vs ſpecially like vnto him, that wee may ſay with Paul: *now we ſupplie in our fleſh the remnaunt of the afflictions of Chriſt.* Let me looke into the whole courſe of my life, and whatſoeuer pleaſeth me beſt, health, honour, riches, fauor, authoritie, friendſhip, wife, childrē, in all theſe things I cannot yet behold the liuely image of Chriſt. Affliction and trouble, a minde broken with remembrance of ſin, a troubled

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ſpirit, theſe are the beginnings of great reioycings: with the horrours of death, and a conſcience burthened with the wrath of God: heere light ſhineth out of darkneſſe, and hope out of deſpaire. As I thinke my ſelfe furtheſt off from the Lorde, ſo in deede, I am neereſt vnto him: and when I think my ſelf: fulleſt of confuſion, then the image of Chriſt is moſt liuely within me. The Lord may hide his face for a while, for a moment in his anger, as he did frō Chriſt, but he muſt needes returne vnto me with euerlaſting mercies: for the image of his Sonne is cleare within me. A bleſſed ſorrowe and woe, full of happineſſe, that faſhioneth theſe dayes of my vanity into the ſimilitude of the age of Chriſte, that with him at laſt I might reign for euer. A precious countenance it is, in the ſight of god, that ſeemeth without beautie in the eyes of man: and an vnſpeakable treaſure of ioy & gladnes, ingrauen in theſe veſſels that are but earth & aſhes. When Chriſt is the patterne, whoſe ſimilitude we doe beare, who can bee diſcouraged vnder the Croſſe? Wee are afflicted on euery ſide, but not in ſuch a ſtraite that we are ſhutt from hope: we are in pouertie, but not ouercome of pouertie: we are perſecuted, but not forſaken: wee are caſt downe, but wee periſhe not. Wee are troubled in all thinges: fightings without, and terrours within: but God that comforteth the abiectes, hee will comfort vs. Vnto this hee hath predeſtinate vs, that we ſhould be like vnto his ſon in al afflictions, and ſo be glorified with him in the day of honour. Thus farre we haue hearde two ſpeciall cauſes why we ought to reioyce in al temptations: the one, that ſo we learne true obedience: the other, that by them 2. Cor. 4. 8.

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we be made like vnto Chriſte. Adde yet vnto theſe one third cauſe out of the Scripture, which when you ſhall haue learned, be bolde (dearely beloued) in all the fire of the enimies. For beholde, in the trueth of Ieſus Chriſt, I dare be your warrant, the greater are your afflictions, the liker you are vnto Chriſt: yea if it ſhould happen you to fall downe into hell, Chriſte hath deſcended alſo: you ſhould then be moſte like him in his agonies and bloudie ſweates. The third cauſe at this time which I will touch, is this: God ſendeth vs ſundry chaſtiſements and eſpecially that which is moſt grieuous of all other, the anguiſh of ſpirite, & affliction of the ſoule: for this purpoſe, that we ſhould be warned in time, how to turne vnto him, & be free from the plague when it commeth: for the iudgements of God that are dayly preached vnto vs, they pearce deepe into the hearts of the true beleeuers, and the worde that they heare, it worketh mightily in thē, more ſharpe in their eares then a two edged ſworde, it entereth through them, euen to the diuiding aſunder of the ſoule, and of the ſpirit, and of the ioyntes, and of the marrowe, and examine all the thoughtes and the intentes of the heart, ſo that it is vnpoſſible that any part of them ſhould bee hidde, but they are all open vnto iudgement, and heare the voyce of the Lorde. Then their ſinne is reuiued in the mideſt of their bowels, their cōſcience hath no reſt, they feele death workinge in their heartes, and hell is before them: they ſee ſinne on their right hande, and Satan on their left, ſhame vnder their feete, and an angrie Iudge aboue them, the world full of deſtruction without, and a worme gnawinge the hearte with-

within: the poore ſinner knoweth not what to doe, to hide him ſelf it is impoſſible, and to appeare it is intollerable: then, he breaketh out into lowd cryings: *O wretched man that I am, who ſhall deliuer me from the bodie of this death*: he giueth no reſt vnto his eyes, nor ſleepe vnto his eyelids, vntill he finde him that is able to ſaue him from this wrath: in his bed by night hee ſeeketh him whom his ſoule loueth: in the ſtreetes and open places hee inquireth after him, and after many dayes in which he can not find him, Chriſt ſheweth him ſelfe at the laſt, a perpetuall deliuerer, a victorious Lion of the tribe of Iuda, in whom he hath ſtrong ſaluation: when hee hath mourned, becauſe of the plague that was before him, Chriſt will approche neare, and wipe away the teares from his eyes. This the Prophet Abacuch ſetteth forth in his owne perſon: *When I hearde* (ſayth he) *the worde of God, my bellie trembled, my lips ſhooke at the voyce, rottenneſſe entred into my bones, and I trembled in my ſelfe, that I might haue reſt in the daye of trouble.* Abac. 3. 16. Euen ſo (dearely beloued) it is with vs all. The plagues of God, becauſe they are pronounced againſt iniquitie, it maketh the childe of God to feare and tremble, that ſo foreſeeing the harme, he might prepare him helpe: and becauſe of the deſtroyer, ſeeke without wearines vnto the Sauiour: though he hide him ſelfe at the firſte, the wounded ſpirite, and troubled hearte muſt needes finde him out. A great cauſe of vnſpeakable gladnes, though we ſeeme ſwalowed vp of penſiue ſorrowe. Wee are full of griefe, but we are chaſtiſed of the Lorde, becauſe we ſhould not be condemned with the world: we die with Chriſt, but becauſe we ſhould liue with him;

him: wee lamente and weepe, but becauſe that Chriſte might wipe awaye all teares from our eyes: wee are deliuered vnto death for IESVS ſake, but becauſe the life of Ieſus ſhould bee made manifeſt in our fleſhe: wee beare about in our bodies the mortification of the Lorde IESVS, but becauſe the life of Ieſus might be manifeſt alſo in our bodies: wee haue anguiſhe of ſpirit and vexation of minde, ſuch as hath not bene from the beginninge, but for this cauſe, that when ſoudaine deſtruction ſhall come vppon the careleſſe worlde, wee might lift vp our heades, and beholde our redemption at hande. Let vs then bee bolde, and in patience poſſeſſe our ſoules: for theſe cauſes wee are nowe afflicted, that wee might receyue mercie, and finde grace to helpe in the time of neede: and for this cauſe wee tremble and are affraide, that after many prayers and ſupplications, wee might bee deliuered from the thinges which we haue feared.

It followeth in the Apoſtle: *And being conſecrate hee was made the authour of ſaluation to all them that obeye him.* In theſe wordes we are taught, what fruit and commoditie we haue through theſe bitter ſufferinges of our Sauiour Chriſte, and alſo by what meanes wee are made partakers of it: the fruite is eternall ſaluation, the meanes to goe vnto it is obedience: in the firſte wee learne, that all promiſe and hope of life is in Chriſte alone: hee hath alone the wordes of life, hee is alone the bread of life, the water of life, the authour of life, the worde of life, the tree of life, the onely life: he that beleeueth in him hee hath euerlaſtinge life: and hee that dwelleth not

not in him, ſhall ſee no life: but the wrath of God abideth on him. Take holde of Chriſt, and take holde of life: reache foorth thine hande to any other thinge, and thou reacheſt vnto vanitie, which cannot helpe. Looke not for life, but where it dwelleth: in the fleſhe of Chriſte alone there it reſted. Death hath reigned in all the worlde beſide, and led euerie creature into bondage. If thou looke vnto the heauens, there is but vexation and anguiſhe: if thou looke vnto the earth, there is but darkneſſe and ſorrowe: if thou call vnto Abraham, hee knoweth thee not: if thou cry vppon Angels, they can not helpe thee: if thou looke vnto thy workes, they are all vncleane: if thou truſte in thy prayers, the Lorde hath no pleaſure in them: call for the helpe of al creatures, they are ſubiect to vanity: ther is no life but in Chriſte alone. The Elders, the Angels, the beaſtes, and all creatures, they giue this honor vnto Chriſte: Saluation is of him that ſitteth vpon the throne, and of the Lambe, and altogether they crye, *Amen*. And if all the creatures which yet are excellent good, are not of power to giue any piece of this life: then what ſhall wee thinke of thoſe people, enimies to GOD, and murderers of his Sainctes, which ſo long haue made vs beleeue, that they haue life in them ſelues? that they can forgiue vs our ſinnes for yeares, euen as they will, manie or fewe: that they can make ſacrifices propitiatorie for vs: that they can purge vs by purgatorie fiers, that their pilgrimages, their pardons, their vowes, their holy orders, and ſuch other ſpirituall drunkenneſſe of their ſick braines, that theſe be auayla-

ble to purchaſe life. If they will not bee reclaimed, let vs reſt in the counſels of our God, and ſaye with Iohn: *He that hurteth, let him hurt ſtill, and hee that is filthie, let him be filthy ſtill.* It is inough for vs, that Chriſt is our life, that our life is hidde with Chriſte in God: when Chriſt which is our life ſhal appeare, then ſhall wee alſo appeare with him in glorie.

Col. 3. 3. 4.

Nowe while we are in the dayes of our pilgrimage, the way that we muſt walke vnto this life in Chriſt, is to be obedient vnto his will. Whatſoeuer be the way that he will ſhewe vs and bidde vs walke in it: let vs neither decline to the right hande, nor to the lefte, but goe forwarde in the ſame. Wee are not to looke into the worlde, howe our fathers before vs haue walked. Our iniquities, and the iniquities of our fathers ſhall be bounde togither. If wee be partakers of their euil doings. If we goe after Baalims, which our fathers haue taught vs, we ſhalbe fedde with the wormwood which our fathers haue eaten. The gouuernment of the church is vpō the ſhoulders of Chriſt: he giueth vs the lawes, by which we liue: he ruleth alone in the houſe of Iacob: his voice muſt be followed. We may not nowe euery one ſay, we haue a viſion, we haue a dreame: God hath ſpoken by his ſonne, and charged all to heare him. We may not boaſt our ſelues of Saint or Angel, to hearken to new doctrines which wee haue not learned: for God hath not put in ſubiection vnto Angels, theſe dayes of the Goſpell, in which wee are: but vnto Chriſt, who is made the head of his people, & all things are in ſubiection vnder his feete: ſo that this is the way we haue to walke: Chriſt is our Lord

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let vs receiue his lawes: hee is our mayſter, let vs followe his rules: he is our Apoſtle, let vs here his Goſpell. Let vs obey in all things, and wee ſhalbe eſtabliſhed. This is the glorie that God hath giuen vnto his Son: he is our lawgiuer, we haue no other. If wee will leaue the ſtubbernneſſe of our owne heartes, and obey him: as life is in him, ſo we ſhall ſurely liue: for the Lord hath not as great pleaſure in burnt offerings and ſacrifices, as when the voice of the Lord is obeyed. It is an euerlaſtinge trueth, *That to obey, is better then ſacrifice: and to hearken, is better then the fat of Rams:* for to diſobey, is as the ſin of witchcraft: and to chaunge the law that is ſet before vs, this is wickedneſſe and idolatrie. Let vs not bee wiſe in our owne conceites, to frame God a religion, ſuch as wee will. This is to drawe iniquitie with cordes of vanitie, and to pull ſinne after vs, as with cart ropes. A iuſt recompence of ſuch weary labours, when God ſhall ſay vnto vs: *Who hath required theſe things at your hands?* Let vs then followe ſo as wee be called, and bringe into captiuitie euerie thought of man to the obedience of Chriſte. And the Lorde our God for his Chriſtes ſake, giue vnto vs heartes ful of humilitie, that we may thinke him wiſeſt, and reſt in his decrees: that we be neuer ſpoiled through vaine Philoſophie, and the traditions of men, but harken vnto him, who is onely wiſe, that at the laſt wee may liue with him, who hath alone immortalitie, and ſhall fill vs with his glorie for euermore. Which times, the Lorde GOD bringe ſpeedily vpon vs, and finiſhe the dayes of ſinne, for his mercies ſake, that wee may enter into the heauens, whether Chriſte is gone before vs

and reigne with him for euer, who is our onely Sauiour: to whom with the Father & the holy ghoſt, three perſons and one God, be all honour and glorie, worlde without ende. Amen.

¶ *The xxv. Lecture, vpon the* 10. verſe, and ſo forth the reſidue of the Chap.

10 *And is called of God an highe prieſt after the order of Melchiſedech.*

11 *Of whom wee haue many thinges to ſay, which are hard to be vttered, becauſe ye are dull of hearing.*

12 *For, when as concerning the time, ye ought to be teachers, yet haue ye neede again that we teach you what are the firſt principles of the word of God: and are become ſuch as haue need of milk, & not of ſtrong meat.*

13 *For euerie one that vſeth milke, is inexpert in the word of righteouſneſſe: for he is a childe.*

14 *But ſtronge meate belongeth to them that are of age, which through long cuſtome haue their Wittes exerciſed, to diſcerne both good and euill.*

WE haue hearde before, what compariſon the Apoſtle hath made betweene Chriſt and Aaron: and howe the excellencie of Chriſt is incomparable aboue him in all workes of the prieſthoode, and our benefite by him vnſpeakablie greater, as of whom alone is all ſaluation. The concluſion of the ſame diſputation, is added now in the 10. verſe: *And he is called of God, an high prieſt after the order of Melchiſedech:* which wordes doe conclude in ſhort ſumme, all that hath bin ſpoken: firſt, that Chriſt is our prieſt, and hath therefore the name of the high Prieſt giuen him.

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Secondlie, what kinde of prieſthood hee hath: not Aarons, for, for it Aaron himſelfe was ſufficient & appointed of God: but another ſpirituall prieſthod, after the order of Melchiſedech. Thirdly, that vnto this prieſthood hee was called of God: to this ſenſe and meaninge, the wordes are plainly ſet downe in this tenth verſe, as you haue heard, of all which wee haue ſpoken alreadie. Nowe, becauſe this prieſthod of Chriſt, after the order of Melchiſedech, was not well vnderſtood, what kinde of prieſthood it ſhould be, of what vertue and grace: therefore the Apoſtle meaneth more at large to ſpeake of this, that they might vnderſtand it, as his maner is often to make exhortation to ſtirre vp their dull ſpirits, leaſt they ſhould heare in vaine: ſo here in the eleuenth verſe, and after followinge, he maketh a longe digreſſion vnto the beginning of the vii. chapter, both to perſuade them to holde a good vnderſtanding of all that hath been ſpoken, and to prepare them more diligently to other thinges, that ſhould bee taught, that ſo they might all glorifie God, in good wiſedome and knowledge of the myſterie of his will. And this exhortation he beginneth thus: *Of whome we haue many things to ſay, which are hard to be declared, becauſe you bee dull of hearing.* Here, firſt the Apoſtle, the more to ſtirre them vp diligently to learn this myſterie of Melchiſedech, how hee was a figure of our Sauiour Chriſt, and the prieſthood of Chriſt was repreſented in him: he ſaith firſt, that the matter is harde and difficult to be declared, and therefore requireth great heede & diligence. This place (dearely beloued) let vs learne well, for it hath manie good inſtructions in it: it is harde ſaith the A-

Apoſtle, & therfore you muſt adde more diligence to it. Here firſt we learne a good cauſe, why it pleaſed God to leaue places in Scripture hard to vnderſtand, like as other places are eaſie, for as the eaſineſſe is becauſe none ſhould be diſcouraged, but all learne: ſo the hardneſſe is, becauſe none ſhould bee negligent and careleſſe: and herein, the Lord hath dealt alſo mercifully with vs: for ſeeing all careleſneſſe in reading his word, in which his wiſedome is reuealed, is the taking of his name in vain: our own profite doeth nowe make vs take more heed of this ſinne: for we can not vnderſtand or be edified by it, but with our care and diligence, for ſo the Apoſtle here exhorteth his brethren: the thing is harde and difficult wherof we ſpeake, therfore marke it more carefully, & giue greater heed to vnderſtãding: this then is a good cauſe why the ſcripture is hard, euen that we ſhould put farre from vs, all idle ſluggiſhe thoughtes, and prepare our ſelues with a good conſcience, & great diligence, as oft as either we heare or read the ſame: and why ſhould it not bee ſo? is there any knowledge & wiſdome learned, but by labour & diligence? to plowe thy fielde, to dreſſe thy vineyard, to keepe thy cattel, to buyld thy houſe, to euery worke hath not god appointed care & trauel? no otherwiſe hath God dealt with his worde. The papiſts not knowing this, or elſe diſſembling it, they haue tolde vs an other cauſe why the Scripture is hard, and that is, that either we ſhould not at al preſume to read it, or if we do read it, yet we ſhould not preſume of any vnderſtanding of it, otherwiſe then the church of Rome hath taught vs. I doe not ſpeak one word vntruely of them, not one of them: but this

this day they will confeſſe it. This they teache. The ſcripture is hard, therfore euery man muſt not read it: and if any do read it, yet he muſt vnderſtand it after the interpretation of the church of Rome. Here (I beſeech you) cõſider it diligently, & tel me whether in ſuch doctrine there be any reaſon, trueth, or godlines: we haue a cõtrouerſie with theſe mẽ, whether the church of Rome be the church of Chriſt, or of Antichriſt: the cauſe muſt be tried by the ſcriptures: is it any reaſon now for them to challendge, that wee muſt beleeue the ſcripture, accordinge to their interpretations? is not this to make them iudges of their owne cauſe? when the Apoſtle bad vs *Try the ſpirites, whether they be of God or no*: meant he (trowe you) we ſhould trie them accordinge to the teſtimony of the church of Rome? when the men of Theſſalonica tried the apoſtles doctrine, whether it were true or no: aſked they the iudgement of the church of Rome? Surely (dearly beloued) all this is but childiſh folly: which of vs euer heard of any mẽ who would be iudges in their owne cauſe, except thoſe of whõ it is ſaid: *aſke my fellow if I be a theefe:* and beſide this their vnreaſonable talke, haue they any truth in their words? was there euer true & iuſt man that claimed this mãner of trial? is it not confeſſed & agreed vpõ among al mẽ, that truth ſeketh no corners? & why runne they for defence to their own dark home, & feare the open iudgement of all men? Learne of our Sa. Chriſt, who is trueth it ſelf, ſaith he not: *If I ſhould beare witneſſe of my ſelfe, my witneſſe were not true*: & again: *If I honor my ſelf, mine honour is nothinge worth*: then, if beſide the wordes of his owne mouth, who was the ſonne of Dauid, he

1. Ioh. 4. 1.

Acte. 17. 11.

Iohn. 5. 31.

Iohn. 8. 54.

he had had no teſtimonie, hee could haue bene no true prophet: but therfore he was true, becauſe his heauenly Father bare witneſſe to him, both in his glorious voice, and in the aſſured teſtimonie of the law and the prophets, and in all his miracles, which made it manifeſt that he was the ſonne of God. If thus our Sauiour Chriſt confirmed his credite vnto men, and offered him ſelfe to bee tried by the ſcriptures: what proude people are theſe, & what proud words are in their mouthes, that would haue no triall of their doings, but the cenſure and iudgement of their owne mouthes? Againe, this vnreaſonable and vntrue ſpeach, that the church of Rome onely muſt expound the ſcriptures, becauſe they be hard: is there any godlineſſe at all in ſo ſaying? is it not taught vs many times, that if we loue, feare, honor, ſerue God, we muſt obey his worde, keepe his ordinances, make all his lawes the rule of our life? how then doe they loue god, or what godlineſſe is in thē, that giue not gods worde credit in it ſelfe, but make the trueth of it to ſtand vpon their own vnderſtanding? This nowe we knowe: the hardneſſe of ſcripture is not, that we ſhould abſteine from reading & hearing it, nor becauſe we ſhould truſt the interpretation of the church of Rome, but becauſe we ſhold with great & earneſt affection, applie our ſtudie, and pray vnto God to lighten our mindes, that we may be taught of his ſpirit. Now further let vs conſider yet theſe wordes of the Apoſtle. *Becauſe you bee vnill of hearing*, not onely (as I haue ſaid) they teache vs, becauſe of the hardneſſe of the ſcripture, to take more heed vnto it: but alſo verie plainly and manifeſtly they teach vs, by what meanes the ſcripture be-

becommeth harde vnto vs, that is, through our dul hearing. And whoſoeuer he be, to whom the ſcripture is harde, let him accuſe his owne dulneſſe: and whoſoeuer blameth the ſcripture in this behalfe, he blameth him ſelfe, both of ſlowe eares, and of a faithleſſe heart: for, is there any thing more plaine then theſe wordes? therfore it is hard, becauſe you be dull of hearing. Take away from the man a deafe eare and a careleſſe minde, & thou haſt taken from the ſcripture all obſcuritie and darkneſſe: leaue the man in his negligent minde, and thou makeſt the ſcriptures, as harde as any darke ſpeech, or riddle: and I beſeech you, the more to confirme your faith in this perſuaſion, mark how often in the ſcriptures this is taught vs: that nothing maketh the ſcripture harde, but our infirmitie: our Apoſtle heere once taught it before, *The worde* (ſaith he) *did not profite them, becauſe it was not mingled to them with faith.* Ca.4.2. Saint Peter, whē he had ſaid of Paules Epiſtles, that many things in them were harde to vnderſtand, hee addeth: *which the vnlearned and the vnſtable doe peruert, euen as they doe all other ſcripture:* heere you ſee againe the ſcripture is harde, but you ſee to whom, and why? to the wicked, becauſe they are wauering minded, & will learne nothing, be it neuer ſo plain. 2.Pet. 3.13. S. Paule alſo ſpeaking of the vnderſtandinge of the myſterie of the Goſpell, ſayth plainlie, it is the carnall man that perceyueth not the things of God, & in deede he can neuer vnderſtande them, becauſe they be diſcerned ſpiritually. 1.Cor.2.1 Our Sauiour Chriſte him ſelfe, being aſked this queſtion, why he ſpake ſo darkely and in parables, he aunſwereth thus: *To you it is giuen to knowe the myſterie of the kingdome of* Mar.13.10

God,

God. but to thoſe that are without, all thinges are done in parables: could he ſpeak more plainly? his word is not harde vnto his children, but to ſtraungers, to infidels, to men without God in the worlde, to thoſe he ſpeaketh darkly: then (dearely beloued) this caſe being ſo cleare, let vs be bolde to ſay to all that accuſe the word of God of hardneſſe, as S. Paul hath ſayde before vs: 2. Cor. 4. 4. *If the goſpell be yet hid, then is it hid to thoſe that periſhe, in whom the God of this worlde hath blinded their vnbeleeuing myndes, that the light of the glorious goſpell of Chriſt ſhould not ſhine vpon them:* for otherwiſe, the ſecrets of the Lord is reuealed to thoſe that feare him, and his worde is a lanterne vnto their feete, and a light vnto their ſteps: it is not harde, but as Salomon ſaieth, Prouer. 14. 6 *It is eaſie to him, that will vnderſtand: he is a ſcorner that ſeeketh it and* Deut. 30. 10 *can not finde it.* Moſes ſaieth: *This commaundement which I commaund thee this day, it is not hid from thee, nor farre of, it is very neare vnto thee euen in thy mouth* Oſe 6. 5. *and in thy heart to doe it.* The Prophet Oſe ſayeth of the iudgementes of God vnto his people, that they were *as the morning light.* And the Lorde ſayeth by Eſai. 45. 19. the Prophet Eſay: *I haue not ſpoken in ſecret, nor in a place of darkneſſe in the earth: I ſaid not in vaine to the houſe of Iacob: Seeke ye me.* And if thus the doctrine of ſaluation were preached, while yet the people were taught by ſignes & figures, how clere is it now ſince the ſun of righteouſnes hath ſhined in perfect light? what wrong is it to ſay ſtill, the ſcriptures are hard, & to make them to be Sphynx his ridles, or the windinge oracles of Apollo, which are the cleare words of the liuing God? I appeale to your own cõſciences, al that haue experience, whether haue you found

found ſuch hardnes in ſcripture: or whether do you eaſily ſee how we are ſaued in Ieſus Chriſt, & what obedience we owe again vnto God. I am ſure, there is none of you, that with a ſingle heart haue come to read the ſcripture, that were euer driuen backe with any hardnes of it. Howe is it then, & why doe the papiſts ſtill cry out of the hardnes of the worde? why ſee they not this eaſineſſe as well as we? ſure, I will tel you, & the Lorde is witneſſe, howe I tell you true. Thoſe men, they haue come *neare vnto God with their mouth, & honored them with their lippes, but their harts haue bin far frō him: & they haue worſhipped God in vaine, teaching doctrines which were precepts of men*: and for this cauſe god hath couered them with a ſpirit of ſlumber, and hath ſhut vp their eyes: and the goſpell is vnto them, as the wordes of a booke that is ſealed: ſo that, whether they bee learned or vnlearned, they can read nothing. This is the great and hidden cauſe: their ſins haue found them out, and Gods iudgements haue blinded them. Another cauſe, and that I tolde you before, is, becauſe they would leade vs blindfold after the church of Rome: and this cauſe I make not of mine owne head, them ſelues (as I ſaide) will confeſſe it. For this is a ſolemne decree in their late generall counſell of Trident, the 4. ſeſſion, the 2. canon: that it belongeth to their holy mother church, to iudge of the ſenſe, and interpretation of the ſcripture: neither muſt we preſume to leaue thoſe interpretations, although they were ſuch as were neuer meete to bee openlie taught & publiſhed. And their great doctour Hoſſius ſaith thus: If we haue the interpretation of the church of Rome, although wee ſee not howe it can

Eſa. 29. 10. Mat. 15. 8.

agree

agree with the wordes of the texte, yet we muſt beleeue it. But are not theſe (think you) vnreaſonable wordes? if they be not, examine moe of their witneſſes, and at laſt you ſhall finde it and confeſſe it, that hey are not onely vnreaſonable, but exceeding ſhameles men, while they holde this: that the ſcripture is hard, and to be vnderſtood after the church of Rome: for thus they haue termed the ſcripture, *dead ynke, a thing without life, a dumbe iudge, a noſe of waxe, a blacke goſpell, ynken diuinitie:* theſe & ſuch other wordes are witneſſes againſt them to all the world: and their owne bookes are extant: and with what ſpirit then haue theſe men ſpoken? ſurely, not with the ſpirit of the father Dauid, or of his ſonne Salomon, who ſay: *The lawe of the Lorde is perfect, and conuerteth ſoules: it giueth to the ſimple ſharpeneſſe of witt, and to the children knowledge and diſcretion*: nor with the ſpirit of Paule, that ſayeth: *All ſcripture is inſpired of God, and is profitable to reproue, correct, inſtruct, and to make a godly man perfect to euerie good worke*: this is not to call the ſcripture a waxen noſe, or ynken diuinity, but theſe ſpeches are much more agreeable to the ſpirit of the olde heretiques, which ſaid, the prophecies were dreames. But to let their vncomely ſpeeches goe, and to come againe to our purpoſe. They cry out ſtill, that the interpretations of the church of Rome are the ſenſe of the ſcripture. And would you not nowe thinke, that theſe interpretations of the Romaine church, were marueilous wiſe, graue, myſtical, ſeeing they would haue all the worlde thus to reuerence them? See therfore what they are, and iudge: I will alledge vnto you ſome of them, in the weightieſt matters of faith.

Illiricus, in normaconeilii. Sleyd. li. 23. Kemp. in exam. concil. Trident. ſeſſ. 4. can. 2.

Pſal. 19. 7. Pro. 1. 4.

2. Tim. 2. 16.

faith. You are wiſe, iudge what I ſay: theſe are their moſt learned expoſitions of all other, in which they boaſt not a little. Chriſt ſayth: *Thou art Peter, and vpon this rocke will I builde my church:* ergo, the Pope is head of the church? howe groweth this concluſion? forſooth thus: if vpon this rocke Chriſt will build his church, then vpon Peter, for Peter ſignifieth that rocke. If vpon Peter, then vpon Peters ſucceſſour: for the trueth doeth cleaue vnto the chaire, and Peter maketh his ſucceſſour inheritour of all his goodnes. If to Peters ſucceſſour, then to the Pope, for Peter was Biſhop of Rome. And if the church be built vppon Peter, then Peter was chiefe of all other, and ſo the Pope is head of the church: if theſe collections be not theirs, let me be reproued as a ſlaunderer: if they be theirs, then bee you wiſe to vnderſtand what their religion is: for all theſe collections are vtterly vntrue. It is vntrue that Peter is that rocke vpon which the church is built: for our Sauiour Chriſt him ſelfe ſayth, *He that heareth my wordes and perfourmeth them, he buildeth vpon the rocke.* It is vntrue, that what faith Peter had, the ſame muſt be left to Peters ſucceſſour: for Scribes and Phariſeis, buyers and ſellers, ſucceeded Moſes and Aaron. It is vntrue, that Peter was Biſhop of Rome: for he was the Apoſtle of circũciſion, therefore it was vtterly vnlawfull for him, to be a Biſhop among the Gentiles. Againe, they reaſon thus: The Apoſtles ſay to Chriſte: *Lorde beholde, heere are two ſwordes:* therefore the pope hath both ciuill and eccleſiaſticall gouuernement: might they not better haue reaſoned, when Peter would haue vſed one ſworde, Chriſt commaunded him to put it vp, therfore

Cuſan. ad Boæmos. Epiſt. 2. Diſti. 40. Non nos, in gloſa.

Mat. 7. 24.

fore no ſuch ſword at all belongeth to him. Again, they ſay: Chriſt promiſeth to his Apoſtles, the comforter which ſhall teach them all trueth, therefore the church of Rome cannot erre: howe bring they all the Apoſtles to the Pope of Rome? how doe they drawe it that was ſpoken in Hieruſalem, two thouſande mile out of Italy, that it was ment only of the Citie of Rome? Againe, they ſaye, the ſinne againſt the holy ghoſt, ſhall neuer be pardoned, neyther in this world, nor in the world to come: *Ergo*, there is a purgatorie: ſuch are their proofes in their greateſt myſteries. And is not this (trowe you) a miſerable doctrine, which hath no plaine and direct ſcripture, but by ſuch wreſted and ſtrange expoſition can onlie be proued? and this I ſpeake of their beſt expoſitions, which to this day they hold & reuerence: but infinite other expoſitions they haue, and in times of greateſt account, for they are written in their maſſe bookes, their portelles, their pontificals, their legends, their decrees, their councels, their lawes, that you may be ſure they were expoſitions of general cõſent & greateſt force, howſoeuer now ſome would diſſemble them: and theſe are ſuch expoſitions, as I aſſure you, and I beſeech you to beleeue it: for before the liuing God, you ſhall finde it one day true: the mad men in bedlem can not ſpeake more fooliſhly: they reaſon thus: Peter drewe his ſworde and cut off Malchus eare, therfore the Pope is head of the Church. The world was fiuiſhed in ſeuen dayes, therfore none muſt marrie within ſeuen degrees of kinred. God made two great lightes, the Sunne & the Moone, therfore as much as the Sunne is brighter then the Moone, ſo much the Pope is grea-

Vide pet. Cra to. 1. conc. to. 10.

Anton. in ſum.

greater then the Emperour. The prophet saieth, behold the face of thine anointed: thus, saith the pontificall, is a Bishops prayer ouer the popes legat, whē he kneeleth before the Altar. Beholde I sende my messenger to prepare thy way before thy face, sayth God by his Prophete Esaie: the Pontificall vseth this as a propheſie fulfilled, when the Popes legate meeteth the Emperour, to receyue him into anie citie. I haue found Dauid my seruaunt, and annointed him with holy oyle. My loue is beautiful among the daughters of Hierusalē. This they applie to Kings and Queenes when the cleargie receyue them personally into their Churches. The prophet sayeth: sprinkle me Lorde with ysope, and I shalbe clean: that they applie to the prieſt sprinkling with holie water. Lift vp your head, O ye gates: and yee euerlasting dores lift vp your selues: that is, when the Clarke openeth the church doore for the prieſt to come in with the crosse on palme sunday. Tenne thousand such applications and expositions are in their bookes, such (I saye) as I thinke no bedlem man could deuise more vaine & foolishe. Nowe, if any of them be ashamed of these doings, I pray god that shame may bee the triall of their countenance, which testifieth against them, and so bee in them a good colour of repentance: if they will not be ashamed, then the wrath of the Lord is not turned away but his hand is stretched out still, till he make their madnesse knowen vnto all the worlde, and make them a hissing among his people, who haue so prophaned his word of life. And thus much touching the hardnesse of the scripture, which the Apostle heere speaketh of. It followeth in the Apostle:

Par. 5. tit. 29 Cap. 5.

33. q. 3.

For

For whereas considering the time you ought to be teachers, yet haue you neede again that we teach you the first principles of the worde of God, and are become such as haue need of milke & not strong meat: this is the cause why the Apostle said, *they were slowe of hearing*, because they had profited no more in knowledge: a great while the gospell preached & professed among thē, yet they are still so ignorant, that they know not the principles of their Christian faith. Wee haue had a great while the gospell preached, wee might haue bin by this time doctours, if we would haue learned (I say not euery day, or weeke, or moneth) but euerie yeare a little: and what a shame is it for vs, if yet we be ignorant in the principles of fayth. How manie sermons haue we heard, or read in vaine? howe many times haue wee made the sower to sowe his seede in the high wayes, or among the thornes and
1573 stones? If in xv. yeares we be scarce past our A. b. c. when doe wee hope that the secretes of the worde shalbe reuealed vnto vs? Are so many yeares so smal a portion of our life, that we may giue them to vanitie and learne nothing? the Lord graunt that we may looke better vnto our selues: and seeing euery day taketh away parte of our life, and maketh this earthlie tabernacle more to corrupt, let euery day bring increase of knowledge, and adde to our life, that when our course is run, our faith may be kept, and we may finde the crown of righteousnes, which God hath laid vp for those that be wise of heart. Or if this counsel of the Apostle will not persuade vs, but by leasure in xv. yeares to come wee will learne hereafter, I assure you, our graues will meete manie of vs in our wayes, while we are yet dull in learning:

and

and when then ſhalbe the time in which we wil enioy our knowledge? Let vs looke therefore to our ſelues, for I am afraid this ſharpe rebuke of the Apoſtle, is as iuſt againſt vs, as it was againſt them: and it muſt needes make vs at laſt aſhamed, except it make vs in time repent our ſluggiſhnes. And heere by the way, I beſeech you to marke well this place, to ſee the difference of the ſpirit of trueth, and the ſpirit of errour. The Apoſtle checketh the people, becauſe they be ſo dull of hearing, that the worde of God is harde vnto them, which ought to be moſt familiar and eaſie. He rebuketh them of ignorance, that in ſo longe time they haue not learned to bee doctours in Chriſtianitie, able to teache others. He threateneth them, that if this great ſinne be not amended, let them looke for no other, but that vengeance and wrath ſhalbe a recompence vnto them. Thus the Apoſtle ſayth: but what ſaith the falſe apoſtolicall man, the pope of Rome? forſooth, hee prayſeth them of great modeſtie, that will not preſume to read the ſcripture as thoſe which are darke and obſcure writings: he alloweth well of learning nothing, and after many yeares, to be neuer the wiſer: for ignorance (ſaith he) is the mother of deuotion. He bleſſed the men that haue no wiſedome in them, and though they know not howe to giue accompt of their faith: yet hee biddeth them beleeue as the church beleeueth, & they ſhalbe ſaued. Can any thing be more contrarie to other, then the apoſtles doctrine is contrarie to this? why then doe we not yet caſt him off for ſhame, and bid fye vpon the beaſt, that ſpeaketh ſo preſumptuouſly againſt the worde of God? let him and his fooliſhnes periſh to-

togither: but let vs learn the knowledge of the lord.

It followeth: *For euery one that vſeth milke, is inexpert of the word of righteouſneſſe, for he is a babe.* The Apoſtle before, prouoked them to diligence: firſte, becauſe otherwiſe the ſcripture would bee hard vnto them. Again, becauſe it was aſhame, after ſo long time to haue profited ſo little. Nowe, he exhorteth them by ſhewing the great hurt which ſhalbe vnto them by their ignorance and rudeneſſe: and ſayth, that while they are ſuch, they can neuer knowe the pretious and hid treaſure of righteouſneſſe, which Chriſt hath giuen onely to thoſe that are wiſe, and haue learned his bleſſed Goſpell. For better vnderſtanding of this, you muſte knowe this figuratiue ſpeach of the Apoſtle, of milke and ſtronge meate: by milke, he meaneth the generall principles of doctrine, as him ſelfe after declareth, as of repentance, of faith in Chriſt, of baptiſme, of the reſurrection, and ſuch like, ſet out briefely in generall termes, & according to the capacitie of children, with which they are prepared to the kingdome of heauen, and muſt ſtill growe vp in more vnderſtanding, till they doe ſee with all the ſainctes, the heigth, the deapth, the length, the breadth of gods vnſearchable goodneſſe in Ieſu Chriſt, which the Apoſtle calleth heere the word of righteouſnes. Now, if we will abide ſtill in our firſt inſtruction, & when gray hayres ſhalbe mingled with our blacke, yet then ſtill wee will bee children in vnderſtanding, the Apoſtles words ſhalbe iuſtified in vs, wee are not meete diſciples of the excellent knowledge of the goſpell: for hee that is ſtill at his milke, hath not yet taſted of the worde of righteouſneſſe, which is ſtrong meate. And it follow-

loweth in the Apoſtle: *For ſtronge meate belongeth to them that are of perfect age, which through long cuſtome haue their wits exerciſed to diſcerne good and euill.* In theſe wordes the Apoſtle maketh it more plaine, what is milke, and what is ſtronge meate, and why they are ſo called: that is milke, which agreeth to beginners, and ſuch as haue litle experience: that is ſtrong meat, which is for olde practitioners, & ſuch as haue wiſdome to iudge betwene truth & falſhod. And thus much briefly of the ſenſe of the wordes: out of which, what inſtructions we haue to gather for our owne edifying, I will ſpeake more at large, God willing, the next time. Now let vs pray, &c.

The 26. Lecture, vpō the 13. & 14. verſes, before mentioned, and ſo forth vpon the 1. and 2. verſe of the ſixth Chapter.

13 *For euery one that vſeth milke, is inexpert in the worde of righteouſneſſe: for he is a childe.*

14 *But ſtrong meate belongeth to them that are of age, which through long cuſtome haue their witts exerciſed, to diſcerne both good and euill.*

CHAP. VI.

1 *THerfore, leauinge the doctrine of the beginning of Chriſt, let vs be led forward vnto perfection, not layinge againe the foundation of repentaunce from dead workes, and of faith toward God.*

2 *Of the doctrine of baptiſme, & laying on of hands, & of the reſurrectiō frō the dead, & of eternal iudgment.*

WE haue hearde alreadie, what reprehenſion the Apoſtle hath hitherto made, of the ſlackneſſe of the people, in learning the myſteries of Gods worde. Firſt, becauſe they haue bene ſo careleſſe, that they haue

made the word harde vnto them, that they can not vnderſtande it: where I tolde you, that whoſoeuer he be that accuſeth the ſcripture of hardneſſe, the Apoſtle cõcludeth againſt him, that he hath a hard and dull heart. Secondarily, hee rebuketh them in reſpect of the time, which hath bin ſo long, that they might nowe haue taught other, yet they need to be taught them ſelues, yea euen the beginnings. And heere I wiſhe vs to looke well vnto our ſelues: for all men knowe howe long the time hath bin, in which the goſpell hath bin preached vnto vs, and howe litle we haue profited, God knoweth. Thirdlie, he blameth them for their ſlackneſſe, becauſe by it they ſpoile themſelues of a great treaſure: for while they be thus rude and ignorant, the worde of righteouſneſſe, that is, perfect knowledge can neuer be taught vnto them, neither can they be partakers of the excellent knowledge of the goſpel of Chriſt: but it is vtterlie impoſſible, euen as it is for children to eate ſtronge meate. Then hee ſheweth who bee ſtronge, euen thoſe that haue their wiſedome perfect, ſo that they can iudge betweene good & euill.

To this purpoſe are theſe laſt wordes of the Apoſtle: *Euery one that vſeth milke, is inexpert of the word of righteouſneſſe, for he is a childe: but ſtrong meate, is for the perfect, which through longe cuſtome haue their wittes exerciſed to diſcerne good and euill.* Firſte, wee haue here to learne this principle of Chriſtianitie: he that is rude and ignoraunt, can not apprehende the excellent knowledge of the Goſpell of Chriſte: that is, he that can ſay no more but this: I beleeue in one God: we muſt repent vs of ſinne: wee are ſaued by faith: we muſt worſhippe God in ſpirit and trueth:

trueth: we are baptiſed in the name of the Father, the Sonne, and the holy Ghoſt: we beleeue the reſurrection of our bodies: we looke for eternall life: and ſuch like confeſſions in general words: though where this is cõfeſſed with a ſingle heart, & a mind willing to learne more: God may and will, for his Chriſtes ſake, accept it vnto ſaluation: yet wee that haue receiued of the Lorde, both time, and abilitie, ought more exactly to vnderſtand: if we will not be deſpiſers of the manifolde graces of God: as for example, the childe is taught, that there is but one God aboue all, and to worſhip him alone, whom he confeſſeth in three diſtinct perſons, the Father, the Sonne, and the holy Ghoſt. Surely, a yong Chriſtian man, which with this faith ſhould humble himſelfe before God, and crye: *Our father, which art in heauen:* no doubt, God would heare his prayer: yet notwithſtanding, ſeeing this myſterie is not onelie taught in general termes, but is ſet out alſo in more particular pointes, in knowledge of all, wee muſte looke for the fulneſſe of our comfort, and reioycing that nowe we haue in God. Thou ſayeſt, I beleeue in God the father almightie: thou ſayeſt wel, and it is a holy confeſſion, if thou haue hearde no more, but if thou haſt alſo learned, that God is a ſpirit, not of the nature of man, not like vnto the idols of the Gentiles, not like vnto any creature that thou haſt heard or ſeene: but a nature of maieſtie & glorie, incomprehenſible and aboue the thoughtes of man: then thou oughteſt heere to exerciſe thy ſenſes with wiſe meditations, howe great and glorious the Lorde is, whom thine eye can not ſee, thine heart can not conceyue, no creature in Heauen or

earth can reſemble vnto thee: ſo thou ſhalt learne obedience: to ſay vnto thy ſenſes, and vnto thy naturall heart, what haue I to doe with you? All carnal cogitations and thoughtes of man, be they neuer ſo high, of Kinges and Emperours, of golde and pretious ſtones, they are vile and filthy to cary into heauen: if thine imaginations wil reſemble them to the God of glorie, thou doeſt but fill thy ſoule with corruption and rottenneſſe: thy fleſhly thoughtes ſhal breede an vnbeleeuing heart, and thou ſhalt be the foole which ſearcheth the maieſtie, till he be ouerwhelmed of the glorie: for thy God is a ſpirite, and in ſpirit and faith thou canſt onely ſee him. Thou ſhalt nowe hate and deteſt the Idoll & idoll maker, which haue faſhioned thy God like vnto an olde man, with a gray beard, which haue made him ſitte as in a chaire of eſtate, & giuen him Angels in gold and ſiluer and flaming fire to ſitt about him: this is ſhame aboue all ſhames. To ſay vnto the king, thou art a ſlaue: and vnto the Nobles of the earth, ye are villaines: they be words of honour in compariſon of this vnſpeakable ſacrilege, to ſay vnto God, thou art like a man. Againe, when thou ſaieſt, thou beleueſt in the father, the ſonne, and the holie ghoſt, thou ſaieſt wel, & acknowleding in thine hart three perſons & one God, in a myſterie which thou canſt not expreſſe, thy faith is accepted. But when thou heareſt, the father to be called the God of all grace, the authour of life, beeing and mouing: when thou heareſt the Sonne called the ſhininge brightneſſe, and ingrauen fourme of the Father, of whoſe fulneſſe we receyue all increaſe of grace: when thou heareſt the holy ghoſt called the Comforter, the

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ſpirit of ſanctification, the pledge of thine election: when thou heareſt that the Father hath eternally begotten his ſonne: the ſonne eternally begotten of the father: the holy ghoſt eternally proceeding from them both: in all this, ſhall wee learne nothing for more cleare knowlege of our faith? ſhal we not here confeſſe, the perſon of the father to bee the beginning and founteine of all goodnes, glorie, life, and immortalitie, that we our ſelues and whatſoeuer is vnto vs happie and bleſſed, all is onely of his free gracie and mercie? ſhall we not confeſſe that truely and naturally he is the father: and becauſe hee hath eternally begotten his ſonne, that his ſonne is one God with him without beginninge? and ſhall wee not humble our ſoules, faithfully to beleeue this, and neuer to ſearch or inquire of, how it is? for our vaine and corruptible hearts, how can thei ſee eternall and euerlaſting things? And becauſe the ſonne is the image of his Father, ſhall wee not learne that we knowe nothing of God, nothing at all of his nature, godhead, maieſtie, working, will, power, honour, life, and continuaunce for euer? nothing (I ſay) but what we haue ſeene & heard in Chriſt his ſonne: for he is the ſhining brightneſſe of his glory. What haue I to doe with men, or with the children of men? what counſell can mine owne hearte miniſter vnto me, I muſt robbe the ſonne of God of his honour: or I muſt confeſſe I knowe nothing of God, but in him only. Againe, if of his fulneſſe wee receiue, we haue no fellowſhip with god: but in him all grace, mercie, life, & immortalitie: to him it belongeth, of him wee haue it, and for his ſake it is giuen vnto vs. So likewiſe, when the ſpirite is ſayde

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to be our comforter, to proceede from the Father & the Sonne: we confeſſe he is one in nature and godhead with the Father and the Sonne, in perſonall ſubſtance, proceeding eternally from them both: and becauſe eternally, therefore incomprehenſibly, which we beleeue in faith, and will not ſearche by reaſon: onely we waite and reioyce in hope, til God ſtrengthen our eyes to ſee his Maieſtie: and then our heartes ſhalbe wiſe to comprehende this diſtinction of the perſon: Nowe, this ſpirit beinge our comforter, we acknowledge that it is the perſon of the holy Ghoſt, which putteth his grace into our heartes, to make vs wiſe, faithfull, holy, and ſo ſealeth vnto vs in full aſſurance, our inheritance that is in Ieſu Chriſt, according to the free purpoſe, and good will of God his father. Beſides all this, to confeſſe the humanitie of our Sauiour Chriſt, howe in his owne perſon he hath borne the punishment of our ſinnes, and ouercome the diuell, who helde vs in bondage: howe he hath ſanctified our nature in him ſelfe, and made it meete to ſtande before the preſence of God, onely by fayth, freely giuinge vs his bleſſings. Theſe and many other things taught vs in the ſcripture, to our exceeding comfort, ſhal wee neglecte them, and learne onlie the confeſſion of Children? I beleeue in God the father, God the Sonne, and God the holy Ghoſt, three perſons and one God: Sure if wee will doe thus, I ſee no other, but that the little children through Gods infinite mercie, ſhall bee ſaued, in the litle knowledge that they haue learned: and wee by his iuſt iudgmentes worthy to bee condemned, for his manifolde wiſedome which we haue deſpiſed. Then (dearly beloued)

ued) if wee will not alwayes be children, neuer learned in the word of righteouſneſſe, let vs not onlie hold the general principles of our faith, but ſo farre alſo as particular pointes are taught and mentioned, let vs wiſely learne them, till wee may feele in our ſelues good increaſe, to loue him, to feare him, to walke before him, with all our heart & in all the wayes which he hath appointed for vs. Now in the wordes following r. *But ſtrong meate is for the perfect, which through long cuſtome haue their witts exerciſed to diſcerne betweene good & euil.* Here appeareth, as I ſaid, who are children and who are ſtrong: they are children which haue not yet had triall and experience whereby they might bee rooted in faith, and confirmed by knowledge againſt all falſhod and errour: which kind of childhod, Saint Paule telleth the Epheſians, at the laſt we ought all to leaue of, *& grow vp in the vnity of faith, & of the knowledge of the ſonne of God, into a perfect man, & to the full meaſure of our age in Chriſt: that wee bee not alwayes children, wauering and carried about with euerie blaſt of doctrine by the deceipt of men with craftineſſe, which lie in waite to deceiue.* And as this is a plaine deſcription of children: ſo, as plainly here the Apoſtle ſheweth who are perfect men: euen thoſe that are able, with wiſe ſenſes, to iudge betweene good and euill, that is, who haue their mindes lightned with the word of God, ſo that they are able to trie what is acceptable and well pleaſing vnto God. Nowe (dearly beloued) if theſe wordes be plaine enough, giue me leaue to beſeeche you in this plaine caſe, as Paul beſeeched the Corinthians in the like: *My bretheren, bee not children in vnderſtanding: be children in malice, but in vnder-*

Ephe. 4. 14.

1 Cor. 14. 20.

ſtandinge bee of perfect age: and if you ſee the plaine and manifeſt meaninge of the ſcripture, what it is, be wiſe, and beleeue it: and confeſſe this, that wee ought to be learned in Gods worde, ſo that we haue good grounde of our faith, and bee able to confute falſhood. As now in our own dayes, we ſee the pope claimeth authority, that he can diſpenſe againſt the worde of God: but if our wittes be exerciſed in the knowledge of the word of trueth, we doe ſee where the ſixe tribes of Iſrael doe curſe ſuch preſumption.

In the xxvi. of Deutero. vpon Mount Eball, Ruben, Gad, Aſher, Zebulon, Dan & Nepthalim, they pronounce a decree: *Curſed be he that confirmeth not all the wordes of this booke, and all the people ſhall ſay, Amen.* If to confirme and ratifie, be not to repeale or giue contrarie diſpenſation, then all the Iſrael of the Lord muſt accurſe his blaſphemie, that will diſpenſe againſt the word of god: we ſee, the pope vſeth a triple crowne, and chalengeth honour aboue Emperours & Kinges: but if we haue learned the commaundement of Chriſt, and are lightened by it, to iudge betwene good and euill: when Chriſt ſayth, *Kings of the nations reigne ouer them: and their rulers are called gratious Lordes: but it ſhall not bee ſo amonge you*: we muſt needs knowe the Popes pride is intollerable, which taketh ſuch honour vnto him ſelfe. We ſee howe they crye againſt vs: *The Church, the church*: & make vs beleeue that they are the church and they cannot erre: but if we bee exerciſed in the ſcripture, to diſcerne betweene trueth and falſhod, we knowe that Chriſt hath built his church vppon the rocke, which rocke is not Peter and his ſucceſſours in Rome (as the pope expoundeth it) but our

Luke. 22. 25.

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Antichriſtian pride.

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Sauiour Christ sayth, *He that heareth his Worde and obeyeth it, he is the Wise man that buildeth vppon the rocke, and neyther stormes, nor tempestes, nor the gates of Hell shall preuaile against that building*: and S. Paule sayth, *The foundation or rocke vpon which we be built, is the doctrine of the Apostles and Prophetes.* And whosoeuer commeth vnto vs, & bringeth not that doctrine, though they saye they bee Apostles, yet they bee lyers: and though they saye they bee the church, yet they are an assembly of theeues & murtherers. Let vs then be wise at the last: it is not ignorance, it is perfect knowledge: it is not infancie, it is ripe vnderstanding, that must commend vs vnto God. And marke it well, that you may knowe what God requireth of vs. That which is here translated, *long custome*, the Apostle calleth it *echir*, that is, a knowledge with long studie & practise learned, as lawe in the Iudge or counseller, as phy sick in the learned expert Physician, so must diuinitie be in vs. Matt. 7. 24. Matt. 16. 18. Ephe. 2. 20.

Agayne, he sayeth: *We must haue our senses exercised*: it is not enough to knowe, nor to knowe much, but wee must bringe the practise of it in our life, neither concealinge our knowledge, nor withholding our obedience, but with minde and bodie testifyinge our fayth, till experience teache vs, that Gods spirit hath the victorie in vs. Lastly, he sayeth: *We must be able to iudge betweene good and euill*, or as Sainct Paule termeth it, able to trie the difference of thinges one from another: that is, that wee may know how to discerne betweene Gods wisedome, & mans vaine inuentions: betweene trueth and falsehoode: betweene vertue and vice: not as the manner of some is, that still bee babes, and worse then Rom. 2. 18.

babes,

babes, with whom if you will reaſon of their religion, to perſuade them by the worde of trueth, they will ſay, I am not booke learned, I can not diſpute with you, let me alone with my fayth, other men haue bin as well learned as they be nowe, I am ſure they beleeued otherwiſe: are not theſe miſerable people? and are not they more miſerable, which thus haue ſeduced them? and ſhall not wee thanke God this day, who hath ſaued vs from ſuch vnſpeakable madneſſe, both of the curſed teacher, & of the wretched diſciple? yes (dearely beloued) let vs thanke God, and let vs leaue the blinde leaders of the blinde, and let vs pray, that God would giue vnto vs according to his glorious riches, the ſtrēgth of his ſpirite in the inner man, that by fayth Chriſt may dwell in our heartes, and wee may apprehende with all the Sainctes, the height, the breadth, the length, the depth, and knowe the loue of Chriſte, which is aboue all khowledge, and bee filled with the fulneſſe of God.

Nowe it followeth in the ſixte Chapter. *Therefore leauing the doctrine of the beginninge of Chriſt, let vs bee led forward vnto perfection, not laying again the foundation of repentance from dead works, and of faith towards God, &c.* In theſe wordes, the Apoſtle firſte maketh the concluſion of his exhortation, therefore let vs leaue the beginnings, and goe forwarde vnto perfection. In the wordes following, he ſheweth by particular points what is this beginning beyonde which we muſt goe, that we may bee perfect, and he numbereth foure pointes, Repentance from dead workes, Faith towardes God, The reſurrection of the bodie, and Eternall iudgement: which principles

ciples were learned and confeſſed of chriſtian mens children, in the day of their confirmation, of Gentiles that came to the faith of Chriſte in the daye of their Baptiſme: in this meaninge ſome thinke hee calleth theſe forenamed pointes, the doctrine of baptiſmes and laying on of handes: meaning hereby, that ſeeing this confeſſion and knowledge is in vs then, when firſt we are receyued into the fellowſhip of the Church, to be partakers of their myſteries, howe ought wee of all duetie to growe vnto greater knowledge and wiſedome, when nowe manie yeares we haue bin of the Church, and dailie taught all the counſels of God? or, it may be, that the Apoſtle here reciteth the manner of catechiſing, vſed then in Churches, for inſtruction of children: in which they were taught eſpecially, theſe ſixe principles of religion, what they are, and howe they ſhould learne them, that is, Repentance, Faith, Baptiſme, Laying on of handes, the Reſurrection, and eternall iudgement: which things being firſte learned of them, and giuen vnto them in bookes, ſuch as our Catechiſmes are, the Apoſtle may ſeme to ſpeake thus: Let vs not alwayes be beginners: when we were yet children, we learned this: ſince ſo long time hearing the word preached, and religion more perfectly taught vs, howe ſhall we be blameleſſe, if we learne no more? By which wordes, the meaning of the Apoſtle is, to giue vs no time of reſt when we ſhould thinke we were wiſe inough, wee neede learne no more: but as long as God continueth our life, ſo long we ſhould continue our ſtudie, ſtill to knowe more of his vnſearcheable wiſedome and goodneſſe. Touching the learninge of theſe things,

things, to be milke & meat of children, I tolde you before by ſome examples, howe wee might vnderſtande it: it is milke, to knowe theſe thinges in the ſimplicitie of the wordes: it is ſtrong meate, to bee able to diſtribute them into euerie part, and applie it to our ſelues in our life. Repentance, whereof he firſt ſpeaketh, hath here a ſorrowe and purpoſe of amendment, as theſe affections can be in children, which is, to bee grieued, or weepe for a thing done, and to beware afterwarde for feare of the like: but the wiſe and graue man, that hath profited in the ſchoole of Chriſte, his ſorrowe ſinketh much deeper: hee remembreth by good accomptes, what thinges the Lorde hath done for him, howe hee hath bleſſed him, from what preſent perilles hee hath ſaued him, and how againe him ſelf hath bene euer vnthankfull, vnworthy of the leaſt of all Gods mercies: yea, by many ſpeciall crimes, deſeruinge wrath and anger: which thoughtes doe worke in him a troubled ſpirite, and penſiue ſoule: ſo that, not onely teares, but the ſtate of the whole bodie, ſheweth the griefe of his minde: and not the bodie onely, but in all his life it worketh great care, much praying, anger with our ſelues, feare, deſire, zeale, punishment alſo, that by iudging ourſelues we may preuent the iudgement of God: it maketh vs deteſt our ſinne, and the remembrance of our ſinne, as in the Acts of the Apoſtles, they burne their bookes of ſorceries, which were of great price & value: and as Saint Iude ſayth, *They hate euen the coate ſpotted with the fleſh:* and according to this is the amendement of their life, with all loue and deſire. If they haue ben extortioners, they will make reſtitution: if they haue

haue bene vſurers, they will giue backe increaſe: if they haue giuen their hands, and knees, and members of their bodyes, to the Popiſhe Maſſe, with all their ſtrength nowe againe they will deteſte, it and make it knowen, they hate their firſt ſin: this manner of repentance, is ſtronge meate of perfect men. The ſecond point heere ſpoken of, is faith towarde God, of which, ſo much as may bee apprehended of children, is called milke: as to beleeue that God the father of his greate loue, gaue his onelie begotten ſonne Ieſu Chriſte, to be made man, who in his bodie might fulfill all righteouſneſſe, & beare the puniſhment of ſinne, which alſo by the power of his ſpirit he ouercame, & hath gotten eternall redemption, for all that ſhal beleeue. But ſo to examine this faith wiſely, and according to Scripture, that when we finde the beginning in god the father, the work in God the ſonne, the applying and beſtowing of it in the holy Ghoſte: and when we be wiſe, ſo to diſtinguiſh theſe graces in euery perſon, that yet wee diuide them not, as taking away frō the one vtterlie, whatſoeuer eſpecially wee giue vnto the other: this I ſay, when we haue ſo learned, that wee ſee all the glorie of ſauing health is in god, no merit or deſert in man, but that without the law, the righteouſneſſe of God is laide open vnto vs, witneſſed by the law and by the prophets, then we be perfect to feed of this ſtronge meate, that faith alone iuſtifieth. Againe, when we know that this is the gift of God, with whom there is no chaunge, nor ſhadowe of chaunge, but he is cōſtant in his loue for euer: when faith herof taketh boldneſſe, that nether heigth, nor deapth, nor life, nor death, nor Angels, nor principali-

palities, nor powers, nor any creature ſhall euer be able to remoue me from the loue with which God hath loued me. This aſſured boldneſſe is the meate of the man of God, who is perfect in faith. Likewiſe Baptiſme, the thirde thing here mentioned, the milke of it is to knowe, that by it they be ſealed into the couenaunt of Gods grace and mercie, which he hath to the fathers and their children: but to know by this, howe to be baptiſed into the death of Chriſt, that as hee is riſen againe from the dead, ſo wee ſhoulde walke in newneſſe of life, that is, to knowe that our Baptiſme preſenteth vnto vs the free forgiueneſſe of our ſinnes, waſhed awaye with the bloud of Chriſt. While as he died and was buried for our ſinnes: ſo we alſo ſhould dye vnto ſin, that it haue no more rule in our mortall body: and as he roſe againe from the dead, ſo that death hath no more rule ouer him, ſo we ſhould after liue in newneſſe of life, offering vp vnto God our bodies & ſoules, who hath redeemed them, and purchaſed them vnto him ſelfe. To knowe all this according to the ſcripture, is the perfect knowledge of our Baptiſme. Impoſition of handes, that was a ſolemne ceremonie vſed with prayer, in which it was declared, that the parties were accepted of God into his Church, accordinge to the faith of Chriſte, which then they profeſſed: this was the milk which children had fead on. But to ſee in it a free & bolde profeſſion of faith, before all men to be holden, and a holy vowe, or promiſe, in which they bounde themſelues to perpetual holineſſe, by the laying on of hands, as by a ſolemne othe, to haue it witneſſed of the Lord they were his children, and to witneſſe

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it in them ſelues, they would abide the Temples of the holie Ghoſte: to be ſhort, to promiſe a perfourmaunce of all, what ſoeuer was hoped for in vs, in the day of our baptiſme: this is the ſtrong meate. And this which this day ought to be practiſed, as a thinge verie profitable in the Church of God, it is miſerably defaced by the Papiſtes: for where it was in the Churche of God an vſe, that Chriſtian children ſhould be taught the principles of faith, which when they had well learned, and could giue a good accompt of their fayth, then in the open congregation, with prayer and layinge on of handes on their heades, they were declared to be receyued as partakers of the graces and Sacramentes of the Church: this good order the papiſtes haue chaunged, and made them a ſacrament of confirmation, onely by the Biſhop to be miniſtred, and by him to litle children of no knowledge, to whom hee giueth a newe Godfather or godmother, which ſhould ſpeake for them when they cannot ſpeak for them ſelues. And whereas in the ſcripture, this hath bene euer a ceremonie, in ſolemne bleſſinges, in ſacrifices, in admittinge Miniſters, in giuing ſpirituall giftes, and no where vſed but onelie with prayer, this order ſeemed baſe to them, that knewe no end of their owne inuentions, and they would needes haue croſſes, tapers, oyle, miters, ſurplices, &c. without which there was with them no confirmation: thus in this as in all things, prophaning the holy ordinaunce of God.

The reſurrection of the bodie, another poynte here mentioned, was for Children, that they might knowe their bodies ſhould not die, as the bodies of beaſtes, to conſume in earthe and not returne:

but that they ſhould riſe againe at the latter daye, and their owne bodies ſhould be made immortall: but in this alſo, to ſee the glorie, what a bodie it is which ſhall liue for euer, which ſhalbe made like to the body of Chriſt, which ſhalbe made able to ſtand in the preſence and behold the glorie of god, which ſhalbe ſet free from ſorrowe, care, ſickneſſe, death, and all aduerſitie. This myſterie which the Angels of God deſire to beholde, when we can wiſely ſee it, and knowe therefore we are heere but pilgrimes & ſtraungers: another countrie is our owne, whiche God hath made and not man, in which wee ſet our heart with all the delight and pleaſure of it, in this to reioyce: this the ſtronge meate with which the hope of the reſurrection feedeth perfect men. Laſt of all, here is mention made of eternall iudgement, which was taught to children, that they might knowe, when all bodies ſhould ariſe againe, then the Lord would ſet a day of his iudgment, in which he would iuſtifie and crowne with immortal glory, all his children, and caſt out into darkneſſe and endleſſe condemnation, all the wicked and reprobate. But, ſo to haue knowledge of this iudgement, that we nowe beholde in faith, howe the ſonne of man ſhall come with maieſtie, and all his holy Angelles with him: howe he ſhall come with a great crye, with the voyce of an Archangel, and with the blaſt of the trumpet of God, that all creatures may heare his voice, to reſtore againe the bodies that they had conſumed, ſo that all nations and kinreds of men, ſhould ſtande at once before him, of which he ſhall make ſeparatiō on his right hande, and on his left, to fill the one with life and glorie, and put ſonges in-

into their mouthes, of euerlasting ioye: and to condemne the other in hell and death, with shamefull crying and gnashing of teeth. To knowe this with vnspeakable comfort, and long lookinge for of all the promises of God, and with feare and trembling at all his heauie threateninges: this is thy stronge meate of eternall iudgement, which the Lorde God of spirites graunt vnto vs, for his sonnes sake, who must needes be vnto vs a mercifull Iudge, if we doe rest in him as in our onely Sauior. The time is past. Nowe let vs praye, &c.

¶ *The xxvij. Lecture, vpon the* 3.4.5. and 6. verses.

3 *And this will we doe if God permit.*

4 *For it is impossible that they, which were once lightned and haue tasted of the heauenlie gift, and were made partakers of the holy Ghoste,*

5 *And haue tasted of the good word of God, and of the powers of the worlde to come,*

6 *If they fal away, should be renued again by repẽtance: seeing they crucifie againe to them selues the Sonne of God, and make a mocke of him.*

WE haue heard before, the Apostles exhortation that we should goe forward, and what pointes of religion hee set downe meete for children, beyond which wee must goe, to knowe all the mysterie of God and Christe. And in these pointes heere mentioned I tolde you, as the generall knowledge of them was milke: so yet exactly out of the scripture, to vnderstand them as wee are taught, euen that also it is strong meate.

The Apoſtle nowe goeth forward, and ſayth: *And this alſo we will doe, if god permit*, that is, by the grace of God we will goe forwarde, we wil not be alwayes dull of hearinge, and children of vnderſtandinge. Theſe wordes are an encouragement vnto them, that they ſhould not bee diſcomforted: for God would no doubt haue mercie vppon them, to giue them vnderſtanding hearts, and learned mindes, to apprehende and ſee the great ſaluation of the Lord. Then, to the ende that they ſhould not receyue the graces of God in vain, but vſe in deed al theſe good giftes to their owne good benefite, hee addeth (becauſe of the great rebellion of ſome, and hard harts that are not eaſily ledde) another reaſon vnto his wordes, which is full of feare and terrour, aſſuringe them, that the goſpel cānot be preached vnto them in vaine, but of force it muſt needes haue his fruite, and be a ſweete ſauour vnto God in Chriſte, either of life vnto life, if they will beleeue and hearken: or elſe of death vnto death, if they will bee deſpiſers. To this purpoſe, he ſaieth: *For it is vnpoſſible to thoſe which are once lightned, and haue taſted the heauenlie gift, and haue ben partakers of the holie ghoſt, and haue taſted the good word of God, and the powers of the world to come: if they fall away, that they ſhould againe be renued by repentaunce: crucifying againe vnto themſelues the ſonne of God, and makinge a mocke of him.* With theſe wordes, no doubt, hee would ſhake off from them, all careleſneſſe and fleſhlye ſecuritie, which were ſunken deepe in ſome, & whoſe ſluggiſhe dulneſſe was not healed without ſharpe medicines: and therefore, he vſeth theſe wordes very forceable, and ſharper in deed then any two edged ſword, to prick the

the conſcience that was nighe ſeared vp. eare.

Nowe (dearely beloued) that wee may v all, or ſtande this Scripture, and make it vnto vs a eing comforte, which might ſeeme otherwiſe a chil- threatening: let vs conſider in it, theſe two th eight firſte, the purpoſe of the Apoſtle, for which he ſp hey keth it: then, them ſelues what they ſignifie. e

The Apoſtles purpoſe, is, to ſtirre vs vp, deſirouſlie to heare, diligentlie to learne, wiſely to increaſe in knowledge, and obediently to practiſe that we haue learned: for this purpoſe it was firſte ſpoken, to this ende it is nowe written: if then it haue in vs this worke, and bring foorth this fruite, wee haue bene profitable hearers, and it is vnto vs, the Goſpell of health, and the worde of life. Let vs then, not bee as our forefathers were, ſlowe of hearinge: let the worde preached be mingled vnto vs with faith: let vs vſe it to the glorie of God, that knowledge may increaſe, and righteouſneſſe may abounde in our life: and for our partes it ſkilleth not at all, what this great and heynous ſinne ſhould bee, of which the Apoſtle ſaieth, man can neuer repent him: for be it what it will, it is none of ours. This ſinne is the ſinne of thoſe, that haue deſpiſed knowledge: but we are deſirous to learne more. This ſinne is of the contemners of the croſſe of Chriſte: but the delight of our life is in it. This ſinne is of men, that haue made the world their god, but God, whom we ſerue hath had mercie vpon vs, that we acccount all the world but doung, to the end we may winne Chriſt: and therefore, whatſoeuer this ſinne be, God himſelf beareth vs witneſſe, it is none of the ſins which we haue committed: and where ſoeuer they dwell,

re in this condemnation, their tentes and ta-
acles are not neare vs. And is not this a great
nfort, and a ſingular light riſing (as it were) out
rkeneſſe: that where there are ſuch ſinnes, as
the remembrance of them might make our
ones to tremble, by their deſcription wee knowe them, that they are farre from vs, as the Eaſt is from the Weſt, ſo that wee neede not feare. Neyther ſpeake I this of mine owne heade, but by good warrant of the Apoſtle him ſelfe, and by the worde of the holy Ghoſt: for after this heauie threatning, ſayth not the Apoſtle to them immediately, & ſaith he it not to vs this day, that becauſe we haue loued Gods Sainctes, and haue reioyced to glorifie his name, our ſtate is faſter knit vnto ſaluation, & theſe heauie thinges ſhall neuer come neare vnto vs? In this perſuaſion of perfect hope, we may ſtand boldlie vnto the later ende, the ſcorners and deſpiſers of whom, you ſhall heare more hereafter, lett them looke, and beware of vnrepentaunt ſinne. And thus farr of the purpoſe of the Apoſtle, by which we being confirmed, that though we ſhould fall through many infirmities, yet we can neuer fall away. Wee may nowe more boldlie examine the wordes, to learne as God ſhall inſtruct vs, what this ſinne is: let vs therefore come vnto the wordes. *For it is vnpoſſible, that they which are once lightened, &c.* We ſee here howe the Apoſtle ſetteth out the ſinne againſt the holy Ghoſt, ſhewing who they are which commit it, what the ſinne is, and what ende it bringeth. But before we further examine it, I muſt admoniſh you of two contrarie faultes, which are common vnto vs, in ſpeaking of this matter. The one is too

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much careleſneſſe, the other is too much feare. Some of vs ſcarce hauing any conſcience at all, or any reuerence of Gods ſecrete iudgementes, being altogither children, and more ignoraunt then children. If at any time talke be of diuinitie, ſtreight with careleſſe heartes, and venturous tounges, they are vp with predeſtination, or with ſinne againſt the holy Ghoſt. To theſe men I ſay: it were better for them, that they had neither tongues in their heads, nor hearres in their breaſtes, then that they ſhould continue in this vnreuerende and moſt vngodlie vſage: for what do they elſe but blaſpheme the eternall wiſedome of God. At all his wordes we ſhould feare and tremble: yet at his greateſt myſteries, we are careleſſe and mockers. The knowledge of his predeſtination ſhould caſt downe our proude reaſon, euen to the grounde, to confeſſe before him, that all his iudgementes are vnſearcheable, and all his wayes are paſt findinge out: yet wee like fooles, who though we were braide in a morter, yet would not our fooliſhneſſe departe from vs: ſo fooliſhlie we examine the high iudgementes of God, to make them agreeable to our blockiſh reaſon. Likewiſe, the ſinne againſt the holie Ghoſt, which is mentioned to make vs feare, that wee bee not deſpiſers of the graces of God: but that we would loue him, & learne all his iudgementes, whereby wee might aſſure our ſelues of his fauour, that we can not poſſiblie ſinne againſt his ſpirite: but whether ſoeuer we fall, he would rayſe vs againe: as though this pleaſed vs not, we make no ende of queſtioning, whether it be this ſinne, or that ſinne: when in deede, at all ſinnes we make but a mocke. This faulte (dear-

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lie beloued) I beſeech you take heed of: praye that you may caſt it from you: then no doubt, in this our matter, the trueth which we ſeeke for, in feare and reuerence, God will reueale it vnto vs. The other faulte I ſpeake of, and of which we muſt take heed, is to much feare: for ſome of vs, and they of the beſt of vs, on whom God hath ſhewed ſingular mercie, greatlie to humble them, ſo that they couer their faces, and hang downe their heades at the remembrance of their ſinnes, and hunger and thirſt after the righteouſneſſe of Chriſt, they would not haue this ſpoken of at all, and euery ſounde of the ſinne againſt the holy ghoſt doeth wound them as it were to death, for feare leaſt them ſelues ſhould bee holden in the tranſgreſſion. To theſe men what ſhould I ſay? nay, what can I ſaye? for the ſumme of all Chriſt hath ſaide, & ſpoken truely vnto them: *feare not my litle flocke, for it hath pleaſed your father to giue vnto you a kingdome:* and if he haue giuen vnto them a kingdome, purchaſed with the bloud of his onely ſonne, howe ſhould he not giue alſo vnto them the victorie ouer ſinne and death? And nowe my good brethren and ſiſterne, whoſoeuer you bee, ſith you haue a ſpirit that deſireth knowledge, delighteth in obedience, loueth God, hateth iniquitie, reioyce in this pledge of your ſaluation: for as the Lorde doeth liue, neither this ſinne, nor the ſhadow of this ſinne, ſhall come neare vnto you: onely becauſe it is a ſaluinge medicine to many of your brethren, when they be ſunken deepe in rebellion: and becauſe it is the mightie word of the Lorde, to cruſhe in peeces the reprobate before him: therefore I beſeeche you with glad and faithfull eares, abide the hea-

hearing of it,& feare not the ſmoke, when the fire can not hurt you. Now,to come to our purpoſe. In theſe wordes of the Apoſtle, I will ſhewe vnto you firſt, what maner of men they muſt needes bee,that doe fall into this ſinne. Secondly, what manner of ſinne it is. Thirdly,with what manner of minde it is committed: whereunto at laſt I will adde ſome examples,that you may ſee more clearely what it is. Touching the perſons which ſinne againſt the holy ghoſt, they are deſcribed thus by their qualities: firſt, they haue bin once lightened: ſecondly, they haue taſted of the heauenly giftes: thirdlie, they haue bin made partakers of the holy ghoſt: fourthlie, they haue taſteſt of the good worde of God,and of the powers of the worlde to come. Vnto theſe qualities,we may adde more out of other partes of ſcripture: In the 12. of Matt. our Sauiour Chriſte ſpeaketh of ſuch men thus, That the vncleane ſpirite is gone out from them, That they are ſwept & garniſhed. In the 2. epiſtle of Peter the 2. chapter, it is ſaid of them, That they haue eſcaped from the filthineſſe of the world, through the knowledge of the Lord, and of our Sauiour Ieſu Chriſt. By theſe and ſuch like places we may cõclude,that god hath many wayes made him ſelfe knowen vnto them, that he hath giuen them true vnderſtandinge, that he hath quickened their ſpirites to receyue gladly his goſpel, that they had a feeling of the kingdome of heauen, that they haue knowen ſinne to bee full of miſerie & vexation of ſpirit, that they haue confeſſed, there is no ioye but in Chriſte. This is the ſtate of knowledge to which they were called, and theſe are the graces which they were indued with:

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whereby we may firſt conclude, that Turkes & infidels, that all Atheiſtes and Epicures, they haue not yet ſinned againſt the holy ghoſt: not Pharaoh, a veſſell of Gods wrath, not Sodome and Gomorha with all their filthineſſe, not Rabſaketh, or any ſuch who would make them ſelues gods, they haue not ſinned againſt the holy Ghoſt: they are accurſed creatures, & their ſinnes are abhominable, they are bondſlaues of Satan, & ſtraungers from the God of Iſrael: but yet, we may ſay truely: it ſhalbe eaſier for all thoſe of Sodome and Gomorha, for Tyre & Sidon in the day of iudgement, then for theſe wicked blaſphemers of the holy ſpirit, which not only fulfilled the full meaſure of theſe Pagans ſinnes, but haue alſo contemned the graces, which were giuen vnto them, and deſpiſed the ſpirit of which the Paganes were neuer made partakers. Thus briefly I haue ſet foorth, what manner men they bee, which may fall away to ſo great confuſion. And that it may yet be made more plaine: let vs conſider the wordes, by which the Apoſtle deſcribeth them. The firſt marke of them is, *that they be lightned*: that is, indued with the knoweledge of God: not onely by the heauens, which declare his glorie, nor by the firmament, which ſheweth his worke: nor by anie of Gods creatures, in which his eternall power and Godhead doeth appeare, and ſhine: and of which light, all nations are made partakers: but they are alſo lightened with his holy worde, which is a lanterne to their feete, and a light vnto their ſteppes, & haue heard his goſpell preached vnto thē, vnto the which they haue agreed, that it is the worde of life. The ſecond note of them, is, *That they haue tasted*

of

of the heauenly gift: the heauenly gift is the life and great ſaluation that is in Chriſte Ieſu, by whom we are reconciled, which likewiſe our Sauiour Chriſte calleeth the gift of God, ſpeaking to the woman of Samaria: and this is that knowledge, into which they are lightened by the goſpell, and this they doe not only know, but of this gift they haue alſo taſted, which is, they haue gladly ſometime receiued it, and reioyced in it, like as our Sauiour Chriſt deſcribeth them by the parable of the ſtonie ground, that incontinently with ioye they receiue the ſeede: and which alſo hee noteth in the Phariſeis, ſpeaking of Iohn Baptiſt which was a ſhininge lampe amongeſt them, and they for a ſeaſon did reioyce in his light. The thirde note of theſe men, is, *that they haue beene partakers of the holy ghoſt*: which is, that many graces of the ſpirite of God haue ben giuen vnto them, as theſe two aboue named, that they are lightned with knowledge, & reioyce in their vnderſtãding, which is neither of fleſh nor bloud, nor of the will of man, but of the holie ghoſt: vnto theſe we may adde alſo others, as the gift of miracles, the gifts of tongues, or any ſuch that God hath diſtributed vnto theſe, euen as he will: theſe things or any of them, when they haue receyued to the praiſe of God and glorie of his holie name, they are made partakers of the holie Ghoſt, and they are bleſſed with heauenlie bleſſing. The fourth note is, *that they haue taſted the good word of God*, not much differing from that hee firſt ſpake of, that they were lightened, that is, that they had knowledge of God, not onely by his creatures, but much more by his worde. But here naminge, *the good Worde of God*, hee noteth eſpecially

Iohn.4.

Mat.13.

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the Goſpell, by compariſon with the lawe: as if he ſhould ſaye: They haue knowen God, not onely by his lawe, which is fearfull to the ſinner: but by a more ſweete vnderſtandinge of the goſpell, which ſayeth: *Come vnto me all you that labour and are laden*, ſo calling it *the good worde*, as that which is glad tydinges of ſaluation: and therefore alſo good, becauſe they haue taſted it good and ioyfull, and haue ſeene the glorie of it, as the greateſt treaſure that is giuen vnto man. The fifte and laſte note, heere ſet foorth, is, that they knowe and confeſſe, that this Goſpell hath the ende eternall life: and Chriſt is a mightie Sauiour, who will keepe for euer thoſe whom hee hath purchaſed: and hee nameth the world to come, becauſe the ſpirite hath lightened them, to ſee the latter ende of this corruptible worlde, and to hnowe aſſuredly, that heere they haue no dwelling citie: but another habitation is made for Gods choſen, not with mortall handes, but euerlaſting in heauen: and calling it *the powers*, becauſe it is made ſo ſtronge in Chriſte Ieſu, that it can neuer bee aſſaulted: for all power is giuen vnto him, in Heauen and in Earth: and hee hath made that heauenlie Citie glorious for his Sainctes, thoroughout all worldes. Thus hath the Apoſtle deſcribed thoſe perſons, whom hee biddeth beware that theſe fall not backe to chaunge ſo great glorie into endleſſe ſhame: for if they will turne theſe things vpſide downe, and the graces that they had receyued to gods glorie, abuſe them to the reproch of his holy name, it is vnpoſſible they ſhould riſe againe by repentance. And thus farre of the perſons, what giftes they haue receiued: wherein yet let vs

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vnderſtande a great difference betweene theſe men which fall away, & the gifts which are in gods elect, that can not periſh, nor euer ſinne againſt the holie ghoſt. Firſt in the meaſure of grace, that they haue receiued, there is great difference or rather no compariſon: then, their obedience, accordinge to this grace, is nothing like. The wicked, are but lightned with the beginninges of the Goſpell, the elect are more inſtructed in the myſterie of godlineſſe. The wicked haue but taſted of the life that is in Chriſte, the elect liue not them ſelues, but Chriſte liueth in them. The wicked are but a litle made partakers of the ſpirite by ſome giftes of grace that are within thē: the elect are watered ſo far with the ſpirit, that they long to be baptiſed into the death of chriſt, to die vnto ſinne, to liue vnto righteouſneſſe, ſo that ſinne ſhall not reigne in their mortall bodie. The wicked haue but taſted the Goſpell of Chriſt Ieſu, and his ſauinge health: the electe are fedde with his mercies, and ſtill they hunger and thirſte after his righteouſneſſe, and ſee with exceedinge ioye, the height, the breadth, the length, the depth, of the myſterie of their redemption. The wicked haue felte the worlde to come, and haue for a litle whyle delighted in it: the Elect haue their conuerſation altogither, & with great gladneſſe looke from thence for a Sauiour, that this life is not deare vnto them, but they will holde it foorth in their handes to all perſecutions, to finiſh the ſhort courſe that they haue heere with ioye. Theſe are greate differences, but the greateſt is yet behinde: the wicked, they are ſtraungers, euen from the wombe, not ingraffed into the body of Chriſt, nor haue any

feeling

feeling of election in themselues: but the godly are indued with faith & assured hope, that if this earthlie tabernacle bee dissolued, they haue a dwellinge place with God himself, who hath loued them: this hope they delight in, in this they liue, in this they rest: while this is assured, they despise the worlde: when this is vnshaken, then is their sorrow: but the wicked, it is not so with them: their hope is not this, for their ioy is onelie [illegible] when they haue examined the secrets of their owne hartes, they shall rather finde that their belly is their God: for, notwithstanding, all the gifts of god that they haue receiued, yet they want this measure of faith, by whiche they are persuaded that God is their God, and their delight is all in the Lord alone. And again, the obedience that they shewe in their life, it is not to the true obedience that god requireth, as their faith is no true faith: for God requireth this alone, that we loue him with all our hearte, with all our soule, with all our strength, with all our vnderstãding: and that wee loue our neighbour as our selfe: but this loue is not in them, nor they haue not this end of al their workes, that they may glorifie God in all their life: the ioyes of heauen doe somwhat moue them, & the paines of hell doe much astonishe them: they see and knowe that Gods maiestie is vnspeakeable, and his glorie infinite, his fauour is better then life: and his displeasure is vntollerable: the glorie of his presence, the fiercenesse of his wrath: these thinges doe touche them, because they would escape his iudgement: so still it is them selues that they loue. If there were, neither heauen nor hell, they would nor care for God, nor Christ: so (as I said) this is all

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their obedience, becauſe they loue them ſelues: but the godly, they obey for the loue of God: their own ſoule is not ſo deare vnto them, as the name of the Lord, to ſee it glorified: nor their owne life is precious vnto them, if the powring of it out may bee to the prayſe of his holy name. Thus much of the difference betweene the good & euill, as touching the graces of God, which they haue both receyued: whereby we ſee plainly, that faith and loue are two eſpecial properties, by which the good and euill are diſtinguiſhed, and by which we may trie our ſelues, if we bee lightened, as the wicked, or as the elect of God. Now let vs ſee the manner of rebellion, howe far they fall away: firſt, we muſt obſerue what points the Apoſtle hath before named: in the beginning of that chapter he mentioneth repentance from dead workes, faith toward God, the doctrine of baptiſme and laying on of handes, and reſurrection from the dead, & eternall iudgement, which here hee calleth the beginning and foundation of chriſtian amitie: then, he ſpeaketh of an apoſtacie or fallinge awaye from all theſe pointes here named, euen from the foundation & firſt beginnings of the chriſtian faith, ſo that all the former light is quite put out, and the firſt vnderſtāding is all taken away: they laugh now at repentance, & the firſt faith they accompt it fooliſhnes: they eſteeme not of our baptiſme, no more then of the waſhing of their handes: and for anie confirmation or ſolemne receiuinge them into the church of God, they care not for it: the reſurrection of the dead doeth but feed them with mery cōceits, they think pleaſauntly with them ſelues, what maner of bodies they ſhall haue, the eternall iudgment

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though it make them ſomtime affraid, yet they incourage themſelues again, and ſay, tuſh, it is a great way off: thus they haue turned light into darknes, knowledge into ignorance, hope into errour, faith into infidelitie, glory into ſhame, and life into death. Speake to them of the ſonne of God, they make a ieſt with the man of Galilie: tell them of the ſauiour of the world, they will call him the Carpenters ſon: ſuch a generall apoſtacie the Apoſtle ſpeaketh of, and this he calleth the fall from which man can not riſe again by repentance: for how can they repent, whē the Apoſtle noteth them by this mark among other, that they are fallen from repentance: they are now (as Saint Paule ſaith) paſt ſorowe for their ſinnes, & as it is in the 2. to the Romanes, they haue a hart that cannot repent: ſo ſaith S. Peter, that they haue ſuch eyes as can not ceaſſe frō ſinning. When they haue done al things that are abhominable, yet they will ſay, wherin haue wee ſinned? ſo they contemne, becauſe they are in the deapth, & they cannot returne, becauſe they ſhall finde no grace: they haue ſinned againſt the holie ghoſt; and condemnation is their portion: they ſhall neuer repent, but fall into iudgement: and thus farre of their ſinne, howe greate it is. The thirde thing we haue heere to conſider, is, with what minde they doe committ this great ſinne which heere the Apoſte ſetteth out, with theſe wordes: *They crucifie againe vnto themſelues the Sonne of God, and make a mocke of him*: which, what can it be elſe, but euen with the ſpirite of the diuell (as ſaint Paule ſaith) to ſay that Chriſt is accurſed: for was he not made vpon his croſſe, a curſe for vs, that we might be made righteouſneſſe

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to God through him? they that crucifie him again, say they not again, that he hath a diuel, that by Belzebub the prince of the diuels he casteth out diuels? doeth not their heart loade him againe with all opprobrie and shame? and where it is said, they do this vnto them selues, it noteth howe desirouslie & willingly, and with what consent of minde they doe it, euen so as they would againe haue the crosse of Christ a mocking stocke in the worlde: thus their owne conscience is their accuser of most wicked rebellion against God. This also appeareth plainly in the 12. chap. of S. Mathew, where when our Sauior Christ will accuse the Pharisеis of this great sinne, it is said, that he sawe their thoughtes. So in the Actes of the Apostles, where the graces of God are magnified, by the preaching of Paul aud Barnabas, it is said of the Iewes, that when they sawe it, they were full of enuie, rayling, and gainesaying all that Paule & Barnabas had taught. So againe, Paul saith to Elymas: O thou that art full of all subtiltie and mischiefe. And it is written of Saule King of Israel, who so highlie hated and persecuted Dauid, yet he saide: Beholde, I knowe that thou shalt be king, & that the kingdome of Israell shalbe established in thy hande: by these places it is cleare, that their cõscience and heart, filled with enuie and malice, doe make them, with all greedines to cõmit abhomination. And according as they haue thus cast off God, so god again hath cast of them, & giuen them vp to their owne vile affections: so that it is come vnto them, according to the true prouerbe: The dog is returned to his vomit: and the swine that is washed to the wallowing in the mire: their hearts are fat as

Act 13.45

Act. 13.10.

1. Sa. 27. 2.

brawne, that they can not repent: and their faces as braſſe, that they can not be aſhamed: and therefore their ſinne is written with an yron penne, & grauen with the point of a Diamond, that it may be kept in remembrance before the Lorde. And heere againe we ſee, the weake cõſciences that tremble for feare of their tranſgreſſions, and mourne all the day for feare of their ſinnes: they are ſo farre off, from the ſinne againſt the ſpirit of God, that the ſpirit cryeth in their behalfe: Comfort ye, comfort ye my people (ſayth your God) ſpeake comfortably to Hieruſalem, and crye vnto her, that her warfare is accompliſhed, and her iniquitie is pardoned: for ſhe hath receiued of the Lord double for all her ſinne. Their godly ſorowe hath brought forth their repentance, which is vnto ſaluation: and whereof againe, they ſhall neuer repent them. Neither let them here bee diſcouraged with the examples of Eſau, Iudas, or anie ſuch, who may ſeeme to haue bin ſorrowfull: for they were not ſorrowfull for their ſinnes, as it is plainely teſtified of Eſau, that hee contemned his birthright, but they lamented their ruine and condemnation: neither did they loue God, but hated their owne puniſhment: neither did they ſtriue againſt ſinne, but gaue vnto it a kingdome, with power and will to ſerue it. But we that feele the law of the ſpirit, ſtriuing againſt the lawe of the fleſhe, and in all our ſinnes can ſay with S. Paule, That which we would not doe, that we doe: ſurely, we know no ſinne againſt the holy ghoſt: wee are ſinners, but as Paule was, though our ſinnes be moe in number, & greater in weight: yet God our father, through his ſonne Ieſu Chriſt, doeth pardon vs, and forgiue vs

Eſai. 40. 1.

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all our transgressions. Nowe, beside all this that we haue hitherto spoken, to conclude, let vs see the word it selfe by which this sinne is named: it is named the sinne against the holy Ghost, not against the godhead of the holy ghost, for the same God is also father and sonne, nor against the person of the holie ghost, for it is no greater then the person of the father, and of the sonne: but it is to sinne against the graces of the spirit within vs, and so to sinne against them, that wee contemne and despise them, tread them vnder feete, accompt them prophane, & malitiously carry them awaye to all wantonnesse. This then is sinne against the holy ghost: in a continual apostacie, and generall falling from God, to sin against thine owne conscience, so that thou despise the graces of God which hee had giuen thee to the setting out of his praise, and turne them to the contempt of his maiestie & glory. Nowe, a word or two, to shew this sinne by examples, and so we will make an end. Our first example let it bee Satan him selfe, & the Angels which did fall with him: howe could they bee but lightened which dwelt in the presence of the father of light? and what outward temptation could they possibly haue, which neuer had enimie beside them selues? nothing could possibly bee in these, but an apostacie or falling from God: after which, the malice of their owne minde did seeke to rob God of his glorie, despising his goodnesse, and withholdinge the honour which they knewe to be due vnto him for their creatiō: thus sinning against the spirit of God, they were cast downe into horrible death: neither did euer God giue vnto them a redeemer, by whom they arise againe through re-

pentaunce. Other examples are not eaſily founde, which are cleare and manifeſt before vs: yet in many, ſome appearances are, by which we may iudge, and not lightly be deceyued. Caine ſlue his brother Abel, & wherfore did he ſlay him? becauſe his brothers workes were good, and his were euill. A horrible ſin, to hate not the man, but the vertue of the man, and hate it ſo deadly, that the bonde of brotherhood could not pacifie it: neither did he this of ignoraunce, for God inſtructed him, bad him leaue off his anger, & lift vp his countenance: why ſhould he bee malitious to his good brother? neyther was he prouoked by any outward thing vnto it: for Abel was obedient to him, as his elder brother: neyther did Abels vertue hurt him, but that in well doinge he might be alſo accepted: but the author of ſinne, who wrought in his malitious hearte, made him haue no regarde of all this: one purpoſe he had, and that he held, except his brother would bee wicked, he would haue no peace with him. Another example we haue in the Scribes & Phariſeis: they knew Chriſte came from God, and that his miracles were wrought by the ſpirit of God: and as Pilate iuſtlie accuſeth them of enuie and malice, they ſought to put him to death: their conſcience accuſed them in all their dooinges, they corrupted Iudas with monie, to betray him: they hyred againſt him falſe witneſſes: they bribed the ſouldiours, after his glorious reſurrection, that yet they ſhould ſay, his Diſciples ſtole him away by night. This great, wilfull, malitious working againſt the ſonne of god, of men vtterly fallen away from the liuing God, our Sauior chriſt calleth it ſinne againſt the holy Ghoſt. To theſe

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(I thinke) wee may adde Iulianus the Emperour, who for his moſt wilfull renouncing of the lord Ieſus, is called to this day the Apoſtata, who was accounted at the firſt, as Hilarius calleth him, a gratious & religious Emperour, but after being ſpoyled by philoſophie and vaine deceite, hee began to account the worde of God to be but fooliſhneſſe, perſecuted the profeſſours of it with many mockes & tauntes, that they muſt doe good for euill, and bleſſe where they were curſed: and all his life made a mock of Chriſt, caling him in reproch, the Carpenters ſonne, and the man of Galilie, for no occaſion but only for this, becauſe he would malicioufſlie ſtriue againſt Chriſt, as plainely appeareth in his laſt words, now euen dying when he lifted vp his face to the heauens and ſayd: ó man of Galilie, nowe thou haſt got the victorie. Thus by examples I haue ſhewed that which before wee heard in the worde, that the ſin againſt the holy Ghoſt, is a generall apoſtacie from God, with wilfull malice & vnrepentant heart to perſecute his trueth vnto the ende: from which ſinne (dearelie beloued) as we are bounde daily to pray that God of his mercie would keepe vs farre from it: ſo in the name of God I dare promiſe vnto you, that as many of you as feare at the remembraunce of it, you are as faire from it, as the Eaſt is from the Weſt: for this ſinne is a mocking and ſcoffing at the Sonne of God: it is not a weeping and mourning, leaſt you ſhould fall into it: and thus farre of this text.

Nowe let vs pray, &c.

(*.*)

The prayer which M. Deringe *vſed before his Lectures.*

O Lorde God, which haſt left vnto vs thy holie woorde to bee a Lanterne vnto our feete, and a lighte vnto our ſteppes, geue vnto vs all, thy holie ſpirite: that out of the ſame worde wee may learne what is thy eternall will, and frame our liues in all holy obedience to the ſame, to thy honour and glorie, and increaſe of our faith, through Ieſus Chriſt our Lord, AMEN.

To

To the Reader.

Gentle reader I thought good in this vacant place to ſet downe an excellent ſpeech vttered by the Authour of this Booke a litle before his death: Whereby thou maiſt clearely ſee and learne, that there is a ſweete peace in death, to all ſuch as painefully ſerue the Lord in life. For he being raiſed vp in bed, and his friend requeſting him to ſpeake (the Sunne ſhone on his face) and thereby he tooke occaſion thus to ſay:

THere is but one Sunne that geueth light to the worlde: there is but one righteouſneſſe: there is but one Communion of Sainctes. If I weare the excellenteſt creature in the worlde: If I were as righteous as Abraham, Iſaac, and Iacob (for they were excellent men in the worlde) yet wee muſt all confeſſe that wee are great ſinners, and that there is no ſaluation but in the righteouſneſſe of Ieſus Chriſt: And we haue all neede of the grace of God. And for my part, as concerning death, I feele ſuch ioy of ſpirit, that if I ſhould haue the ſentence of life on the one ſide, and the ſentence of death on the other ſide, I had rather chuſe a thouſande times (ſeeing GOD hath appointed the ſeparation) the ſentence of death, then the ſentence of life.

DEring, in earthly life thy heauenly voice did teach
The ruth of ſinnes, the trueth of endleſſe grace:
And with thy voyce thy life conſpired to preache
The praiſe of God with longing to embrace
The ſweete delights wherein his Sainctes abound:
O bleſſed Organ of ſo noble ſound.

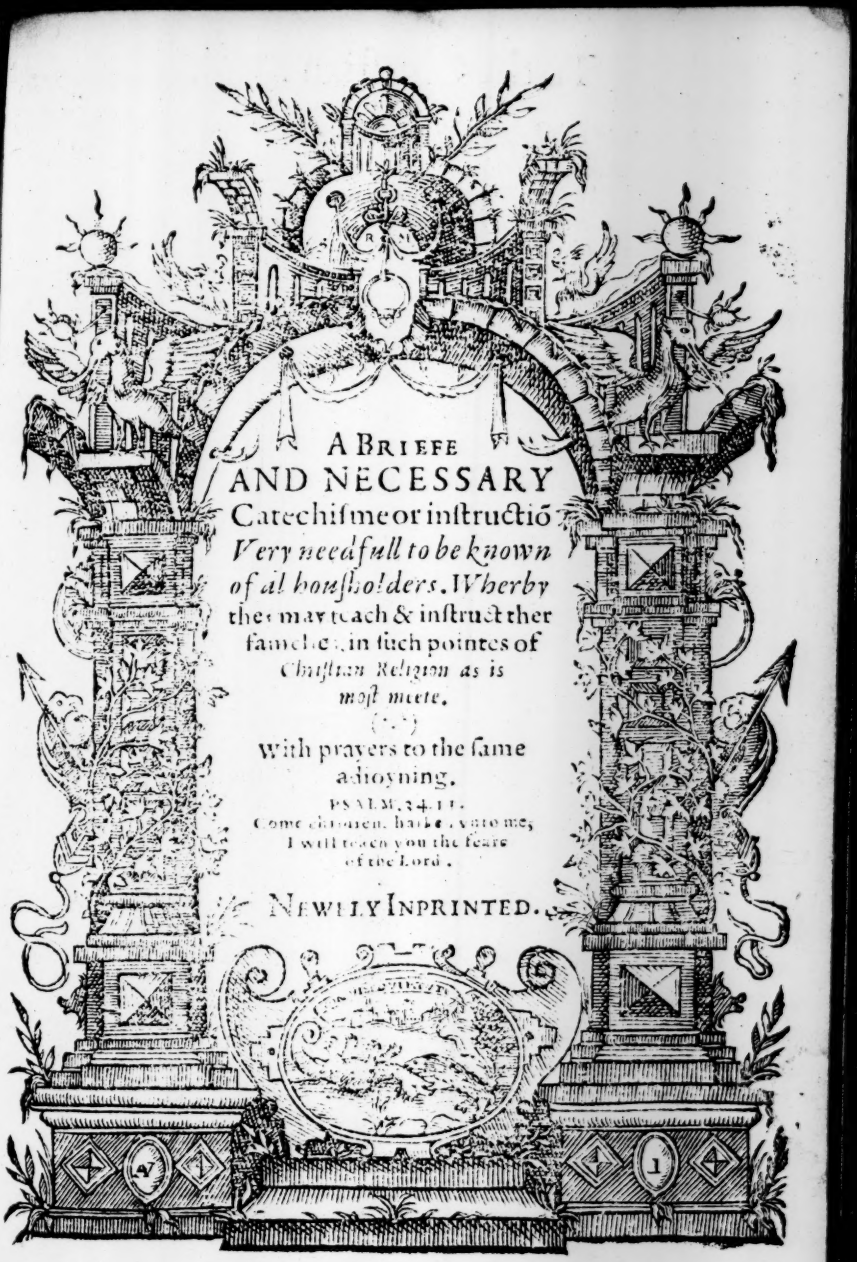
When thou didſt cry repentaunt griefe for ſinne,
When with inſpired breath from ghoſte diuine
Thy mouth powrd forth what heart did feele within
Thy deepe deſire to drawe men to incline
Their liſtening ſoules vnto the healthfull worde:
O happie they that turnd vnto the Lord.

And when thou didſt his mercie ſweete proclaime,
And didſt with thankfull and delitefull voyce
Set foorth the honour of his ſauing name,
To quench diſpaire and make the heart reioyce:
O happie hearers of ſo ioyfull newes,
Vnhappie wretches that ſuch ioyes refuſe.

O happie thou and all that ſhall with thee
Well followe Him that ledde and is the waye:
They followe well whom Hee hath bleſt to ſee
The path and truſt, the guide that cannot ſtray.
Oh well he liued whom God did ſo apply:
Oh well hee dyed that liues eternallie.

Wee thanke our God for thee and for thy life,
And for the good that he by thee hath wrought,
Thy ſpeech thy trauaile in his ſeruice rife,
Thy writings left whereby wee ſtil be taught.
And in thy death Gods holy name be bleſt:
O bleſſed dead that in the Lord doe reſt.

FINIS. T. N.


A BRIEFE
AND NECESSARY
Catechiſme or inſtructiō
Very needfull to be known of al houſholders. Wherby the may teach & inſtruct ther famelie, *in ſuch pointes of Chriſtian Religion as is moſt meete.*
With prayers to the ſame adioyning.
PSALM. 34. 11.
Come children, harke vnto me, I will teach you the feare of the Lord.
NEWELY INPRINTED.

To the Christian Reader.

IT *ſhall not be neceſſarie for me (moſt louing Brethren)* to ſhew any cauſes for mine own excuſe, why I haue attempted the ſetting forth of this litle Catechiſme, as though I had raſhly aduentured aboue that was meet, to ſet forth any thing to be common by my priuate aduice: or as though I had preſumed aboue mine ability, to become ſo generall a teacher, hauinge my ſelfe ſo meane vnderſtandinge. For in theſe dayes in which there is ſo great licenciouſnes of printing bookes, as in deed it maketh vs all the worſe, who can blame it that hath any taſt or ſauour of goodnes, be it neuer ſo ſimple? If it had no other fruit, yet this is great & plentifull, that in reading it, we ſhould kepe our eyes frō much godleſſe & childiſh vanity, that hath now bloted ſo many papers. We ſee it all, and we mourne for greefe, ſo many as in ſpirit & truth doe loue the Lord: what multitude of Bookes full of all ſinne and abominations haue now filled the world! Nothing ſo childiſh, nothing ſo vaine, nothing ſo wanton, nothing ſo idle, which is not both boldly printed and plauſibly taken, ſo that herein we haue fulfilled the wickedneſſe of our forefathers, and ouertaken them in their ſinnes: They had their ſpirituall enchantmentes, in which they were bewitched: Beuis of Hampton, Guy of Warwicke, Arthur of the rounde Table, Huon of Burdaux, Oliuer of the Caſtell, the four ſons of Aymon, & a great many other of ſuch childiſh folke. And yet more vanity then theſe, the witleſſe deuiſes of Gargantua, Howleglaſſe, Eſope Robin hood, Adam Bell, Fryer Ruſh, the fooles of Gotham, and a thouſande ſuch other. And yet of all the reſidue, the moſt drunken imaginations, with which they ſo defiled their Feſtiuall and highe Holidayes, their Legendarie, their Saintes liues, their Tales of Robin Goodfelowe, and many other ſprytes, which Satan had made, hell had printed, & were warranted vnto ſale, vnder the Popes priuiledge, to kindle in mens hearts the ſparkes of ſuperſtition, that at laſt it might frame out into the fire of purgatorie. Theſe were in the former dayes, the ſubtile ſleightes of Sathan, to occupie Chriſtian wittes in Heathen fantaſies. And wee as men that cannot learne wiſedome by any examples, to keepe our ſelues from harme, but as thought the wickedneſſe of our forefathers were not yet full, wee will make vp their meaſure, and ſet vp Shrines to the worde of God and the writtings of all his Saintes, which our Forefathers had caſt out of all honor, that their own dreames & illuſions might be had in price. To this purpoſe (I trowe) wee haue multiplyed for our ſelues ſo many newe delights, that wee might iuſtifie the idolatrous ſuperſticion of the elder worlde: To this purpoſe wee haue printed vs many baudie Songes, (I am loth to vſe ſuch a loathſome worde, ſaue that it is not fitte enough for ſo vile endeuours.) To this purpoſe we haue gotten our Songes & Sonets, our Pallaces of Pleaſure, our vnchaſt Fables, & Tragedies, and ſuch like ſorceries, moe then any man may recken. Yea, ſome haue bine ſo impudent, as newe borne Moabites, which waleow in their own vomit, & haue not bin aſhamed to intitle their bookes the court of Venus, the Caſtle of Loue, & many ſuch other as ſhameles as theſe

O that there were among vs some zealous Ephesians, that Bookes of so great vanitie might be burned vp. The spirit of God wrought in them so mightily that they contemned the price of so great iniquitie, in one Citie, that at one fire they brought togither the bookes, valued at twoo thousande markes, and burnt them all at once. O happy light, and cleare as the Sunne beames, if we might see the like in London that the cheefest streate might bee sanctified with so holy a Sacrifice. The place it selfe doeth craue it, and holdeth vp a gorgeous Idoll, a fitte stake for so good a fire. O Lorde, thou art able to work what thou wilt, let vs see this daye that Iacob may reioyce, and Israell may be glad. So recompence thine enimies, as they haue recompenced thee. Of old they burnt the writings of the Prophetes, and in their ages followinge, they departed not from the sinnes of their fathers, but gaue the holy labours of thy Saincles vnto ashes, nowe let vs see the iust recompence of anger, and make our good rulers the instrumentes to execute thy iudgementes. VVe haue nowe long inough played with our owne fancies. Lord rayse vppe agayne thy word into honour, that our eyes may be occupied in holy readings. And you my deare Brethren, that are yet in battayle to fight againste Sathan, praye and ceasse not, that God alone may be exalted in our dayes, that Sathan may bee trodden vnder foote, and that the worde of God, the stronge weapon of our strife may bee giuen into the handes of all, that their life may bee in sasetie. And be perswaded of this, that there is no one thing more enemie to the word of God, then these vaine and sinfull imaginations of our owne vnbridled wittes, which haue nowe filled so many volumes. And therefore I trust I can deserue no blame to aduenture the setting out of this shorte instruction, sith my desire is onely to aduaunce Gods glorie, & edifie his poore Church, that is yet so couered in darke ignorance: when so many haue founde leane to spread abroad their labours, that haue no other pleasure then of sin & wickednesse.

A&. 19.29.

Iere. 30.92.

Anno Dō. 260 sub Dionisian et Anno. 1559. sub Paulo. 4.

Nowe for that, that I haue taken vpon me, to set forth vnto many this instruction, beare with me, I beseech you, and pray vnto God, that wee may altogither holde the humblenesse of minde that was in Christ Iesu, that we bee not wyse in our owne conceyte, nor thinke of our selues aboue that which is conuenient, but acknowledginge the blindnesse of our heart, and the ignorance in which we are borne, we may saye with the most happie Apostle, we haue nothing that we haue not receyued. And of many other, I doe willingly professe it, I am the least, but by the grace of God, I am that I am, and I trust his grace is not in vaine in me. But this that I heere present vnto the church of God, I haue not done it alone: but another faithfull labourer in the worke of the Lord, and a good Brother in Christ Iesu, whom God hath endued with great knowledge, and blessed with much vnderstanding, hee hath taken the greatest paine, and the greatest fruite must growe of his labours. So that I haue not aduentured it of my selfe, but haue onely bene an helper of an other mans labour And the cause that hath moued me, is such, that hath made the children of God, euen to faint in their mourning, vntil they see the great mer-

ties of God to take away the cause of their griefe. We see the great ignorance in which the people are every where covered, in the cloudes of darknes, more then the darkenes of Egipt, which haue so ouershadowed them, that the light of the gospell of the glorie of Christ, who is the image of God, itdoth hardly or not at all shine in their vnbeleeuinge heartes. Scarce one of a great many can giue an account of their fayth, yet Saint Peter requireth it of euery Christian. A very fewe haue tasted of the beginnings of the gospell of Christ, and yet Saint Paule biddeth that the worde dwell plentifully in eache one of our heartes. The Apostle blameth the ignorance of the people, who haue learned yet no further then repentance from dead workes, and the firste instruction of the fayth towards God. But O Lord, howe many thousandes of vs, of fayth and of true repentaunce can say nothing? The Prophet speaketh of the kingdome of Christ, that in those dayes the earth should be full of the knowledge of the Lorde, as the waters that doe couer the Sea: where is nowe that blessed spirit of vnderstanding to be powred vpon vs? And where is this riches of the knowledge of God? Are not rather the multitude of our Brethren clothed with darkenesse, so that they groape in their wayes as at midnight, and knowe nothing of the way of life? We pray daily according as we are taught, Let thy kingdome come: If we speake not like the Papists, in Worldes without vnderstanding, then this is our meaning: Let thy spirite beare rule in our hearts, and the knowledge of thy worde lighten the eyes of our minde. And what doe we then else, but dally with the Lorde, if we praye still for knowledge, and yet sleepe still in ignorance. Then this is (louing Brethren) a good excuse for our boldnesse, if in so great necessitie according to our Talentes, we seeke to be profitable vnto many. If any thinke that there are alreadie sufficiently set foorth many Catechismes. I doe easily graunt it, but they are not sufficiently learned, neyther yet can be. For it was necessarie in the best, and most godly of these labours, whyles the Christian fayth is plainly taught, to the edifying of the simple and conuincing of the aduersary, that the faythfull teacher should vse moe wordes, then can be carried in minde of the ignorant man. And therefore I thought it good, as briefely as I could, to comprehende the effect of all, that the beginnings being made plaine, and easily printed in memorie, we might enter into reasoninge, and disputation with our selues, instructing one another, and helping one another, that we might haue the more fruit in the longer labors of others, but most of all that we might bee encouraged to the most holy and liuely word of God, to drinke with continuall desire of the fruitfull spring, euen vntill the waters of life doe flowe vp in our hearts into euerlasting gladnesse, and the day starre doe arise in our heartes, which may lighten our mindes in the knowledge of the God of glory. There is nothing remayning more, why this labour should bee misliked, except any man would thinke, that euery Congregation had a sufficient pastour to instructe those that were ignorant, so that they should not neede any strange Teacher: God graunt that in time to come this may be found true. But yet we are farre,

2. Pet. 4. 13.

Collo. 3. 16.

Hebr. 6. 9.

Esaie. 11. 9.

from

from it, euen as light from darkneſſe, or death from life, or as knowledge and vnderſtanding, is from inſenſible blindnes. O that we had eies to ſee ſo great miſerie. For ſure it may not wel be iuſtified, that in ſo cleare light of the word as God hath made nowe to ſhine vpon vs, that there was euer Nation which had ſo ignorant Miniſters. Wee may herein compare with the man of ſinne him ſelfe. I doe not knowe that in the middeſt of all his abhominations, there was a more loathſome ſight of that Idolatrous Prieſthood, then wee haue ſeen vp among our ſelues, to be fellowe labourers amonge vs in the Goſpell. For what though they exceeded in looſenes of life? yet their darke and barbarous Religion was ſo thicke a Cloude ſpreade ouer their maners, that the ſulnes of their ſinnes was not eaſily ſeene. But we haue the light that hath made all thinges manifeſt, and the Sunne hath ſhyned, that harn diſcloſed iniquitie, ſo that there hath not bin among vs any popiſhe prieſte ſo drunke, nor anie Ale houſe Chaplen, at ſuch a perpetuall truce with his drinking Pottes, that hath poſsibly purchaſed ſo much diſcredite to his belly god, and kitchin fauth, as our dumme Dogges and guydes, doe daily multiplie againſt the God of Iſrael, and the fayth of his annointed our onely God and Sauiour. It grieueth mee to remember, and lotheth me much more to rehearſe the eſtate of the miniſtration into which we are fallen. We haue good time nowe to complaine with the Prophet, like people, like Prieſte: Euen the ſame coueringes of Iſrael that ſhadowed then their glory, they haue ſpread themſelues againe as the Heauens, & are come ouer our head in ſo great a tempeſt of blindnes and ignoraunce, that they haue ſhaken the foundations of all our comfort. Wee ſawe indeede Halcionios dies, the glad and pleaſaunt dayes, in which our hope ſhined, when firſte our happye gouernement turned away our ſorrowes, break the yoke of Antichriſt, deliuered vs from the power of darkeneſſe, and carried vs among the Sayntes of God, into the kingdome of light. But our hope hath ſince ſuffered a great Eclipſe, from the ſulneſſe of her beautye, (ſuch hath beene the malice of ſathan) Hee attempted againſt vs euen at the firſte, his moſt peſtilent practiſe, and hath brought accordingly his purpoſe to effecte. VVhen God had turned the wyll of the Magiſtrate, & enclined his eare to vnderſtanding: when hee had gyuen vnto him courage to ſcatter the enemies of his trueth, & planted true feare in his hart to eſtabliſh his goſpel, thē the ſubtil ſerpent which hath turned al his deuices hither, he bent his violence, & this councell pleaſed him beſt: To corrupt the prieſthood, who ſhould inſtruct the Prince by Vrim & Thumim, that if thus he might darken the light of the people: it might bee the more eaſy, to leade them out of the way. Then he entred again, & with more ſucceſſe into his firſt aſſaults wherwith he tempted once our Sauiour Chriſt, he robbed the miniſters of his bleſſed hope in the prouidence of God, & made him ſeek the wayes ful of vile ſhame to get his bread. He hanged before his eyes another vayle of pompe & vanity, that he could not with open countenaunce ſee Chriſt, but followed the preſent pleaſures that better liked him. And ſo firſt wounding the head, the infection hath grown ſince into the other partes of the body, that now almoſt there is nothing

Eſa. 44. 2.

Deu. 11. 5.

Exo. 18. 12.

Nu. 27. 21.

but wounds and swelling, and sores full of corruption. Looke where we will among the people of the Lord, and howe hardly shall wee finde the dwelling place of the godly Pastours. If Ieremie were nowe aliue, he would take vppe
Ieremi.9.2. againe his old complaintes. (O that myne head were full of water, and mine eyes a fountayne of teares, that I might weepe day and night, for the slaine of the daughter of my people.) For looke what agreement hath righteousnes with vnrighteousnes, and what fellowship hath light with darkenesse, what concorde Christ with Beliall, or what parte the beleeuer with the infidell: the same societie is betweene a great number of English Parsons & Vicars, with the true Preachers, and Ministers of the Gospell. Your selues good Christian Readers make the comparison, and be your owne iudges, what cause we haue
Math.5.13. to complayne. The true Minister is the Salte of the earth, to drie vp corrupt and noysome humours, and to preserue the substance pure, that the world may be offered vppe a sweete sacrifice vnto God: But our Vicars and Curates, we haue some of them yet of the old Morrowmasse Priestes, whose salte is so vnsauorie with such popishe leauen, that there is no taste in them of the gospell of Christ. Most certaine it is, that the popishe Priesthoode is no calling for a Minister of the Gospell. And therefore they that haue not openly forsaken that, and haue giuen a newe promise vnto Christ, they may well haue the liuing, but they cannot be the Parsons whom God hath called, nor yet the
Math.5.14. salte to season his Elect and chosen. The true Minister is the light of the worlde which holdeth foorth the Gospell of Christ in his hande, as a lanterne to lighten the steppes of a great number, howe to walke vnto Christe: but what day light I beseeche you, shyneth in the Ministers of our makinge? They are better seene in their seuerall Occupations, then in the knowledge of
Math.4.19. the worde, which they should dispence vnto others. The true Minister is a fisher of men, by whom the parishe is stirred vp to all loue, to God first, and then mutually one to another: but the Parsons nowe haue eyther their nettes so broken, or their baytes so yll, that wee see the effect is no gathering together, but a wofull dispersion both of Priest and people. Howe many examples doe we see of a continuall disipation, in sutes and controuersies: The Parson against the Vicar, the Vicar against the Parson, the parish against both, and one against another, and all for the belly. Amonge whome, neyther people, Parson, Curate, Vicar, one nor other hath any care for the Gospell of Christ. As the Lorde doth liue, this is no other fishing, but to suffer that roaring Lion to catch all by his enchauntmentes, that hee may haue large pasture in the Church of God. The true Minister is the eye of the body, the workman of
Math.9.22. the harueste, the messenger that calleth vnto the Marriage, the Prophete that
Math.9.38. telleth the will of the Lorde, the wiseman that teacheth to discerne betweene
Math.22.3. good and euill, the Scribe that doeth expounde the Lawe, the seruaunt that
Math.23.34. occupieth his maisters Talents vnto gaine, the witnesse that beareth testimo-
Math.5.14. nie of Christ to all people, the dispensers of the misteries of God, the stearde
Math.25.16. that giueth meat in due time, vnto the residue of the houshoulde, the sacrificer
Luk.24.48.
1.Cor.4.1.

of

of the gospel of God, to make the oblation of his flocke acceptable, the Minister by whom the people doe beleeue, the Labourers of God to till his husbandry, & make vp his building: the sheepheard to feed the church of god, which he hath purchased with his blood. But alas, and woe for vs, if we can see our sorrowe, what one of these excellent vertues shineth in our Pastours? I speak the trueth, and God in his good time will giue vs eyes to see his iudgements. Scarce one parish of an hundred hath found such a Minister, or scarce two or three in a Shyre who God hath so blessed. If S. Paule say true, or if the voyce of God be fearful in our eyes, that we cannot beleeue except we heare, nor wee cannot heare without a Preacher: where is our glory that we are the people of the Lord? Or where is our reioycing that the gospell is amongst vs? Were it not that the workes of the Lorde preached daily vnto vs, and the voyce had come into our eares, as fully as to our forefathers, euen in the strongest of our people, it would make their faith to wauer. For about vs in our country, where dwelleth that minister, or where is his name that shall strenthen the weake harted, & raise them vp in hope? He must sayth S. Paule, he must be apte to teach, that is, made minister: but we haue made the old saying true, Oportet non habet locum, they are we may saye, they are more meete for the plowe, that dwell in the personage. Say the Apostle what he say will, he must, or he must not, he shalbe made minister not we that pleaseth the maker Euen thus it is, both high & low, as many as God hath sealed with a good spirite, they complaine of it. They say also with Ieremie: The Priestes say not, where is the Lord? and they that should minister the Law, they know nothing. The men among vs that would be our leaders, they may say as of olde time, I will propheſie vnto thee of wine, and of strong drinke, but of the Law & the testimonies, they cannot skill. So heauy is the hande of our God ouer our sinnes, vntill we be amended. He hath broken his two staues of happy feedinge, both beauty & bandes: and giuen in steede of them, the instruments of a foolishe sheepheard, and hath rayſed vs vp Pastours which looke not for the things that are lost, nor seeke the tender Lambes, nor heale that, that is hurt, nor feed that, that standeth vp. And therfore we may boldly say (God him self being our warrant) that the Israel of the Lord, is without his pastour. But some perhaps will thinke this complaynt to be greeuous, God hath not dealt thus with vs, but rather hath multiplied a great many of learned and godly Ministers vnto vs, euen now in great aboundance, as in any age before vs. Most certainly true it is that God hath rayſed vppe in our dayes, men of singular hope, ful of excellent gifts, whose vertues in yong yeres hath shined far aboue the gray hayres of their forefathers. Would God we were halfe thankefull enough for so manifold blessings. The ioye of the whole earth, and the gladnes of all the world, that is the blessed hope of the Gospell, it shineth not a little, euen in their countenances. The Lord increase them in a thousand thousande fold, & giue them double his spirit, that they may be greater then all his enimies, & abide faithful euen vnto death: that through them the Prince may

Mat. 24. 25.
Rom. 15. 16.
1. Cor. 3. 5.
1. Cor. 2. 9.
Act. 20. 28.
Rom. 10. 14.
Psal. 19. 5.
1. Tim. 3. 2.
Ierem. 2. 8.
Mich. 2. 11.
Zach. 11. 13.
2. Chro. 25. 3.

reioyce,

reioyce, the Magistrat may be glad, their fellowes may be encouraged, the people may be taught, all may haue hope, sinne may be abolished, Idolatry rooted out, Antichrist ouerthrowne, Sathan troden down, Hell may be confounded, the Gospell may encrease, righteousnesse may shine, and God may haue the glory. This desire is the fruite of our life, & there is not in the world a better portiō. This we haue chosen, & in this we will dwell, vntill the fulnesse of time that we shal say in our course: Lord now lettest thou thy seruaunt depart in peace.

But wee haue heare not a lyttle feare, and we see the stumbling blocks that bane made our wayes dangerous. True it is, many men are greatly to bee beloued, but this is as true, there is none so good, but satan wil seeke to sift him. Noe, Lotte, Aaron, Miriam, Sampson, Dauid, Martha, Marie, men & women, of most excellent vertue, & such as the worlde was not worthy of: and yet not one of these whom sathan wounded not, yea almost vnto death The most glorious of all men subiectē vnto sin, was Adam him self, & yet he was throwen down into great cōfusion. So that the Saints of god (for so I truste I may call them because of their great gifts) the Saints I say, that God hath sent vnto vs, they haue great cause to feare, & to say with Paul: who semeth to stand let him take heed that he fall not. Sure they are of continuall assaults, & euen at this present, one aboue other shaketh all their faith. Satan hath rent asunder the glory of our ministerie, that flesh & blood is not halfe willing to beare the shame of the world that goeth after it. He hath speiled it of the due reward of all authority, all obedience, loue, reuerence, and honor that man should giue vnto it. He hath laid vpon it much contēpt, many reproches, great pouerty, intollerable bōdage, so that though the calling be in deed the most precious inheritance vnder the sun, yet the glorie is so darkned vnto mortal eies, that al the Nobilitie is quite fled frō it, the Gentlemā afraid to come vnto it, the Rich man rather choseth any other kinde of life, the meaneſt estate so hardly contented with it, that S. Paule him self can find but a few followers, that wil cast away frō them the cloakes of shame, & not degenerate frō the dignity of their office. 2. Cor. 4. 2.

But God shal once giue again vnto his Ministery, beauty in steed of ashes, & rich apparel, in steed of sackcloth, whē he shal turn again the captiuity of Sion & build vp the walles of the promised Ierusalē. In the meane season, we will liue in hope, & giue thanks vnto our god, that hath brought vs hitherto. One other assault of Sathan hurteth as much as this: yea, & so much the more, because it is couered with the cloak of benefit, & sheweth vs a saluing medicine against the former wound. For where as the Ministers liuing in most churches is but small, he hath found this remedy, that one mā should haue many benefices. And whereas the reproch is not litle, but euen the name is ful of disdaine, & to be called master Parson, master Vicar, syr Iohn, a parish priest, &c. Against this euil he hath found a remedy worse, & giue liberty to all that wil to be Non residents, to forsake their charge, to go where they wil, like masterles houndes, to fill the cōmon wealth with worse then any idle or vagabond persons. Lo, this is the vessel of poyson that satan hath set abroch, and the cup of whoredome which the pope hath begun of vnto all the worlde. This is the

head

head & fountain of al ſpiritual darknes, the roote frō which the glory of Anti-
chriſt did firſt ariſe, the filthy ſpring of all abhominations, which by peſtilent
increaſe, hath ouerflowed kingdoms with moſt ſhameful ſlauery, brought Prin-
ces into contempt, & ſet a vile perſon in the monarchie of the worlde. And yet
at this day it doth ſo dull the ſpirits of many excellent mē, that their harts are
ful of ſurfetting, & yet they feele not their diſeaſe, they wallow (as I ſaid) in
their own vomit, & yet they ſee not their ſhame. The heynouſnes of this ſin is
ſo diſpleaſant in the ſight of god, that he hath reuēged it with one of his grea-
teſt plagues in hardning the offenders harts, that they ſhould haue eies to ſee,
& not ſee, & eares to heare & not heare, and hearts to vnderſtand, and yet
not vnderſtand. For whereas in many things they heare the voyce of God, and
folow humbly his calling, yet here they be deafe, euen as the Serpent that ſtop-
peth his eares, that he may not heare the charmer, charme he neuer ſo wiſely.
It is plaine that the ſpirit ſpeaketh: Be diligent to know the ſtate of thy flocke,
& take heed to thy heards, for riches remain not alway, nor the crowne from Pro.27.23.
generation to generation. But yet the loue of riches & gorgeous ſhew of honor
hath ſo deceiued many, that in many yeres they ſee not their flock, nor care not
at al in what paſture they be fed. So much in vain it is that the Apoſtle ſpea-
keth vnto thē: He that hath an office, let him attend on his office. The charge Rom.12.7.
that S. Paule giueth to the miniſters of the church of Epheſus, is as plaine as
may be ſpoken, yet they cannot vnderſtand it. Take heed (ſayth he) vnto your Act.20.28.
ſelues, & to all the flocke of which the holy Ghoſt hath made you ouerſeers, to
feed the church of God, which he hath purchaſed with his own blood. O that
this precept were written in our harts with an yron pen or a clawe of adamant
that we could neuer forget it. The often remembrance that we haue bound our
faith vnto the ſpirit of God, that he hath called vs for the inſtruction of his
people, & that they are the price of the blood of Chriſt, would make vs at the
laſt to loue our duetie, that the Sun & the Moone ſhould bee aſhamed of the
ſound of Non reſident, & the name of the Parſon ſhould bee odious vnto
vs, that would take vpon him a charge, & looke not after it. The Prophet
ſayth, that if the Miniſter declare not the iudgemēts of God againſt him that Ezec.3.18.
ſinneth, the wicked man ſhal die in his ſin, but his blood ſhall bee required at
the handes of the negligent Paſtour. And the Apoſtle to the Hebrews, ſpeaking
of the faithfull Miniſter, ſaith. They that watche ouer the ſoules of thoſe that Heb.13.17.
are committed vnto thē, as they that ſhal giue account if any of them periſh.
If theſe two be ſufficient witneſſe, that according to the law, the truth ſhould
bee eſteemed, by their word moſt certain it is, that our negligent paſtors, who
haue couered themſelues (as Salomō ſaith) with thick clay, & multiplied their
benefices tyll they bee many in number, they muſt needes thinke they haue an
heauy account againſt the day of Chriſt. Neither gold nor ſyluer, nor the pride
of honor, ſhalbe acceptable in ſteede of the ſoules of their brethren. But ſo it is
they are ſhut vp in blindneſſe, & god hath couered thē with a ſpirit of ſlumber
and they are ſet down in the counſells of the mockers & diſpiſers, which ſay in
much ſecurity, where is the promiſe of his cōming? O curſed lawe of liberty,

that

that hath ſo dulled their ſpirite, and ob bottomleſſe pitt, and Hell of Where-
domes, out of which ſuch a ſtinking ſauour, continually breatheth of Plurali-
ties, Totquots, and all manner Faculties, and drunken dregges of popiſh ab-
hominations. O Lord God, we beſeeche thee multiply thy bleſsings yet more
vpon thine annoynted and choſen ſeruaunts. Lead them into the middeſt of
thy Sanctuarie, that they may drinke full of thy louing kindnes. And en-
viche them ſo farre with all thy bleſsings: that they may ſee with thy Saints,
what is the height, the breath, the length, the depth, and howe vnſearcheable
is the riches of thy glory, that haſt alone immortalitie, and dwellest in light
which ſhall ſhine for euer. That thy manifolde mercies which thou haſt mul-
tiplied vnto them, may be made perfect in that fulneſſe of ſpirite, vntill they
ſhall ſay vnto themſelues, euen with the zeale of that noble Prophete and
Pſalm. 132.4. *King: I will not ſuffer mine eyes to ſleepe, nor mine eye liddes to ſlumber, vn-*
till I haue cauſed this Lande which thou haſt bleſſed, to ſpue out the ſurfet-
ting of this deadly poyſon. O Lord God, thou that art able, bringe this good
thing to paſſe, let not our ſinnes ſeparate betweene vs and thy goodnes, but o-
pen thine eares vnto our prayers, & powre out thy compaſsions vpon vs, that
we & our Rulers, may all reioyce & ſing togither with thy Saints in the Apoca-
Apoc. 19. 3. *lips,* Allelu-iah, *ſaluation, & glorie, & power be to thee, O Lord our God,*
for true & righteous are thy iudgemēts, & thou haſt cōdemned the great whore
which did corrupt the earth with her fornication. And therefore make vs ſaye
continually Allelu-iah, *and her ſmoke let it ryſe vp for euermore, Amen.*
Farewell (good Chriſtian Reader) and forgette not thy dutie, to bleſſe them
with thy prayers, who haue bleſſed thee with libertie, and helpe them to the
glorious triumph of the Goſpell of Chriſt, who haue broken from thy necke,
the yoake of Antichriſt, that they may long rule with righteouſneſſe,
with peace & with ioy in the holy Ghoſt, whoſe gouernment
hath made thee free from the bondage of Egipt, from
the ſpirituall Babilon, from Pope & papacie,
which ſhame hath ſhadowed, & ſhall
at the laſt cloſe it vp
for euer.

¶ From my Chamber,
the 22. of Aprill. 1572.

Thine in the Lord. Ed. De.

Rom. 8. 22.

Euery creature groaneth togeather, & trauaileth in pain, vntil this preſent, and not onely the creature, but we alſo which haue the firſt fruites of the ſpirit, euen we do ſigh in our ſelues, wayt-ting for the adoption, euen the redemption of our bodyes.

A

A briefe Catechiſme, contayning a declaration of the true way to life euerlaſting. Verie meete to be known of euery one, before they be admitted to the Lordes Supper.

QVESTION.

WHat is the chiefeſt thing which euery one ought to be moſt carefull of as long as they liue?

ANSVVERE. Euery one ought to be moſt carefull of theſe two poynts. Firſt and chiefely howe we can be ſaued in the [a] daye of iudgment, before Gods iudgment ſeate, & ſo [b] come to life euerlaſting. Secondly how to [c] liue according to Gods holy will during our life. In which two poynts wholy ſtandeth the glory of God, ſo much as of man ought to be ſought for.

[a] Mat.16.26. 1.Pet.1.9.
[b] Mat.6.33. and 25.34.
[c] Luke 1.74.75 Ephe.1.4. and 2.10. 1.Pet.1.15.

QV. *Howe can we knowe this, how wee are diſcharged before Gods iudgement ſeate?*

AN. Wee can neuer knowe howe we be diſcharged before the iudgment ſeate of God, vntill ſuch time as wee knowe our owne [a] miſerable eſtate, by reaſon of the greatneſſe of our ſinnes, and the horrible puniſhment which wee deſerue for them.

[a] Mat.9.12.13. 1.Tim.1.15. Mat.11.28.

QV. *Howe doeſt thou knowe the greatneſſe of thy ſinne, and the horrible puniſhment due to the ſame?*

AN. The greatneſſe of my ſinne, and the horrible puniſhment thereof, I knowe by the [a] lawe of God, [b] rightlie vnderſtoode, the ſumme whereof is conteined in the ten commaundementes.

[a] Rom.3.20. Rom.7.7. 8.9. 10.11.12.&c. Rom.5.20. Gal.3.19.
[b] Rom.7.9.

QV.

Qv. *Rehearse the ten commaundementes.*

An. God spake all these wordes, and said, I am the Lord thy God which brought thee out of the Land of Egypt, out of the house of bondage.

1. Thou shalt haue none other Gods but mee.

2. Thou shalt not make to thy selfe any grauen image, nor the likenesse of any thing that is in heauen aboue, nor in the earth beneath, nor in the vvater vnder the earthe, thou shalt not bowe downe to them nor worship them: For I the Lord thy God am a ielious God, & visit the sinnes of the fathers vpon the children vnto the third & fourth generation of thē that hate me: and shewe mercy vnto thousands, in them that loue me, & keepe my cōmandements.

3. Thou shalt not take the name of the Lorde thy God in vayne: For the Lorde vvill not holde him guiltlesse, that taketh his name in vayne.

4. Remember that thou keepe holy the Sabaoth day, sixe dayes shalt thou labour and doe all that thou hast to doe. But the seauenth day is the Sabaoth of the Lord thy God: In it thou shalt doe no manner of worke, thou & thy sonne, and thy daughter, thy manseruant, & thy maidseruaunt, thy Catteil, and the Stranger that is within thy gates. For in sixe dayes the Lord made heauen & earth: the Sea, & all that in them is, & rested the seauenth day: wherefore the Lord blessed the seuenth day, and hallowed it.

5. Honour thy Father & thy mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

6. Thou shalt doe no murther.

7. Thou shalt not commit adulterie.

8. Thou shalt not steale.

9. Thou shalt not beare false witnesse against thy neighbour.

10. Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbors wife, nor his manseruant, nor his maid, nor his Oxe, nor his asse, nor any thing that is his.

Qv.

Qv. *What is the first commaundement?*

An. *1 Thou shalt haue none other Gods but me.*

Qv. *What is the meaning of this commaundement.*

An. The Lorde God straightlie chargeth vs in this first commaundement, that we worship God alone, which worship standeth in foure pointes. First, that wee [a] loue God aboue all. Secondly, that wee [b] feare God aboue all. Thirdly, that we make our prayers to [c] none but to God. Fourthly, that wee [d] acknowledge God alone to be the guider, and gouernour of all things [e] of whō we receiue all the benefits we haue, and therfore that [f] we trust & stay vpon him alone.

[a] Phil.3.7.8. Mat.10.37.
[b] Mal.1.6. Mat.10.28.
[c] Rom.10.13.
[d] Psal.35.6.& 115.3. & 145. 15.& 95.4.5.
[e] Ism.1.17.
[f] Ier.17.5. & 48.7. Esai.31.1. Iere.48.7.

Qv. *What is the second commaundement?*

An. *2 Thou shalt not make to thy self any grauen Image nor the likenes of any thing that is in heauen aboue, &c.*

Qv. *What is the meaning of this commaundement.*

An. In this second commandement, be conteined three thinges. First, that we should not [a] thinke God to be like either man or womā, or any other thing, and therefore that wee make no Image of God in any case. Secondly, that we make no Image of any other thing, either to [b] worship the Image it selfe, either God, Saint, or Angell, by the Image: neither yet to this ende to be the [c] better putt in minde of God by the Image. Thirdly, that we worship not God in any other [d] outward worship, according to our own fantasies, but [e] as God cōmandeth vs in his worde.

[a] Deu.4.15.16. 17.18.&c. Act.17.28. Ioh.1.18. 1.Tim.6.16. 1.Ioh.4.12. Esa.40.18. 25.&.46.5.
[b] Leu.26.1. Exo.31,34. Exo.34.14. Deu.4.23. Psal,97,7.& 106.36. Esai,44,19. Dan.3,18,
[c] Abac.2,18. Ier.10.8. 14.15.16.
[d] Ioh.4.23.24. Math.15.9. Esa.29.13.14.
[e] Deu.12.23.& 5.32.33. Pro.3.6. Iosua.1.7. Apo.2.1.18.19

Qv. *What is the third commaundement?*

An. *3 Thou shalt not take the name of the Lorde thy God in vayne, &c.*

Qv. *What is the meaning of this commaundement?*

An. God chargeth vs in this third cōmaundement, these three thinges. First, that we vse with [a] most re-

[a] Deu.28.58.59 Psalm.8.1. Iere.10.6. 1.Cor.29.13.

ue-

uerence the name of God, when ſo euer wee either ſpeak or thinke vpon him. Secondly, that we neuer blaſpheme the name of God, by [b] Cõiuring, Witchcraft, Sorcerie, or Charming, or any ſuch like, neyther by curſing or banning. Thirdly, that we neuer ſweare [c] by the name of God, in our common talk, although the matter be neuer ſo true: But onely where the [d] glorie of God is ſought, or the ſaluation of our brethren, [e] or alſo before a Magiſtrate in witneſſing the trueth, whẽ we are therevnto lawfully called. In which cauſes we muſt [f] only ſweare by the name of God: But as for [g] Saints, Angelles, [h] Roode, Booke, Croſſe, Maſſe, or any other thing, we ought in no caſe by them to ſweare.

[b] Deu. 18. 10. 11. 12. Eſa. 8. 19. & 47. 9. Mal. 3. 5. Gal. 5. 19. 20. Act. 16. 16.

[c] Mat. 5. 34. 35. 36. 37. Iam. 5. 12.

[d] Ioſ. 7. 19. 2. Cor. 1. 23. & 11. 31. Gal. 1. 20.

[e] Exod. 22. 10 11.

[f] Deu. 6. 13. & 10. 20

[g] 2. Cor. 1. 25.

[h] Ierem. 5. 7. & 12. 19: 17. Amos 8. 14. Sopo. 1. 49.

Qv. *What is the fourth commaundement?*

An. *4 Remember that thou keepe holy the Sabaoth day.*

Qv. *What is the meaning of this commandement?*

An. The hallowing of the Sabaoth day, is to [a] reaſt from our labours in our calling: and in one place to aſſemble our ſelues togither, and with feare and reuerence to heare, marke, and [b] lay vp in our harts the worde of God [c] preached vnto vs: To [d] pray altogither, that which we [e] vnderſtand with one conſent. And at the times appointed, to [f] vſe the ſacraments in faith and repentance, and all our life long to reſt from wickednelſe, that the Lord by his holie ſpirit may worke in vs his good worke, and ſo beginne in this life the euerlaſting reſt.

[a] Deut. 5. 14. Exod. 16. 26.

[b] Mat. 13. 23.

[c] Act. 20. 7. & 15 21. & 13. 15. 16. 17. Lu. 4. 16. 21.

[d] Mat. 18. 19. 1. Co. 14. 16. 17

[e] 1. Cor. 14. 16. 17.

[f] 1. Cor. 1. 33. 34. Acts 2. 42. & 20. 7.

Qv. *What is the fift commaundement?*

An. *5 Honour thy father and thy mother. &c.*

Qv. *What is the meaning of this commaundement?*

An. The meaning of the fift commaundement, is, that wee ſhould honour (that is to ſay) loue, feare, obey,

[g] Num. 29. 7. Heb. 4. 3. 10.

obey, and releeue our [a] Parentes, or any other that are vnto vs in their ſtede. As our [b] Princes, Rulers, and Magiſtrates, [c] our Paſtours and Teachers, our [d] Maſters, and all others which are aboue vs, in any calling, placed by God, [e] the aged & gray headed: and that all Superiours ſhewe them ſelues in deede Parentes, in [f] defending & guiding their inferiors.

Qv. *What is the ſixt commaundement?*

An. *6. Doe ſhalt dee no murther.*

Qv. *What is the meaning of this commaundement?*

An. Firſt, the Lord God forbiddeth vs in this ſixte commaundement, all [a] killing, [b] fighting, & [c] quarelling, and [d] reproches, mockes, and tauntes. Secondly, he forbiddeth all killing in heart, that is, all [e] anger and malice, [f] all deſire of reuenge. Thirdly, on the other ſide hee commaundeth vs to preſerue life, by exerciſinge [g] the workes of mercie, and compaſſion towards our brethrē, yea euen towards our ennemies. Fourthly, to [h] loue one another inwardly in heart, as our ſelues: yea, euen our enimies and them that hate vs.

Qv. *What is the ſeauenth commandement?*

An. *7 Thou ſhalt not commit adulterie.*

Qv. *What is the meaning of this commaundement?*

An. We are forbidden in this ſeauenth commandement, firſt [a] all adulterie, fornication, and all other [b] vncleaneſſe in our bodies. Secondly, all [c] vnpure thoughts, and luſtes of the heart. Thirdly, all other things which might intiſe toſuch vnclenneſſe, as al vnchaſt [d] behauiour, [e] filthy talke & ſonges, [f] wanton apparell, lewde and idle paſtimes, [g] gluttonie, drunkenneſſe, [h] houſes of open whooredome, and whatſoeuer els maye allure vs to vncleanneſſe.

Fourth-

a Leuit.19.3. Col.3.20. 22.23.24. Ephe.6.1.2.3.
b Exod.22.28. Rom.13.1.2. Titus 3.1.
c Heb.13.17. 1.Teſ.5.12.13.
d Eph.6.5.6.7. 2it.2.9.10.
e Leuit.19.32.
f Col.3.19.21. Col.4.1. Eph.4.6.9.&c.
a Gen.9.9. Deu/5.17.
b Mat.5.38.39.
c Col.3.12.13.
d Le 10.14.17.18
e Mat.5.21.22. 1.Ioh.3.15.
f Pro.20.22.
g Matt.25.35. Eſa.58.7. Eze.38.7.
h Mat.5.44. Leuit.19.18. Luke 6.27. Ro.12.17. &c.
a Le 18.20.19.92 Deut.23.17.
b Leuit.18.2. 33.24.25.
c Math.5.28.
d Eſai.3.16.17. Rom.13.13.
e Ephe.4.29. & 5.3.4.
f Deut.22.11. Eſa.3.18.&c.
g Ephe.5.18.
h Deu.22.20.21

Fourthly, on the other ſide he commaundeth vs to keepe our bodies and ſoules [i] chaſte and pure, as temples of the holy ghoſt. Or if the [k] gift of chaſtety be not giuen vs, then to vſe the lawfull remedie appointed by God, vvhich is mariage.

i 1.Cor.6.15. 19.20. 1.Theſ.4.3.4.5

k 1.Co 7.29. Heb.13.4.

Qv. *What is the eight commaundement?*

An. *8 Thou ſhalt not ſteale.*

Qv. *What is the meaning of this commaundemet?*

An. In this eight cõmandement the Lord God forbiddeth all [a] ſtealing & robbing in outward deedes. Secondly, he forbiddeth all [b] ſtealing in hart, that is all deſire of any mans goods wrongfully. Thirdlie hee forbiddeth all [c] deceyt and wrongfull dealinge. Fourthly on the other ſide, he chargeth vs, that vve be [d] contented with that portion of goodes which the Lord giueth vs: to [e] apply our ſelues in our vocatiõ & calling, to get our own liuing, & liue of that which is our own, & alſo to be helpful vnto others.

a Leuit.19.11. Deu.5.19.

b Ephe.2.4.8. Col.3.5. Pſal 62.10. & 5.3.5. Zach.8.17. Mic.2.1.2. Act.20.33.

c 1.Theſ.4.6. Exo.22.21.22 Deu.10.17.18 19.& 24.14.

d Pro.27.27. 1.Tim.6.6.

e Gen.3.19. Ephe.4.20. 2.Theſ.3.10.

Qv. *What is the nienth commaundement?*

An. *9 Thou ſhalt not beare falſe witneſſe, &c.*

Qv. *What is the meaning of this commaundement?*

An. The Lord God in this ninth commandement doeth commaund vs: Firſt, that wee ſhould neuer [a] ſpeake falſelie in witneſſe bearing. Secondlie, that not only in witnes bearing, but alſo in no other matter we ſhould neuer [b] lie, flatter or deſemble. Thirdly that wee ſhould neuer tell falce [c] tales behinde our neighbours backe, or heare them of others, that we ſhold neuer [d] beleeue any euil ſpokẽ behind their backes, vntil we fully know the certainty. Fourthly in priuate offences to ſpeake nothing although it be true, to the [e] hurting of our brothers good name if by [f] priuate admonition he may be wonne.

a Pro.19.5.9. & 21.28.

b Ephe.4.25. Pſal.15.12.

c Pſal.15.3. Pro.25.18.

d Mat.7.1.2. Rom.14.4. Pſal.15.3. Iam 4.12

e 1.Pet.4.8. 1.Cor.13.7. Pro.11.12.

f Math.18.15. 16.17.18.

Qv.

Qv. *What is the tenth commaundement?*

An. *10 Thou ſhalt not couet thy neighbours houſe, &c.*

Qv. *What is the meaning of this commaundement.*

An. Heere the Lorde in plaine wordes doth forbid al inward deſire, whatſoeuer is vnlawful [a] to be done, although we neuer [b] conſent vnto it, as the [c] rebellion of the fleſhe, all corruption of the [d] olde man, all [e] blot of originall ſinne, ſo that by this commandement moſt clearely we may ſee the Image of that man that pleaſeth God, euen ſuch a one, in whom nothing is impure, neither in will nor nature.

[a] Rom.7.7.
[b] Gen.6.5. & 8.21. Pro.20.9.
[c] Rom.7.23.
[d] Ephe.4.22. Col.3.9.
[e] Rom.6.6.

Qv. *Canſt thou fulfill all theſe cõmaundementes without breaking any one of them?*

An. Theſe are the commandementes of almightie God, the perfect fulfillinge whereof [a] no fleſhe can attaine vnto, no, although I doe all that I can: yet, I breake them daily both in thought, worde & deed.

[a] Rom.3.23. Rom.8.3.4. & 11.32. 1.Ioh.2.8. 1.Reg.8.46. Pro.29.9.

Qv. *What puniſhment doeth God appointe for breaking any one of them?*

An. The puniſhment for the breakinge of the leaſt commaundement, euen in [a] thought, yea, if it were but [b] once broken in all my life, is the euerlaſtinge [c] curſe of God, which containeth all the tormentes that can be deuiſed both of ſoule and body, and in the Scripture is called by diuers names, to expreſſe the paine, as [d] hel fire, the [e] worme that neuer dieth, [f] vtter darkeneſſe, [g] burninge lake, [h] ſeconde death, damnation and ſuch like.

[a] Iam.2.10. Gal.3.10
[b] Gal.3.10.
[c] Deu.27.26.
[d] Mat.25.41. & 10.28.
[e] Mar.9.43.
[f] Mar.9.44. 46.
[g] Mat.22.13. & 25.30.
[h] Apo.19.20. & 20.10.14.

Qv. *Is there nothing which a man can do in this world, to ſerue as a ſufficient recompence to God for one ſinne?*

An. No, although I ſhold giue [a] all my goods to the poore, or ſuffer my body to be [b] whipped all my life longe, or ſuffer any other puniſhment which might

[a] Apo.20.6. & 21.8.
[a] Luk.17.10.
[b] Col.2.23.

be deuiſed: it is not ſufficiēt for one of my leaſt ſins.

Qv. *Yea, but God is mercifull, will he therefore puniſhe ſinne ſo ſharpely thinkeſt thou?*

An. Our God in deede is [a] mercifull, but he is alſo [b] iuſt and true, and therefore muſt needes of iuſtice and truth puniſh mans ſinne with that puniſhment which he hath appointed.

Qv. *Seeing then this puniſhment muſt needes bee ſuffered, are we in our ſelues able to ſuffer and ouercome it?*

An. None is able to ſuffer [a] & ouercome this great puniſhment of ſinne, being onely man.

Qv. *Is there then no meanes at all whereby we may be ſaued from theſe paynes euerlaſting?*

An. The paynes which our ſinnes deſerue, muſte needes be ſuffered by man, becauſe God of his iuſtice muſt needes puniſhe ſinne in man, which was committed by man, and therfore our Sauior Chriſt being euerlaſting God, became alſo [a] man, and hath fully [b] ſuffered whatſoeuer was due for mans ſinne.

Qv. *Are not then all people diſcharged, ſeeing the puniſhment is payde?*

An. None are diſcharged ſauing thoſe that [a] take holde vpon Chriſt and his merits with a true faith.

Qv. *What calleſt thou this true faith?*

An. This true and liuely faith is a [a] ful perſwaſion & aſſurance of my [b] hart groūded vpon the [c] promiſe of God, & wrought in me by the [d] holy ghoſt, wherby I am fully aſſured, that whatſoeuer Chriſt hath wrought for mans ſaluatiō, pertayneth not onely to others, but euen [e] to me, & is wholy mine as ſurely as if I performed the ſame in mine owne perſon.

Qv. *Howe can it be that thy ſinnes are forgiuen thee, & yet according to Gods trueth fully puniſhed, with the pa-*

2
2. Cor. 1, 3. Pſal. 145, 8. & 86. 15.
b
Pſalm. 7, 9. Pſalm. 11, 8. Rom. 3. 4. Iohn. 3. 33.

a
Pſal. 130, 3. Mat, 19, 25,
a
Gala. 4, 4. Heb. 2. 9. 10, 14. 15. 16, 17, 18. Heb. 4, 15. 1. Tim. 2, 5 Rom. 8, 3, 4
b
Gal. 3. 13. Rom. 4. 25. Ioh. 1, 29. 1. Ioh, 2, 1 2. Cor. 5. 21 Eſa. 53, 6, Rom. 8, 3.

a
Ioh. 3, 16, 18, 36,

a
Col. 2. 2. 1. Ioh. 3. 2, Ephe. 3, 12. Ro. 8, 38, 39. Ephe. 1, 18,
b
Rom. 10. 9. Eph. 3, 17.
c
Rom. 4. 3, 18 Rom. 10, 8. & 1, 16, 17
d
Eph. 1, 17, 18 1. Cor. 1, 22 & 5. 5, 1. Cor. 2, 10, 2. Cor. 4, 13
e
Eph. 3, 17. 18.

punishment which God hath appointed for sinnes?

AN. By this my true faith, I see my sinnes both to be forgiuen, and yet fully punished, for in IESVS Christ to [a] satisfie Gods iustice, they be [b] fully punished, & yet to me they be [c] forgiuen, because in me they bee not punished but in Christe for me, to sett forth Gods mercy, & therefore shall neuer be layde to my charge. In this maner therfore I see the Lord my God to be both mercifull and iust.

[a] 2 cor. 5, 21. Rom. 3, 25.
[b] 1. Ioh. 2, 1, 12. Gal. 3, 13. Rom. 4, 25.
[c] 1. cor. 5, 9.

QV. *Yea, but although the punishment of thy sinnes bee payde in Christe, yet seeinge there can no vnrighteousnes dwell with God, how canst thou stand before Gods iudgement seate as righteous & iust, seeing thou hast no righteousnes, but such as is stayned with so many sins?*

AN. I stand as iust and righteous before the throne of God, not clothed with mine owne righteousnes which I haue wrought in mine owne person: but with the [a] righteousnes of Iesus Christ. Which righteousnesse, being taken holde vpon [b] by a true faith is made mine: thus am I iuste in the sight of God, not in respect of mine owne workes, which I haue wrought, but taking holde vpon Christes workes to be mine by faith.

[a] 1. cor. 1, 30. 2. cor. 5, 21. Rom. 3, 28.
[b] Ephe. 3, 17. Rom. 5, 28. Iohn. 3, 18

QV. *Doth not this make menne to runne into all sinne and wickednes?*

AN. No, for this true faith as soone as it is wrought in vs [a] through the holy Ghost, dooth frame our harts a newe & causeth vs to [b] detest, hate, lothe, and abhorre sin in al men, but especially in our selues, & maketh vs to haue our [c] whole delight and ioye in those things which be agreable to gods will, & causeth vs also to [d] expresse the same in our life & conuersatiō, or els it is no true faith, but a [e] dead faith.

[a] Ioh. 3, 3, 5. Eph. 4, 20, col. 3, 9. Rom. 6, 6, and 12, 2, 1.
[b] Rom. 7, 23.
[c] Rom. 5, 1, 7, etc.
[d] Rom. 6, 11, etc. Mat. 7, 17, Ioh. 15, 5,
[e] Iam. 2, 17

Qv. *Rehearſe the ſumme of this faith.*

An. *I Beleeue in God the father almightie, maker of heauen and earth. And in Ieſus Chriſt his onelie ſonne our Lord: which was conceiued by the holy Ghoſt, borne of the Virgin Marie. Hee ſuffered vnder Pontius Pilate, was crucified, dead and buried, hee deſcended into hell, and the third day hee roſe againe from death. Hee aſcended into heauen, and ſitteth on the right hande of God the Father almightie. From thence ſhall hee come, to iudge both the quicke and the dead. I beleeue in the holie Ghoſt. The holy Catholike Church, the communion of Sainctes, the forgiueneſſe of ſinnes, the reſurrection of the body, and the life euerlaſting. So be it.*

Qv. *What is the effect of this creede?*

An. This Creede containeth foure eſpecial points. Firſt, what we ought to beleeue concerning god the Father. Secondly, cõcerning God the Sonne. Thirdlie, concerning God the holy Ghoſt. Fourthly, concerning Gods people called the Church.

[e] Ioh.1.12. Rom.8.1. Rom.8.11. Gal.3.26.

Qv. *What beleeueſt thou in the firſt part, concerning God the Father?*

[b] Rom.8.15. 2.Cor.6.18.

An. Firſt, I beleeue that God the Father thorough Chriſt, [a] into whoſe body I am graffed by faith, is not only a [b] father of other faithful, but euen my father, & therfore [c] loueth me. Secondly, that he is almightie, that is, that he hath [d] all power in his hand, guiding & ruling all things, ſo that nothing can be don in [e] heauẽ, earth or hell, without his prouidence.

[c] Rom.5.8.9. Iſai.54.6.7.8.

[d] Iſa.45.5.6.7. Iſa.46.10.11

[e] Amos.3.6. Iere.10.23. 1.Reg.22. 19.20.&c

Qv. *What beleeueſt thou in the ſeconde parte, concerninge God the Sonne?*

Pſa.139.7.8.9

[a] Rom.9.5. Ioh.1.1 Ioh.1.4.10.11

An. I beleeue that Ieſus Chriſte, one [a] God in ſubſtance with the father and the holie Ghoſt, [b] tooke

[b] Rom.1.3. Mat.1.20.21.

fleſhe of the Virgin, and is become perfect man, as

I am

I am in all things, ſinne onely excepted, [c] and in my nature hath wrought for me, whatſoeuer was needfull for my ſaluation. [c] Heb.2.14.15. Rom.8.3

Qv. *What meaneſt thou, when thou ſayeſt: Hee ſuffered vnder Pontius Pilate?*

An. Becauſe that manner of death which men doe ſuffer by the ſentence of the Iudge, and vnder the tytle of Iuſtice, is more ſhamefull, ſlaunderous, and terrible, then if a man ſhould die naturally in his bed: Therefore Chriſt tooke on him our perſon, to ſhewe him ſelfe [a] before an earthly Iudge, and to be [b] cõdemned by the mouth of Pilate, he being then Iudge, that thereby we might be cleared before the iudgement ſeate of God. [a] Pſal.2.2. Act.4.27. [b] Mat.27.18 Iohn.9.1. 18.38.

Qv. *What meaneſt thou when thou ſayſt, Chriſte was crucified, deade, and buried?*

An. Firſt, I meane in that he was crucified, that hee ſuffered [a] the death of the Croſſe, which was an abhominable and curſed death, [b] to deliuer me from the curſe which was due for my ſinnes. Secondly, for as much as death was a puniſhment due vnto man for ſinne, therfore our Sauior did ſuffer death, and by ſuffering, ouercame death. For in his death doeth lye the principall point of our ſaluation, for if he had not bene truely [c] dead, we ſhould bee yet ſubiect to eternall death and damnation. Thirdly, he was buried for the more greater confirmation of his death and reſurrection. And to the intente to make it more certainly knowne vnto vs, it pleaſed him alſo to be buried after the common manner of men, & that by two notable perſons [d] Nicodemus and Ioſeph of Aramathia, which was done alſo by the will and conſent of Pilate, who cauſed the body [a] Luke.23.33. [b] Gal.3.13.1♣ [c] Eſa.53.12. Rom.5.8. 1.Cor.15.3. 1.Pet.2.24. [d] Mat.27.57. Mar.15.43. Luk.23.53.

to be deliuered vnto them.

Qv. *What meaneſt thou concerninge this, that Chriſte deſcended into hell?*

An. Where it is ſaide that Chriſte deſcended into hell, thereby I beleeue that Chriſt did not only ſuffer in his body, the puniſhment due to my bodye, but [a] alſo in his ſoule the puniſhement due to my ſoule, which was the torments of hel, ſecond death, [b] ſorrowes of death and abiection from God: as it doeth appeare, by the anguiſhe of his ſoule in the Garden, [c] when drops of blood iſſued out of his bodie, and alſo vppon the Croſſe, by [d] his lamentable cry to his Father. For in a miſerable caſe had wee bin, if he had ſuffered onely the puniſhment due to our bodies, and not to our ſoules.

a Pſa.53.4.8.10

b Act.1.2.24. Mat.26.38.

c Luk.22.44.

d Luk.23.46. Matth.27.46.50.

Qv. *What fruit haſt thou by this death of Chriſt?*

An. Firſt, I beleeue that this death and puniſhment, which Chriſt ſuffered, is the appeaſing of [a] GODS wrath, & a full ſatiſfaction to God for all my ſinnes. Secondly, that [b] as he is dead for ſinne, ſo hee will cauſe ſinne to die in my mortall body.

a Heb.9.12. 13.14.28. 1.Pet.2.2. 1.Ioh.2.1.

b Gala.5.24. Gala.2.19. Rom.6.6. 7.8.11.

Qv. *What profit haſt thou by the ryſing again of Chriſt?*

An. Firſt I am aſſured by his ryſing from death, that he hath [a] ouer come death, hell, and ſinne, and hath finiſhed my iuſtification. Secondly, that as he is ryſen from death: ſo hee cauſeth mee as a member of him, [b] to riſe from ſinne, and delight in righteouſnes. Thirdly, his ryſing again, is a ſure pledge [c] to me, that my body ſhal in like maner ryſe again.

a 1.Cor.1.55. 56.57. Rom.8.33.34. Rom.4.25.

b Rom.6.10. Col.3.1.2.

c 1.Cor.15.13. 20.26.

Qv. *What is the meaning of this, that Chriſt aſcended into Heauen?*

An. Chriſt as touching his manheade is [a] onely in heauen, but [b] in his Godhead and comforte of his holy

a Act.1.11. Act.3.21.

b Mat.28.20.

holy ſpirit, he is with vs to the ende of the world.

Qv. What good getteſt thou by the aſcending of Chriſt into Heauen?

An. Firſt, Chriſt his aſcending into heauen, is a ſure pledge vnto me, that [a] I ſhall in like manner as a member of him, by his power, bee receyued into heauen, in the ſame nature wherein he is aſcended. Secondly, Chriſt hauing aſcended into heauen, maketh [b] continuall interceſſion for me.

a Ioh.14.3. Phil.3.21. 1.Cor.1.7. 1.Th.1.17.
b 1.Ioh.2.1.2. Heb.9.12. and 14. Rom.8.34.

Qv. What is the meaning of this That Chriſt ſitteth at the right hand of God the Father?

An. Chriſt ſitteth at the right hande of the Father, that is, hath [a] all power giuen him of the Father ouer all thinges.

a Mat.28.18. Ephe.1.20. 21.22.

An. *What fruit doeſt thou receyue by this, That Chriſt ſhall come to iudge the quicke and the dead?*

An. To me that am a member of Chriſt, it is a ſingular comfort, [a] when I knowe aſſuredly, that none ſhall be my Iudge but he, that is my Sauiour. But terrible it will bee to thoſe that flee from Chriſte, [b] when they ſhall ſee him come to iudge them, whō they in their life time refuſed.

a Mat.24.31. Mat.25.34. Mat. 19.28. 2.Thes.1.10.
b 2.Theſ.1.6.7.8 Luk.21.25. Mat.25.41.

Qv. What beleeueſt thou in the third parte concerninge God the holy Ghoſt?

An. I beleeue that God the holy ghoſt [a] ſealeth into my heart all Chriſtes benefites to bee mine, and [b] maketh ſunne to die in me, and ſtirreth me vp to righteouſnes and holineſſe of life.

a Rom.8.9.10. 11.15.16.17. Gala.4.6.
b Eph.1.17. Eph.4.23. Pſalm.51.3. Col.2.11. 12,13.

Qv. Seeing there is but one only God, Why nameſt thou the father the ſonne, and the holy Ghoſt?

An. Becauſe God hath ſo opened himſelfe in his [a] worde, that theſe three ſundrye perſons are in ſubſtance but [b] one true and euerlaſting God.

a Mat.3.16.17. & 28.19. 1.Ioh.5.7. Eſa.61.1.
b 1.Cor.12.11.

Qv.

Qv. *Now let vs come to the fourth part: What callest thou the Catholick Church?*

An. The Catholicke church, is the [a] whole cõpany of faithful people which euer were ſince the beginning of the world in al places, which alſo be now & ſhalbe to the end of the world. Of the which nũber I beleue that [b] I am one. I beleue that god [c] knoweth them al, & hath a moſt [d] tender care ouer them.

Qv. *What calleſt thou the Communion of Saints?*

An. The cõmunion of Saints, is the ſocietie that all we which beleue haue one with another, as [a] members of one head Ieſus chriſt, wherby we are [b] ready to communicate all Gods beneſites, both ſpirituall and temporall, to the mutuall health and comfort one of another, according to the meaſure which we haue receyued of God in this life.

Qv. *What is it to beleeue The forgeuenes of ſinnes?*

An. I beleeue that Ieſus Chriſt hath [a] wholy appeaſed God for my ſins, and payd the full punishment due to them, and therefore that they be freely forgiuen me, and ſhall neuer be laid to my charge.

Qv. *What beleueſt thou of The riſing again of the body.*

An. I beleeue that after this life ended, [a] my ſoule ſhall goe to God that gaue it, and my body ſhall reſt in the graue, vntill the appointed time: and then I ſhall [b] ſee God in my fleſh, and mine eyes ſhal looke vpõ him, & this my body ſhall be made like to the glorious body of Chriſt, without all corruption.

Qv. *What is that thou ſayeſt of Life euerlaſting?*

An. I beleeue that when God ſhal rayſe againe this my body, & ioyne it againe togither with my ſoule, that then I ſhall liue [a] with Chriſte, for euer in his euerlaſting kingdome of glorie.

Qv.

[a] Rom.8.20. Eph.1.10.11. 22.23. Mat.16.28. Ioh.10.26.
[b] 1.Ioh.3.21. 2.Cor.13.5. Rom.8.16.
[c] 2.Tit.2.19. 1.Pet.5.7. Eſa.49.15. Mat.10.29.39
[a] 1.Cor.12.12. 13.14 20. 1.Cor.10.17. Eph.4.15. & 5.30. Colo.1.18. Rom.12,5.
[b] 2.Cor.11.28. Gal.6.2. Phi.2.1.2.3.4
[a] 1.Iohn.2.2. Colo.1.14. 20.21.22. 1.Cor.1.30. Eph.53.4,5,6. 8,12. Rom,3,24.25. & 5,8.10, 2.Cor,5,19.
[a] Lu,16,22,& 23.43.
[b] Iob.19.26.27 1.Cor.15.42. 43.44.53. Phil.3.21. 1.Theſ.4.
[a] 1Co.15.13.54

Qv. *By what meanes doe wee attaine to this which thou hast heeere confeſſed?*

An. The holy ghoſt hath appointed the preaching of the word to be the ordinary meanes, whereby he [a] worketh in our hartes this true and liuely faith, and without this preachinge of the worde, wee can neuer haue faith.

[a] Rom.10.14.17 1.Cor.1.21.

Qv *After that God by the meanes of his worde hath wrought in our hearts faith, by what meanes afterward doeth he ſtrengthen the ſame?*

An. This faith doth God ſtrenghten in vs by the ſelfe ſame preaching of the worde, and alſo by the vſe of the Sacramentes.

Qv. *What calleſt thou the Sacramentes?*

An. Sacraments be [a] outward ſignes ordained of god for the greater aſſurance & ſtrēgthning of our faith being vnto vs [b] ſure pledges of thoſe benefits of our ſaluation which we receiue in chriſt to be ours, & ar repreſented vnto vs by the outward ſignes of water in baptiſme, and bread & wine in the ſupper of the lord They ſerue alſo for a mark of our profeſſion, wherby we differ from other people which be heathen.

[a] Gen.17.11. Exo.12.3.4.9
[b] Rom.4.11

Qv *Howe many Sacraments be there?*

An. There be [a] two Sacraments, that is to ſay, Baptiſme and the Supper of the Lord.

[a] 1Co.10.12.3.4

Qv. *What ſtrēght of faith haſt thou through baptiſme?*

An. I am taught and aſſured by [a] Baptiſme, that my ſins are forgiuen me: For as the water waſheth away the filthines of the body, euen ſo ſhould I through the holy ghoſt be thereby fully certified & perſwaded, that [b] the blood of Chriſt being ſprinckled vpō my ſoule by the [c] hande of faith, hath waſhed away both the guiltineſſe of my ſinn and the puniſhment due

[a] Act.22.16. Mar.1.4.
[b] 1.Per.1.21. and 2.1. 1.Joh.1.7. Ephe.5.26. Tit.3.5.6. Act.22.16.
[c] Act.15.9.

due to the ſame: the fruite and effecte whereof, appeareth heerein, that through the power of Chriſtes death and reſurrection, I am dead[d] as touching ſinne, and rayſed vppe agayne in [e]newneſſe of life: which two thinges in whome ſo euer they appeare not, they may wel haue the name and tytle of Baptiſme, but indeed they are no Chriſtians.

d Rom.6.3. 4.5.6.&c.
e 2.Cor.5.17. Gal.5.24.25.

Qv. *What ſtrength of fayth doe wee finde in the vſe of the Lordes Supper?*

An. The Supper of the Lorde, through the holye Ghoſt, doeth ſtrengthen my faith, that I ſhould not doubt, but as ſurely as I receyue the breade and wine into my body, to become wholy mine, ſo my [a] ſoule receyueth withall Chriſte, with his [b] paſſion and righteouſneſſe to be wholy mine, as ſurely as if I had wrought them mine owne ſelfe.

a Mat.26.26. 27.28. 1.Cor.10.16. 17, & 11,24.25 & 12.13.
b 2.Cor.1.20. Rom.4.23. 2.Cor.5.21.

Qv. *Are not then the breade and wine in the ſupper of the Lorde turned into the body and blood of Chriſt?*

An. The bread and wine as touchinge their nature and ſubſtance [a] are not turned: but as touchinge the vſe of them, they differ from common breade and wine, in that they are appointed of god, to ſerue vnto vs as [b] Seales and pledges of thoſe benefites which Chriſt in his body wrought for vs.

a Mat.26.26. 27.28. 1.Co.10.16.17 & 11.26.27.28
b Rom.4.11.

Qv. *In what manner oughteſt thou to prepare thy ſelfe to the receyuing of theſe miſteries?*

An. In preparing my ſelfe to receyue the ſupper of the Lorde, I ought diligently to obſerue theſe three thinges. Firſte, to [a] examine my ſelfe, whether I [b] ſtande in fayth or no, which I ſhall know if I feele my [c] hearte [d] aſſured by the ſpirite of God that the [e] punyſhment of my ſinnes is fully diſcharged in Chriſt, and that whatſoeuer he hath done, pertayneth

a 1.Cor.11.28.
b 2.Cor.13.5.
c Eph.1.13. 2.Cor.1.22. & 5.5.
d Rom.8.15. Eph.3.12.
e Ioh.2.1.2. 1.Ioh.3.6. 7.8.9.&c.

neth not onely to others, but euen *f* to me. Secondlie, to examine my ſelfe whether I finde my hearte *g* inwardly ſory for my ſinnes, with an inwarde hatred and lothing of ſinne, & an *h* earneſt deſire and a ſure purpoſe, wholy to comforme my ſelfe to the will of Gods worde. Thirdly, if any offence be betwixt others and me, that I *i* reconcile my ſelfe vnto thē. All theſe thinges, although they ought earneſtlie to be conſidered in the *k* whole courſe of our life: yet then eſpecially when wee come to the ſupper of the Lorde.

Qv. *Nowe ſeeing wee bee ſaued by Chriſtes workes, without our deſeruinges: whereto then nowe ſerueth our well dooing, or what auayleth it to doe good workes?*

An. We muſt doe good workes *a* not to deſerue our ſaluation by them, but by our workes to *b* glorifie God, in *c* walking as becommeth Gods children, *d* declaring thereby our thankefulneſſe to God for our redemption. Secondly, by our workes *e* to make our election more certaine vnto our ſelues. Thirdlie, to *f* winne others to Chriſt by our holy life and conuerſation.

Qv. *What workes calleſt thou good workes?*

An. Our woorkes can neuer bee acceptable and good in the ſight of God, vnleſſe in dooing them wee keepe theſe two thinges: Firſte, that they bee framed accordinge to the rule of Gods *a* lawes and commaundementes, and not *b* after our owne deuiſes. Secondly, that they proceede from an hearte *c* purged by faith. If either of theſe two pointes bee lackinge, our workes are abhominable in the eyes of God, although they appeare neuer ſo glorious in the ſight of men.

f Eph.3.17. 18.19.&c.
g Mat.26.75. Ier.4.4. Ioel.2.12. 2.Cor.7.10.
h Rom.6.4. 5.6,7.8. Phi.3.13,14. & 8.11.
i Mat.5.23.24.
k Luk.1.4.74. 1.Pet.1.15.

a Eſa.6.46. Iob.35,7. Pſal.17.3. Luk.17.10.
b Mat.5.16. 1.Cor.6.20. 1.Pet.2.12.
c Col.1.10. Phil.1.27. 1.The.2.12. Eph.4.1.
d Eph.1.4. & 2.20. Luk.1.75. Rom.6.1.12.13 & 12.12. 1.Pet.2.5.
e 2.Pet.1,10. Mat.7.17.
f 1.Pet.3.1,2. Rom.14.19.

a Eph.2.10.
b Col.2.20. 21,22,23. Tit.1.14. Deu.12.32 Pſal.9.13. Mat.15.9.
c Rom.14.23. Heb.11.

Qv.

Qv. *Because prayer is our especiall meanes which God will haue vs vse to increase our faith, tell mee what belongeth to true prayer?*

An. It is requisite in true prayer, that wee obserue these fiue things: First, that wee make our prayers [a] onely to God through [b] Christ, and not to Saints. Secondly, that we be [c] inwardly touched with neede of the thing we aske, hauing our mind wholy bent therevppon, and not carried with by thoughtes. Thirdly, that our praves be grounded vpon [d] Gods promises, with full assurance that they shalbe graũted, so far as the Lord doeth know them to be meet and needfull for vs. Fourthly, that we [e] continue in prayer, although we haue not our requestes at the first. Fiftly, that we aske not those things which we [f] think good in our owne fantasie, but onely [g] that which God commaundeth vs to aske of him: All which thinges be [h] contained in the Lords prayer.

a Psal. 50.11, & 81.8.9. Rom.10.13. Iam.1.5. Mar.4.10.
b Ioh.14.13. and.15.16. et 16, 23.
c 2.Ioh.5.14. Ioh.4.23. Psal.51.17. & 145.18. 2.Cor.4.20. Mat.6.7. Rom.8/26.
d Iam.1.6. Mar.11.24. Lu.11.9.10.&c 1.Ioh.5.15.
e Lu.18.1.2.etc. Rom.12.12. 1.Tes.5.17. Ephe,9,18. Col.4.2. Mat.15.22.23
f Iam.4.3. Rom.8,16.
g 2.Ioh.5.14
h Mat.6.9.etc. Luk.11.2.etc.

Qv. *Rehearse the Lordes prayer.*

An. *OVr Father whiche art in Heauen, hallowed bee thy name: Thy kingdome come, thy will be doone in earth as it is in heauen. Geue vs this daye our daylie breade, And forgeue vs our trespasses, as wee forgeue them that trespasse against vs. And leade vs not into temptation, but deliuer vs from euill. For thine is the kingdome, the power, and the glorie, for euer and euer, Amen.*

Qv. *What doest thou desire of God in this prayer?*

An. First, I desire of our heauenly Father, that his name may be hallowed, first in his excellent works, which is when we acknowledge [a] his mercie, wisedome, iustice, & prouidence, that he alone worketh all things, and that [b] onely the Lord God bee had in ho-

a Psal.113.2.3. et 145, 1. Rom.11.36. et 16, 27.
b Ios.1.24.14.22 1.Iohn.5.21. Psa.8.10.11.

honour, all other set aside. Secondly, that his name may bee glorified in our godlye liuing and conuersation. In the seconde petition, we desire that God his kingdome [c] may come, that is, that hee will declare him selfe to be King ouer his [d] Church, in guydinge and defendinge it, in increasinge of the number of the faithfull, in [e] thrusting forth labourers into the haruest, and blessinge their labours, and [f] suppressinge the rage of the wicked tyrantes. Secondly, that hee will exercise his kingdome seuerallie in euerie one of vs, [g] killing sinne in vs, and all wordlie care, and renewinge vs to righteousnesse of life. In the thirde petition wee desire that Gods will may be done, that is, that wee may [h] willinglie in all thinges resigne our selues to Gods will without murmuring or grudginge. In the fourth petition, wee praye that hee wyll giue vnto vs, [i] walking faithfullie in our calling, our dailie breade, that is, all [k] thinges needefull for our liuing for this present life. In the fifte petition wee pray that our sinnes may be forgiuen vs, that hee will not laye to our charge our sinnes, nor the punishment due to them, but that hee will accept the death and passion of Christe, as the full satisfaction for our sinnes, and that wee may hereof haue [l] full assurance in our conscience, that the punishment of our sinnes is fullie discharged in Christe, and therefore freelye forgiuen vnto vs, as [m] surely as wee doe forgiue others: and that wee may [n] loue one another, from the botome of our heartes, all desire of reuenge set aside. In the sixt and last petition, wee doe praye God that hee will

[c] Esay.52.7. Ezec.36.20. Rom.2.24.
[d] Mat.3.2.and.5 19.and.13.31.
[e] Mat.9,38.
[f] 1.Ioh.3.8 Rom,16.20.
[g] Rom,8.10.11. 13,et 6,9. 1,Ioh,5,8,9.
[h] Luk.22.42. Tit.2,12, 1,Pet.4.2. 1,Ioh,2,1.
[i] Gen,3,19. Eph,4,18. 1.The,2,9, 10
[k] Psal,145,15. 145.27.and 105.26. Esai.3,1, Psal.78.18.19 20,29.30,and 16,14.107,1. 2.3.
[l] Ephe,3,12. 1.Ioh.5,13. 20
[m] Rom.8.15. & 8.38,39. Mat.6.15. and 6,14. Luk.6.30. Iam,2,13.
[n] Mat.5.37 & 6,14,15. Rom.12.18.

not

e Rom.16.20. 2.Tim.4.17.18 Eph.6.10.11. 1.Co.10.13. 2.Pet.2.9.

not lead vs into temptation, but deliuer vs, that is, that hee e will not bringe vs further into the battell with our ſpirituall enemies, then wee by his holy ſpirite ſhalbe able to preuayle and ouercome.

Qv. *And why is this added: For thine is the kingdome, the power and the glorie, for euer and euer, Amen.*

a 2.Cor.29.3. Rom.11.36.

An. Not onely to kindle in our heartes to a deſire the glorie of God: but alſo to teache vs that this prayer is grounded vppon none other, then on God onely: and that we ſhould not thinke the b kingdome of God to bee weake and voide of force and might. Alſo, that c hee is onely to bee honoured, prayſed, and glorified, and that his power is infinit, perpetuall, and euerlaſting. And in this word d *Amen*, is expreſſed the feruent deſire to obtaine thoſe things which wee aſke of God, and our hope is confirmed, that thoſe thinges which were aſke, are graunted vnto vs, by which our conſciences are pacified, and ſo we ende our prayers.

b Pſal.21.4.7.

c Deu.9.23. Apo.4.9.11. Apo.5.12.13. 1.Cor.29. 10.11.12.13.

d 1.Pet.5.11. Apo.6.24. Apo.7.12.

Qv. *Tell mee nowe breefelye the effecte of all thou haſt ſayde.*

An. By the tenne commaundements, I ſee my miſerable eſtate, that I deſerue death, damnation, and the curſe of God, which muſt needes be payde, becauſe God is iuſt, & whereas I my ſelfe am not able to pay it, the holy Ghoſt through the preaching of the Goſpell, worketh in me fayth, which aſſureth me, that the Sonne of God beinge made man for me, hath euen in my nature ſuffred whatſoeuer my ſinnes deſerued, and hath made me with him the childe of GOD, and heyre of euerlaſtinge life. Whereof leaſt I ſhoulde doubte or wauer, hee hath ap-

appoinetd two Sacramentes, as outwarde signes and tokens to be seene and felt of mee: that as suerelie as I see my selfe made partaker of them outwardlie: so the Holie Ghoste inwardlie instructing mee, I shoulde not doubt, but inwardly to bee partaker of Christe himselfe, with all his benefites, his raunsome, righteousnesse and holynesse to bee mine, that in him, and through him I shall haue life euerlastinge. And thus beeing borne anewe into this liuely hope, by the holie Ghost, my wayes should be directed and guyded by the same spirite, to walke in holynesse and righteousnesse, all the dayes of my life, Amen.

A prayer contayning the summe and effect of this Catechisme.

OMercifull and heauenly father, for so much as at euerie light occasion, I am withdrawne from thy holy lawes, to the vanities of this life, vnto all sinne and wickednesse: I beseeche thee in mercie sette before myne eyes alwayes the remembraunce of thy iudgmente seate, and my last ende: whereby I may bee daily stirred vppe to consider in what great daunger I stand, through the horrible punishment due to my sinnes, that dailye groaning vnder the burden of them: I maye flye for succour to thy beloued Sonne Iesus Christe, who hath fully paid, suffered and ouercome, the punishmente due to them: and through the working of thy holy spirite in me, I maye bee fully assured in my soule and conscience, that the curse, condemnation, and death which these my sinnes deserue, is fully paid, suffered and

and ouercome in Chriſte, that his righteouſneſſe, obedience, and holyneſſe is mine, and whatſoeuer he hath wrought for mans ſaluation is wholy mine. Strenghten this faith in me daily more and more, that I may inwardly feele comfort and conſolation in this, that I feele thy holy ſpirit beare record vnto my ſpirit that I am thy childe, grafted in the bodye of thy Sonne, and made with him fellowe heire of thy euerlaſting kingdome. So worke in me by thy holye ſpirite, that daily more and more I may feele ſinne die in me, that I doe not delight therein, but daily may groane vnder the burden thereof: vtterly hate, deteſt, and loath ſinne, ſet my ſelfe and all the powers of my ſoule and bodye againſt ſinne, and haue my full delight, ioy, comfort, and pleaſure in thoſe things which be agreable to thy wil, that I may walke as becometh the childrē of light, looking ſtill for that good time, whē it ſhall pleaſe thee to call me to thine euerlaſting kingdome, and ioy eternall.

This in mercie graunt vnto mee for Ieſus Chriſtes ſake my onely Lorde and Sauiour.

AMEN.

Godlie

¶ *Godlie priuate prayers for* housholders to meditate vpon, *and to say in their families.*

‡

MARK. 11. 24.

¶ What so euer yee desire when yee praye, beleeue that ye shall haue it, and it shall be done vnto you.

ROM. 10. 13.

¶ Whosoeuer shall call vpon the name of the Lorde shall bee saued.

A prayer conteyning the effect of the *Housholders Catechisme.*

ALmightie God and most merifull Father, I see in thy blessed lawes & commandements the greatnesse of my sinnes and wickednesse: yea, I see (O Lord my God) the whole course of my life to be almost nothing els, but a continuall breaking of thy holie lawes and commaundementes. The thoughtes of my heart, either in vanite, or els open wickednesse, are in number infinite, dailie in the aboundaunce of them, causinge my mouth to speake, and my body to execute and doe contrary to thy holy will. And againe (O Lord) I see thy heauie wrath, vengeance, & iudgment against sin to be intollerable, that euen the least wicked thought and most secret cogitation of my heart, procureth thy heauie wrath, and euerlasting curse, the tormentes of hell, and euerlasting fire, euen although I had but once in all my life broke any of thy cõmaundements, so much as once in thought. And I knowe (O Lord God) that thou art true and iust, and canst not abide sin & wickednesse, but wilt iustly punish euery sinne, euen with the self same torments of hell which thy iustice hath apointed, euen for euery sinne.

This O Lord my God throweth me downe & euen amaseth me, so that I knowe not what to doe. I looke into my selfe, vewing mine owne power, whither I am able to ouercome this punishment of my sin or no: and I see that all euen the most exquisite punishment which I can deuise to my self, in whipping of my body as long as I liue, wearing haire cloth, pineing my selfe with fastinge, or any other paine, I see, I see (O Lord) that all this punishment is not sufficient for one of my least sinnes, because it deserueth euen the euerlasting paines of hel. I look to Heauen, I see there is no Saint nor Angel able to abide and ouercome this punishment of sinne: I looke to men in this worlde, euen to the popes treasure, that wicked man of sinne, and I see that neyther his Masse nor purgatorie, pilgrimage, pardons, penance, satisfactions, nor any of such like wicked stuffe, alas I see they are nothing for the satisfyinge for one of my least wicked thoughtes, seeing the punishment is by thy iust decree and sentence thine euerlasting curse. Wherefore I am driuen out from my selfe, and all that I can doe, to seek this punishment discharged other where, or else to quall vnder the burthen. I see there is no helpe for me in Angels, Saintes, nor mortall men, but onely in that perfect man Christ Iesus thy deare sonne, in whom I see the full punishment of my sinne wholy payde, satisfied, discharged, and ouercome: death vanquished, the paines of hell in victorie swallowed vppe, the curse satisfied, and the eternitie of the punishment (through his euerlasting power) ouerreached. This I see (O Lord) by the eyes of faith, being thorough thy holy spirite wholy assured, that all the whole

whole punishment of sinne payde by my Sauiour Christ, is not onely payd for other men, but euen also for me & my sinne. This assurance of my faith, being thine onely worke in me, I beseeche thee in mercy to strengthen and increase, for I feele it often full of wauering and doubting. Graunt that I may daily more and more in my soule and conscience, feele my selfe knit and grafted into the body of thy sonne, whereby I may be assured, that whatsoeuer he hath done, pertayneth to mee, and is fully and wholy mine: that I may through the power of his death, feele daily sinne die in me, and thorough the power of his resurrection feele my selfe risen from sinne, to haue my full ioye and comfort in those thinges which be agreeable to thy holy will, vtterly detesting, hating, and abhorring from my heart all things which be contrarie to thy will and pleasure: that euen in this life I may still looke for this endlesse ioy and felicitie, vsing the things of this world as though I vsed them not, till that good time that it shall please thee to call me to thine euerlastinge kingdome of glorie, there to reigne with my Lorde and Sauiour Iesus Christ for euer & euer. Amen.

A prayer vpon the Lords prayer.

O Most mighty Lord and eternall God, who hast by thy deare sonne Christ Iesu our Lorde and Sauiour, reconciled vnto thy selfe all things in heauen and earth, and in him hast made an euerlasting bond and couenaunt with vs thy faithfull children, that thou wilt not onely be our God, but also our most louing & mercifull Father, wherof as a pledge thou hast giuen vs thy holie Spirite of adoption,

whereby we may with boldneſſe and full truſt and confidence come to thee by harty prayer, as vnto our moſt louing and mercifull Father, being aſſured that thou wilt not deny vs any thinge which thou knoweſt ſhalbe expedient for vs: graunt wee beſeeche thee (deare Father) that wee beinge fully perſuaded in our heartes of this thy fatherly loue and affection towards vs, may be ſtirred vp to make our petitions with ſuch an affection, ardent deſire, loue and reuerence to thy Maieſtie, that our mindes be not carried away with bythoughts creepinge in, but without all wandering, may be fully bent and attentiue to the thing we aſke, and fully ſtaide vpon thy mercifull and iuſt proteſtion.

Holowed bee thy name.

We then beſeeche thee (deare Father) that thou wilt ſtrengthen our hearts with thy holy Spirit, that conſidering thou haſt made all things for the glory of thy Name, ſo we may in all our dooinges, enterpriſes, counſels & purpoſes, chiefly aboue all things ſeeke thy glorie: that wee may fully acknowledge thee not onely the Authour of all thinges, but the ruler, guider and gouernour of all thinges, both in heauen and earth: that we neuer diminiſh thine incomprehenſible glory, by attributing vnto our ſelues any power, ſtrength, or abilitie to doe, will, or thinke that which is good: but from our heartes we may acknowledge all our goodneſſe to come from thee, yeelding for the ſame continually prayſe and thankeſgiuing to thy glorious Name: that wee neuer by diſtruſtinge thy merciful prouidence, diſhonour thy Name, but that euen in our greateſt diſtreſſe we may put our full confidence in thee, not looking vpon our weakneſſe, but ſtaying vpon thy

power

power & promiſes, by harty prayer fleeing vnto thee our only refuge: that our whole life may be ſo framed according to thy holy will in all pointes, that thy glorious Name in vs may bee ſanctified, & that we be not an occaſion that thy holy Name be blaſphemed through our wicked life & conuerſation.

Let thy Kingdome (moſt merciſull Father) appeare, and manifeſtly be declared in all the worlde, but eſpecially amongſt thy church & faithful flock: declare thy ſelfe Lorde and King ouer them, ruling them by the ſcepter of thy holy worde, and force of thy holy ſpirit. Increaſe the number of faithful Paſtors and preachers amongſt the people: bleſſe their lobours to the increaſe of this kingdome of thy deare Sonne Ieſus Chriſt, and to the deſtruction of the kingdome of ſathan and Antichriſt. Suppreſſe the rage of the enimies, that they may knowe that thou, O Lord, doeſt reigne in al ages, to the behoofe of thy Church and terrour of thine enimies. Graunt theſe mercies good Lorde, not only to the whole church in generall, but eſpecially to euery one of vs thy children particularly: Graunt that we may effectually feele the force of this thy kingdome in our heartes. Beate downe in vs our olde corrupt Adam, with all ſinfull delightes, thoughtes, motions, and deſires: and renew in vs day by day our ſpirituall and inward man, that we may be wholy bent to delight, thinke, deſire, and doe thoſe thinges which be acceptable in thy ſight. Thy kingdom come.

Frame our hearts (good Lord) with ſuch humble obedience to thy holy will, that we may be heartilie wel cõtent with whatſoeuer it pleaſeth thy goodnes to lay vpon vs: that we neuer ceaſe in our miſeries, Thy will be done in earth as it is in heauen.

but continually call vpon thee by hearty prayers, although we feele no releaſe at all, yet that ſtill patiently we may abide, & quietly wayte for thy good leyſure and appointed time of deliuerance, when thou knoweſt it ſhalbe moſt expedient for vs.

Graunt vs, deare Father, that all our counſels, ſtudies, labours and endeuours, being by thy holy ſpirit guided and framed, we may euery one in that vocation in which thou haſt placed him, ſo faithfully trauaile, to the diſcharging of our conſciences, and edifying of thy Church, that our accompt may bee founde acceptable before thy throne and iudgement ſeate. So bleſſe our labours & trauels, that we may haue ſufficient for the preſeruinge of this preſent life, and be content with thoſe benefits which thou ſhalt beſtowe vpon vs, whether they be many or fewe, acknowledging them to be receiued of thee: not greedily to care for them, or vainely to delight in them, but thankfully eſteeme of them, as thy benefites beſtowed vpon vs, & as faithfull ſtewards moderatly to vſe them, to the reliefe of our brethren, and the diſcharge of our conſciences.

Giue vs this day our daily bread.

Increaſe in vs (good Lord) the gift of faith, that we may daily more and more in our ſoules and cõſciences be aſſured, that our ſins be defaced, cleane blotted out, and couered with the full, perfect, and ſufficient ſacrifice of thy deare Sonne, Chriſte Ieſus our Lorde and Sauiour, once made for vs: that wee are vnited, knit, and made one body with him, partakers of his righteouſneſſe, iuſtification, and holineſſe, and euen fellowe heires with him of euerlaſtinge life: that wee may vnfainedlie from the bottome of our heartes loue thee for this thine

Forgiue vs our treſpaſſes as we forgiue thẽ that treſpaſſe againſt vs.

vnſpeakeable goodneſſe and mercie: forgiuing from our hearts our brethren which doe offend vs, praye for them, loue, cheriſhe, and comforte them as fellowe members all of one bodie, with perfect naturall loue and compaſſion linked togither to our heade Chriſt Ieſu.

Strengthen vs, good Lord, with thy holy ſpirite, that we be not ouercome with the ſubtile ſuggeſtions and ſinnefull motions of ſatan the diuell: holde vs vp with thy mercifull hande, that wee ſleepe not in ſinne, that we be not drawen away with the wicked worlde, nor the enticements of the fleſh, to delight in wickedneſſe: but ſo arme vs with thy mightie power, that wee may ſtrongly abyde all the aſſaultes and ſubtile ſleightes of our ghoſtly enimie, and ſincerely to walke before thy face, both in proſperiti & aduerſitie, to thy honor & glory, the health of our ſoules, and profit of thy Church, thorough Ieſus Chriſt our only Lord & Sauior, Amen.

Lead vs not into temptation.

¶ *The Lords prayer more at large.*

O Moſt mightie and eternall God, who of thine infinite loue to mankinde, haſt giuen vs thine owne eternall ſonne Chriſte Ieſu our Lorde, to bee made man for vs, in the ſimilitude of ſinfull fleſhe, to become fleſh of our fleſhe, bone of our bones, in all things like vnto vs, ſinne onely excepted: who beinge thy true and naturall ſonne, hath made vs with him, ſonnes, children, and heires to thee our moſt merciful Father, giuing vnto vs by grace, that which is his by nature. And by his due, alone, once offered, ſufficient ſacrifice, hath payd the raunſome of our ſinnes before thy diuine Maieſtie, to ſatisfie thy

Our father which art in heauen.

thy iuſtice vpon ſinfull fleſhe. Which debt beinge payde for vs, hee hath brought vs in fauour with thee, ſo that wee may now with boldneſſe and truſt come to thee as vnto our moſt mercifull and louing Father, with full aſſurance, that as thy loue is ſo much greater and more excellent towardes vs, then all loue of earthly parents towardes their children, as thou paſſeſt all men in goodneſſe and mercy, ſo thou wilt denie vs nothing which ſhall bee expedient for vs. So that although all the fathers which are in earth, hauing ſhaken off all feeling of fatherly naturalneſſe, would forſake their children, yet thou wouldeſt neuer forſake vs, becauſe thou canſt not denie thy ſelfe: who promiſeſt, that if earthly fathers beinge euill, can giue good giftes to their children, how much more wilt thou our heauenly Father, being altogither goodneſſe it ſelf, giue good things to them that aſke in thy Sonnes name? And that although a mother ſhould forſake her children, yet wilt thou not forſake vs thy children, whō thou haſt before the beginning of the world in thy deare Sonne Ieſu Chriſt, choſen to be thy children and heires with him of thine immortal kingdome. Whereof that we in our ſelues might bee ſure and certaine, and out of all doubte, that we are the children and heires of euerlaſting life, thou haſt giuen into our heartes thy holy Spirite, as a true pledge and earneſt of our inheritance, which Spirite doeth aſſure our ſpirits that we are thy children, and therfore crieth in our heartes, Abba Father.

We therefore as thy deare children, raunſomed and bought by thy deare ſonne, flee to thee our moſte louing and mercifull Father, who in goodneſſe

neſſe art infinite, in mercy aboundant, in ſubſtance incomprehenſible, in immortality euerlaſting: who by thy mightie power and ſingular prouidence ruleſt all things, according to thy heauenly wiſedom: beſeechinge thee for thy deare ſonne Chriſte Ieſus his ſake, that as thou haſt ſufficiently ſett foorth thy glorious Name in makinge the whole worlde, heauen, earth, and all thinges therein contayned: ſo wee may in beholdinge and viewinge thy creatuers the works of thine handes, be lifted vp to thee our Lorde God the Creatour and Maker, and in them, glorifie thy holie name, acknowledgeing in them thy ſingular goodneſſe and loue towardes man, for whoſe vſe thou haſte created all thinges, both in Heauen and earth: and that we may for the ſame, euen from the bottom of our harts, yeeld due honour, praiſe and thankſgiuing to thee (deare Father) all the dayes our life. Graunt moſte merciſull Father, that we may in heart and minde be fully aſſured, that thou by thy heauenly prouidence ruleſt and guideſt all things in heauen and earth, ſo that nothing in the whole world commeth to paſſe but according to thine appoyntmente: that thou guideſt and frameſt the affaires and doings of men, that thou haſte euen their harts and all their powers in thy merciſull hande, to turne them which way ſoeuer it ſeemeth beſt to thy godly wiſedome: ſo that whither wee be in proſperitie or aduerſitie, we may acknowledge both of them to bee thy woorke in vs, and therfore be no leſſe thankful for ſickneſſe then for health: for ſorrowe, then for comforte: for a troubled mind, then for a quiet: for impriſonment and baniſhmente, then for libertie: eſpecially ſeeing

halowed be thy name.

we knowe that thou turneſt them all (ſeeme they neuer ſo ſharpe) to the comfort and commodity of thy children which feare thee: and that in al things which ſhall befall vnto vs, whether they bee grieuous or ioyous, proſperity or aduerſity, life or death thy holy Name may be ſanctified in vs by yeelding due and continuall prayſe and thankſgiuing to thy eternall Maieſtie: that wee neuer ceaſſe to put our full truſte and confidence in thy mercy, who haſte promiſed to be our defender, buckler, and ſhielde, to keepe vs as the apple of thine eye, to deliuer vs when we call vpon thee, to open when we knocke, to giue when we aſke: that wee knowing our owne weakeneſſe, that of our ſelues we haue no power or ſtrength to do, no not ſo much as to will that which is good, we may acknowledge all our ſtrength, cõforte, ioy, faith, loue, hope, and confidence to bee thine only gifte and worke in vs. And for the ſame, and the increaſe of the ſame, and for all thy benefites in vs, whereof we feele our ſelues deſtitute, wee may conſtantly flee vnto thee by harty prayer, requiring the ſame at thy mercifull hande. And hauing felt thy mercifull dealing towardes vs, we may alway to the ende of our life continue thankfull to thy bleſſed Name: that wee neuer ſpeake or thinke of thee (O Lord God) without high reuerence and an obedient feare vnto thy glorious Name.

Thy kingdome come

And that thy kingdom (O Lord) may more gloriouſly ſhine amongeſt men, ſubdue the heartes of the people to be obedient to thy worde. Lighten all nations with thy glorious Goſpell: raiſe vp faithful Miniſters of thy worde, aboundantly in euery place, who with pure & perfect zeale in true knowledge

ledge may feede the hungrie ſoules with the foode of life. Lighten the heartes of thy children, whom yet thou haſt not called to the feeling of thy mercies in thy ſonne reuealed. Beate downe the furie and rage of the kingdome of ſathan and antichriſt, with all tyrants, who ſhewe their vtter malice and furie againſt thy deare and faithfull flocke. Confounde their deuiſes, ſuppreſſe their pride, and ſo ſtrengthen all thy true and faithful ſeruants againſt their rage, that they may haue true wiſedome to confounde their enimies, and ſtedfaſt conſtancie to profeſſe the trueth of thy glorious Goſpell, euen to the death. And that euery one of vs may feele the force of this thy kingdome particularly in our ſelues, we beſeeche thee kill in vs, by thy holy ſpirite, all wicked delightes of ſinne, and vanities of this worlde. Mortifie in vs our earthly and carnall affections, and graũt that we may haue our full delight and pleaſure in thee our heauenly father, and in thy ſonne Chriſt Ieſu our Lord and Sauiour, and reuerently embrace thy holy Worde, that our ſoules may be comforted therein, and our faith thereby confirmed. Lighten our vnderſtandinge, that wee may in thy holy worde learne, and in heart be fully aſſured that thou art our moſt mercifull Father: and thy deare ſonne, our Lorde and Sauior. Beate down in vs all ſinneſull motions of the aduerſarie, which doe rebel againſt thy holy ſpirit, and ſettle & frame our mindes by thy holy ſpirit in vs, that all rebellion in our fleſhe being killed, wee may quietly with ſtayed mindes and conſciences ſet our ful ioy, comfort, and conſolation in heauenly thinges, walking before thee in ſinceritie of minde: put our full truſt

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and confidence in thee, reſt and quiet our ſelues wholy in thy mightie protection and prouidence.

Thy will be don in earth as it is in heauen.

And foraſmuch (O Lord God) as of our ſelues we be nothing but ſtubberneſſe & rebellió, we beſeech thee (deare father) that as thine Angels in heauen doe willingly obey thy will without reſiſtãce, ſo we thy children in earth (all ſtubberneſſe and peruerſneſſe, by thy holy ſpirit in vs being vtterly extinguiſhed and quenched) wee may willingly ſubmit our ſelues, reſigne & yeeld our whole affections to thee, O Lord, to be gouerned after thy bleſſed & heauenly wil. That we may feele in our ſelues no other motion or deſire, then a meete conſente to thy holy will: that whatſoeuer affections in vs fight againſt thy holy will, thou wilt vtterly make them voyde. That we neuer will any thing of our ſelues, but that thy holy ſpirite in vs may gouerne our heartes, by whom inwardly beeing taught, wee may learne to loue, embrace, & take comfort in thoſe things that pleaſe thee, and to hate thoſe thinges that diſpleaſe thee: That our hearts, mindes & willes, being wholy ſubdued to thy moſt bleſſed wil, we may willinglie be content with that eſtate of life, which it pleaſeth thy goodneſſe to exerciſe vs withall in this world, whither it bee in aduerſitie or proſperitie, in ſickneſſe or health, in ignominie or glorie, in quietneſſe or trouble, in ſorrow or gladneſſe. Graunt vs, deare Father, this willing & patient mind, that euen in our greateſt diſtreſſe we may be content with thy good wil, and not to murmur or grudge againſt thy Maieſtie, knowing that thou wilt lay nothing vpon vs, but that which ſhall turne to our goodneſſe or profit. And that we may patiently abide whatſoeuer

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it shall pleaſe thee to lay vpon vs: that we bee aſſured in our hearts, that thou wilt not lay more vnto vs, then thou wilt giue vs ſtrength to beare, & euen in our greateſt afflictions, wilt finde a way for our deliuerance, and that thy power & ſtrength is more fully declared, whē we feele our ſelues vtterly voyd of all ſtrength, and ſee no way of deliuerance: that we may in our moſt grieuous aſſaults, conflicts and anguiſhe of minde, ſubmit our ſelues wholy to thy bleſſed will, and looke for our deliuerance at thy hand, when thou knoweſt it ſhalbe moſt expedient for vs, and moſt for thy glorie, leauing the time and meane of deliuerance to thy good wil and pleaſure, and that in the meane time we neuer ceaſe but call vppon thee, by harty prayers continually as thou haſt commanded, vntill ſuch time as thou ſhalt heare our petitions. And although after many and ſundry callings vpō thee, thou ſeeme not to regard vs, but rather deale more extreemely with vs: yet notwithſtanding ſtrengthē vs ſo with perſeuerance in prayer, that we faint not, but ſtil cōtinue in praier being aſſured, that although we feele our ſelues nothing releaſed, yet wee may quiet our ſelues herein, that we as thy children haue layd our complaintes, griefs and ſorrowes in the boſome of thee our heauenly Father, who wilt as a louing Father, when he ſeeth it moſt cōuenient, helpe vs. And that althogh thou ſeeme nothing to graunt our requeſtes, yet we honor thee in calling vpon thy Name: ſeeing thou doeſt accept it as a moſt chiefe honour, to be called vpon in the day of trouble.

And foraſmuch (deare Father) as thou doeſt by thy mighty power nouriſh, feede, ſuſtaine, preſerue, and

Giue vs this day our day ly bread.

and maintaine all liuinge creatures, yea, euen the very yong fowles and beaſtes, wee beſeeche thee to ſende vnto vs thy children, (ouer whom thou haſte a more ſpeciall care) all thinges neceſſarie for this our preſent life: that we hauing ſufficiēt, may walk euery one in our callinge, in ſinceritie and pure holineſſe before thy face, acknowledginge all our benefits of richeſſe, wealth, health, meate, drinke, apparell, and all our ſubſtance to be thy meere giftes, beſtowed vpon vs, and deliuered vnto vs from thy handes: that we be not drawen from thee through ſetting our mindes to much vpon them, but ſo moderately vſe them, as thy benefites for a time beſtowed vpon vs, knowing that thou wilt at our handes require an accompte howe wee haue vſed them. That we doe not carefully gape or ſeek after them, but diſcretely to thy glory vſe them, acknowledging in them thy goodneſſe and liberalitie towards vs. And ſeeinge (moſt mercifull Father) that it is not our trauaile, labour, paines, ſtudie, or endeuour which is able to gette vs our liuing, but onely in ſo much as it pleaſeth thy goodneſſe to bleſſe & proſper them: we beſeeche thee that if through our great trauailes and paines, we be yet ſtill in poore & meane eſtate, that thou wilt giue vs a contented hearte, knowing that thereby thou letteſt vs vnderſtande, that it is thy good will and pleaſure ſo to keepe vs vnder, that wee more effectually maye giue our ſelues to ſerue thee. Or if it bee thy will and pleaſure more aboundantly to bleſſe vs and our trauaile, to ſende vs aboundaunce of all thinges, wee beſeech thee (deare Father) giue vs a thankefull hearte to acknowledge them to bee thy good

gifts:

gifts: and frame our hearts with ſuch liberalitie that we may be contented to diſtribute them according to the neceſſitie of thy children, being aſſured that thou haſt to that end made vs Stewards ouer them, that thou mayeſt at his handes require much, on whom thou haſt beſtowed much: ſo that wee hauing the due eſtimation of thy benefites which wee ought to haue, may both reuerence thy goodneſſe in thy benefites, and ſupply the want of our brethren, to the reliefe of their neceſſitie, and furtheraunce of thy glorie.

And whereas (moſt mercifull Father) thy Sonne our Lord and Sauiour Chriſt Ieſus hath in our nature payed the raunſome and debt of all our ſinnes, which we haue from the beginning of our life cõmitted, and doe daily committe, wee beſeeche thy gratious goodneſſe that thou wilt by thy holy Spirit in our heartes, aſſure our ſoules and conſciences with a liuely faith, that by that ſame one alone ſufficient ſacrifice, the puniſhment of our ſins is paied, thy wrath appeaſed, and thy iuſtice ſatiſfied, whereby our conſciences may be quieted and ſet at peace with thee our mercifull Father and God. Lett vs, deare Father, feele in our ſoules and conſciences, that we are vnited and knitte to thy deare Sonne Ieſu Chriſt, and made one body with him, and heires with him of euerlaſting glorie, ſo coupled and ioyned with him, that we are members of his body, ſo that whatſoeuer he hath done in his body, wee may be aſſured that it is ours: that his righteouſneſſe, is our righteouſneſſe: his ſanctification and holineſſe is ours: the curſſe, condemnation and death which he ſuffered, is the ſame curſſe, condemnation, and death

Forgiue vs our treſpaſſes, as wee forgiue them that treſpaſſe againſt vs,

death due for our ſinnes: that we knowing that our ſinnes be done away, and cleane forgotten and forgiuen by thy mercifull loue and goodneſſe declared in offering vp thy ſonne to death for vs, we may bee driuen to loue thee vnfaynedly from the bottome of our heartes, for this thine vnſpeakeable loue. And conſidering that thou haſt in mercy pardoned ſo many our haynous offences, we may gladly bee moued to forgiue one another their offences, and put out of our heart all rancour, malice, and hatred toward our brethren, knowing that we are al members of one body Chriſt our Sauiour: that ſo ſurely as we haue forgiuen all them that offend againſt vs, we may be ſo certainly aſſured, that thou our mercifull Father, haſt forgiuen vs, like as wee haue forgiuen our brethren.

Lead vs not into temptation, but deliuer vs from euill.

And foraſmuche (moſte heauenly Father) as wee of our ſelues be feeble, fraile and weake, and haue a ſtrong and ſubtile aduerſarie ſatan the diuel, who goeth aboute continually like a roaring Lion ſeeking whome he may deuour: wee beſeeche thee ſtrengthen vs by thy holy ſpirit, that we may withſtande his ſubtile ſuggeſtions and motions: holde thou vs by thy mercifull hand, and keepe vs alwaies in thy ſafegarde and protection, that wee bee not ouercome in the mighty aſſaultes of our aduerſarie. And foraſmuche as hee often vſeth euen our owne fleſhe armed againſte vs, to conquer vs, wee beſeech thee deare Father, mortifie, ſubdue and kill in our fleſhe all ſubtile ſuggeſtions, and ſinnefull motions of ſatan, that we yelde not our ſelues as ſlaues thervnto, but continually fight againſt them, and bring them into ſubiection of the ſpirite. Graunt vnto vs,

deare

deare Father, that we bee not drawne through the ſubtiltie and ſlicly tormentes of ſathan, to haue our delight and pleaſure in the vanities of this preſente world, but by thy Grace, might and power, may ſo in the proſperitie of this life be vpholden, that our mindes with full ioy and comfort may bee lifted vp to our perfect conſolation in our Lord and Sauiour Chriſt, and in him, take our ful and perfect ioy and conſolation, ſo that no vaine delight of this worlde put vs from the ſame, neither any ſharpe aduerſitie, as pouertie, miſerie, or calamitie, through the malice of the diuell, driue vs to deſpaire of thy merciſull goodneſſe towardes vs: but alwayes being thorough thy grace and aſſiſtance defended, we may be fully and perfectly armed againſt all the ſubtile intrappings of ſathan, and reſt wholy in thy merciſull defence and ayde. For thou haſt (O Lord and eternall God) in thy gouuernement, all things in heauen and earth, all power & dominion ouer all creatures, Angels and diuels, to rule them according to thy good pleaſure and will, to the profite and commoditie of thy Church, and euery faithfull member therof, & to thine owne incomprehenſible glorie: in all things, in all ages, for euer and euer thy glorious name may bee exalted, and thy faithfull flocke edified through Chriſt our Lord, Amen.

A confeſſion of ſinnes With faith and repentaunce.

O Merciful and heauenly Father, we thy ſeruants doe humbly proſtrate our ſelues before thy Maieſtie, acknowledging here in thy ſight our haynous offences cõmitted againſt thy Maieſtie, ſeeing

and beholding thy heauy wrath againſt them: wee feele our ſelues laden (O Lord our God) with a huge companie of horrible ſinnes, whereof euen the very leaſt, being but conceiued in thought, is ſufficient in iudgement to throwe vs downe to the euerlaſting burning lake. Our owne conſciences, O Lorde, doe beare witneſſe againſt vs, of our manifolde tranſgreſſions of thy bleſſed lawe, of our ſecuritie and ſenſeleſſe blindneſſe running headlong to deſtruction, committing ſinne after ſinne, although not notorious to the world, yet horrible before thine eye. The thoughtes of our heartes riſe vp in iudgement againſt vs: the vanitie of our talke before thy Maieſtie cõdemneth vs: the wickedneſſe of our deedes frõ thy ſight reiecteth vs: all our wicked thoughts, wordes and deedes, with the inwarde corruption of our nature, doe altogither as it were a whole lumpe and lode of ſinne, lye heauy vpon vs, and with their intollerable weight doe euen preſſe vs down to hell. We doe daily grone vnder the burthen of them, inwardly lamenting our owne folly ſo greedily running into them. In Heauen, earth, or hell, wee ſee none able to ſuſtaine the weight of them, but euen thy dearely beloued Sonne Ieſus Chriſte, who in mercy infinite, and compaſſion endleſſe, hath ſuſtayned & ouercome that endleſſe puniſhment due vnto them: in him therefore, in him, moſt merciſull Father, and through him we come to thee, being fully aſſured accordinge to thy promiſe, that thou wilt accept and take that full recompence which he thy deare ſonne hath made for vs, as a iuſt raũſome for all the ſinnes of all thoſe who with a true faith take holde on him. In him therefore

we

we ſee thine anger towards vs appeaſed, thy wrath ſatisfied, and our debts payde.

Increaſe in vs, good Lorde, wee beſeeche thee, this liuely and feeling faith, for wee feele it often times in vs very weake, and troubled with manie doubtes: increaſe it in vs (O Lorde) that wee may through thy holy ſpirit be aſſured, that the puniſhment of our ſinnes is fully in thy ſonne diſcharged. Make vs, O Lorde our God, to feele this ſame in our ſoules and cõſciences, that Ieſus Chriſt is ours, and all thath he hath done: that we are graffed into his body, & made one with him, and therefore fellowe heires with him of euerlaſting life. Lette vs not onely haue theſe wordes in our mouthes (good Lorde) but through thy holy Spirite, lette vs feele the comfort of them in our heartes fully ſealed and ſettled in vs: that wee feelinge our ſelues inwardly before thy iudgemente ſeate diſcharged, and our conſciences towardes thee appeaſed, may bee ſwallowed vp with an vnfained loue towarde thy Heauenly Mãieſtie, and towardes our brethren for thy ſake. Make ſinne to die in vs daily more and more, that wee may hate, deteſt, and vtterly abhorre all ſinne and wickedneſſe in all men, but eſpecially in our ſelues: that we may ſtrongly through thy holy Spirite ſet our ſelues in open warre and defiance againſt all ſinne and wickedneſſe: that we pleaſe not our ſelues in our ſinnes, but ſtreightly examininge ſinne by the iuſt rule of thy holy lawes, wee may vtterly from the bottome of our heartes condemne euen the leaſt ſinne in our ſelues, hauinge our whole ioye, comfort and conſolation vppon thoſe thinges which bee agreeable to thy bleſſed will, al-

wayes being afraid to doe any thing contrary to the ſame: that we may euen from the bottome of our heartes, examine and trie our thoughtes, before thy preſence, that they bee vpright and vnfained, not hypocriticall in outwarde ſhewe onely and appearance, but that euen all corners of our heartes being opened and diſcloſed before thee, wee may euen as though it were openly before the face of the whole worlde bring them in ſhewe, knowinge that a double hearte is deteſtable in thine eyes: and that we may walke alwayes as before thine eyes, not only before the eyes of man, beinge more carefull to walke circumſpectly, in this reſpecte, that we haue thee to be a viewer of our dooings, a thouſand folde more then the eyes of man: that thus we may walk as becommeth thy children, not onely in outwarde ſhewe, but alſo in ſinceritie of hearte, abhorringe euen the leaſt ſinne in our ſelues, ſtriuing, reſiſting, and fighting againſt ſinne, not delighting our ſelues in ſinne, nor nouriſhinge the ſame in our breſt, but earneſtly embraceing, and ſtudiouſly ſeeking after thoſe thinges which bee pleaſaunt in thyne eyes; that neyther the feare of man, nor loſſe of goods, life, landes, poſſeſſions, or friendes, drawe vs away from thee, to doe any leaſt thing cõtrary to thy will and pleaſure: neyther the fauour or friendſhippe of man, nor yet the flatteringe enticementes of this worlde, nor the vaine promotions of the ſame doe moue vs any whitte from the true and endleſſe ioy, delighte and pleaſure which we ought to haue in thoſe thinges which bee agreeable to thy will, and the conſtant performance of the ſame: but that alwayes to the end of our life we may continue in thy

pathes,

pathes, growinge & increasing from faith to faith, from strength to strength, till at length wee shall come to thy euerlasting rest, Amen.

¶ *A prayer for the estate of the Whole Church.*

O Lorde our God, and heauenly Father, for asmuch as by thy holy worde wee are commanded in our prayers not onely to be mindefull of our selues, but also of all others thy children, yea euen of our enimies: wee commend vnto thy Maiestie all thy whole true and catholike Church, and euery member thereof: that as it hath pleased thy goodnesse by the brighte beames of thy holy woord, to shine ouer the whole worlde, whereby thou haste expelled, driuen away, and caused to vanishe the darke and mistie cloudes of ignorance and superstition, so thou wouldest vouchsafe by thy holy spirite to touche the heartes of men, that they may ioyfully embrace that thine so high a treasure sente amongest vs, that through our vnthankfulnesse we prouoke not thy Maiestie in anger to take it from vs. Crush, bruse, and destroy with the breath of thy mouth, the mightie power of that man of sinne, which so proudly exalteth himselfe aboue all that is called God. Let not thy simple flocke (deare Father) in whose consciences he of long time hath and yet doth sitte as GOD, bee any longer poysoned with his sweete enticeing poysons: but so lighten their heartes, that they may perceiue his iuglinges, and embrace the sweete and comfortable doctrine of life euerlasting, reuealed in thy Glorious Gospel. And for asmuch as it hath pleased thee in mercy

aboue all nations of the earth, to powre downe the ſweete ſhowers of thy Heauenly Graces vppon this our Engliſhe nation aboundauntly, in more plentifull wiſe watering the ſame with the giftes of thy Spirite, in promotinge thy Goſpell, and ouerthrowinge idolatrie, wee beſeeche thee to continue thy fauour towarde the ſame, and vtterly roote out all remnantes, reliques and monumentes of idolatrie, that thy Glorious Name may be throughly exalted, in ſincere, pure, and holy worſhippe. And as thou haſt in mercy from amongeſt vs in this thy Church, vtterly baniſhed all falſe, venemous, and poyſonfull doctrine, wherewith the ſoules of thy Children heretofore haue bene wounded to death, and in place thereof haſt placed the true and comfortable doctrine of life euerlaſting, wherewith the ſoules of thy children bee fedde and nouriſhed to euerlaſting ioy: ſo in like mercy and fauour wee beſeeche thee, deare Father, eſtabliſhe in the ſame thy Church, a true, perfect, and ſincere regiment thereof, accordinge to the preſcript rule of thy bleſſed worde, all fantaſies of mans braine, and dreames of humaine policie vtterly aboliſhed: that thy glorious Maieſtie onely may bee exalted in the light of thy glorious goſpel: and that thy church may flouriſhe and increaſe, beeing through thy protection ayded, ſupported, maintained and defended: we beſeech thee by thy holy ſpirit, guide and rule euery part and member thereof, eſpecially thy ſeruaunt ELIZABETH our Queene, whom thy gratious fauour and mercifull prouidence hath appointed chief member in the ſame: vnder whoſe wings next vnto thy protection it hath a chiefe ſuccour and

ſup-

ſupporte. Graunt vnto her, O Lord, a pure and perfecte Zeale, aboue all thinges to promote thy Glorie: firſt and chiefly in labouring and endeuouring of her ſelfe earneſtly in wiping away and purging out of thy Church all blots and deformities, to reduce the ſame to a pure and ſincere forme of worſhippe, agreeing to thy bleſſed worde, vtterly to remoue all ſtumbling blockes which ſtay and hinder the courſe of thy Goſpell: giue her in like manner, O Lorde, the ſpirite of wiſedome, diſcretion, and gouernement, that with equitie and iuſtice ſhee may ſee this whole Realme, which thou haſt committed to her charge, peaceably and quietly gouerned: that ſhe may ſtudiouſly labour, that as wel thorough the whole Realme vertue be exalted, & vice abandoned: as eſpecially in her owne houſe and court, that all wicked vanities of this worlde, all licentious and inordinate life, all flattering and diſſimulation being vtterly baniſhed, the feare of thy Glorious Maieſtie may ſo reigne in the heartes of all within her palace and court, that their liues and conuerſation may bee agreeable to thy bleſſed will, in ſinceritie and true holineſſe and integritie of life, that from them, as from the head, may ſhine puritie of life and conuerſation, as an example and patterne of true godlineſſe to the whole Realme. Preſerue her, we beſeeche thee good Lorde, from all conſpiracies and treaſons, that if it bee thy good will ſhee may haue a long and quiet reigne ouer vs, to the benefite of thy Church, and the aduauncement of thy glory. Indue the whole counſell, good Lord, with true and perfect wiſedome, that in all their conſultations & counſels, hauing thee preſent

before

before their eyes, they may conſulte of thoſe things which principally and chiefely may be for the aduancement of thy glorie, and the commoditie of thy church, and next for the quiet peace and gracious gouernement of this realme. So lighten all inferiour Magiſtrates of this Realme, good Lord, with the brightneſſe of thy holy Spirit, that vnderſtanding thy will, they may zealouſly defend, mainteine and further the courſe of the Goſpel with the ſword of iuſtice, cut off the wicked, and cheriſh the godly.

Defende and gouerne, by thy holy Spirite, the Paſtours of thy Church, and labourers in thy vineyard, that they may zealouſly, earneſtly and diligently feede thy flocke committed vnto them, with the foode of life thy bleſſed word, wherewith their ſoules may bee nouriſhed to life euerlaſtinge. Increaſe the number of them, deare Father, place ouer euery flocke a godly, learned and paineful Paſtour, who may painfully and carefully ttauail euery one in his charge, to bring thy people (which nowe alas in moſt partes doe wander and go aſtray like loſte ſheepe) to the true knowledge of thee their Lorde and God, and of thy deare ſonne Chriſte Ieſu their Sauiour. And for thy mercie, we beſeeche thee, to take pitie vpon thy poore & ſimple flocke, roote out all rauening wolues, which haue craftilie crept into thy ſheepefolde, and doe make hauocke of the ſoules of thy ſimple flock. Caſt out all hyrelinges, time ſeruers, and dumbe dogs, which to fill their bellies only, haue thruſt them ſelues amonge thy ſheepe, & doe pitifully ſuffer the flock of Chriſt thy ſonne, to be deuoured & ſcattered of the wolfe. Stirre vp, good Lord, & place in their roomes faithfull

full ſheepeheardes, which diligently, painefully, carefully and earneſtly may labour in thy vineyard, ſeeke to winne the ſoules of thy people, out of the tyrannie and power of ſathan, to the freedome of thy deare ſonne Chriſt Ieſu our Lord.

And that thy Church may better bee furniſhed with Godly and learned Paſtours, we beſeech thee proſper and increaſe in all Godly knoweledge, all Schooles of learning, eſpecially the two Vniuerſities Cambridge and Oxforde: Graunt deare Father vnto all the ſtudentes of the ſame, that the chiefe ende of all their ſtudies may bee to the furtherance of thy Church, and maintenaunce of the common Wealth. Bleſſe their ſtudies, deare Father, that all vaine ſtudies ſet aſide, they may ſo fructifie & profite in all profitable and godly ſciences, that hereafter they may become profitable members in thy church, and godly vpholders of the cõmon wealth.

Graunt, good Lord, to all the whole Commons of this Realme, that their hartes beinge touched with a ſincere feare and reuerence of thy heauenly Maieſtie, acknowledginge thy mercie in placing ouer them a Godly Princeſſe, they may euery one in their callings, walke in all true and humble obedience vnto her, in thee and for thee without reſiſtance, tumultes, inſurrections, conſpiracies, or rebellions: knowing, that to reſiſte the higher powers, is to rebell againſt thy Maieſtie. Finally, we beſeeche thy goodneſſe ſo guide & gouerne the hearte of all the whole Realme of euery degree, that euery one in his callinge, being by thy grace ſupported, may ſo occupie his talent, that thy Glorie in all thinges may bee aduaunced, thy Church inlarged,

and

and this whole Realme into ſincere godlineſſe, vertuouſlie reduced.

Moreouer, we beſeeche thee (O Lord our God) in mercy behold all thoſe which ſuffer perſecution for thy glorious wordes ſake, whither it bee inpriſonment, death, or baniſhment, or whatſoeuer elſe: ſtrengthen them good Lord, that they hauing thee alwayes before their eyes, and the glorie laid vp for them in the life to come, may continue conſtant in defending thy trueth, without feare of man or vaine allurements of the world, that whether it come by life or death, they may glorify thy holy name, in cõtinuing in the truth to the end. Preſerue in like maner we beſech thee, all others thy children, whom it hath pleaſed thee with any other kinde of croſſe to chaſten for their amendement, whither by peſtilence, famine, warre, pouertie, impriſonment, ſickneſſe or baniſhment, trouble of conſcience, vexation of ſpirit, diſquietneſſe of minde, want of ſpirituall comfort, or whatſoeuer kinde of affliction of body or mindes, thou doeſt trie them with: that by thy holy ſpirit being fully aſſured that thou by this thy correction mindeſt to call them backe to a feeling of their ſinne, and due conſideratiõ of their life and conuerſation, that they may patiently abyde thy Fatherly triall, looking for aide, helpe and comfort from thee, when it ſeemeth moſt conuenient to thy godly wiſedome: and being by thy mercifull hande once deliuered, may acknowledge thy ſingular power and worke, giuing all laude and prayſe to thy glorious Name: and afterwards, all the dayes of their life, ſtudie to liue before thee in ſinceritie and perfect holineſſe, euen to their liues end, Amen.

Mor-

¶ *Morning prayer for priuate houſes and families.*

O Gratious God, and louing Father, according to thy commaundement, wee doe here preſent our ſelues before thy Maieſtie, humbly proſtrating our ſelues before the throne of mercy, acknowledging & confeſſing from the bottome of our hartes, that wee bee miſerable ſinners, daily breakinge thy commaundements, both in thought, worde, and deed, wherein we iuſtly deſerue euerlaſting damnation, and to be vtterly throwne from thy preſence: yet, O Lorde, wee ſee thy goodneſſe againe towards vs, who not ſuffering vs thus to periſhe in our ſins, haſt ſent thine owne deare Sonne Ieſus Chriſte, to take vpon him whatſoeuer is due, to reconcile and make vs at one with thee againe. In him therefore good Lorde, and through him doe wee come vnto thee, beſeechinge thee for his ſake, that we feeling the greeuouſneſſe of our ſinnes, and groneinge vnder the burden of them, may feele the releaſe and eaſe of them, in that wee bee through the holy Spirite aſſured, and ſtedfaſtlie beleeue, that Chriſt hath borne the burden of them, euen for vs. Graunt, O Lorde, that we being aſſured hereof in our conſciences, may through thy holy Spirite bee renued in the inner man, to hate, deteſte, and abhorre ſinne, and to ſtudie to liue accordinge to thy bleſſed will during our whole life.

We doe not onely pray for our ſelues, but alſo for all thy whole Church, eſpecially ſuch as bee perſecuted for thy worde: graunt vnto them, that whither it be by death or life, they may glorifie thy Name to their liues end. Be merciful to this church

of

of Englande and Irelande, wee beſeeche thee good Lord, and preſerue euery part and member of the ſame, eſpecially thy ſeruãt ELIZABETH our Queene: graunt her all ſuch giftes as be needeful for ſo high a calling, to the aduauncement of thy Glory, and benefite of this commonwealth, to the eſtabliſhing of a perfect gouernement of thy Church, according to the preſcript rule of thy bleſſed word, to the rooting out of all ſuperſtition & reliques of Antichriſt, to the gouerning of her Subiectes in all peace and tranquillitie. Defende her, O Lord, from all conſpiracies, treaſons, and rebellions, and ſo worke in the heartes of all her Subiectes, that knowinge her authoritie doeth come from thy Heauenly Maieſtie, they may with obedient heartes humbly obey her in thee and for thee. Preſerue the whole Counſel & the Magiſtrates of the Realme, that being lightned through thy holy Spirite, they may defende thy trueth, ſuppreſſe wickedneſſe, and mainteyne equitie. Behold all the Paſtours and Preachers of the worde, bleſſe their labours, increaſe the number of them, place ouer euery Church a painefull watchman, remoue all idle lubbers, & confounde the power of antichriſt, and turne the hearts of the people that they may be obedient to thy trueth. Bleſſe the two Vniuerſities, Cambridge and Oxford, & all the Studientes of the ſame, with all Schooles of learning. Beholde all thoſe that bee afflicted with anie kinde of croſſe, that they may profite by thy correction in newneſſe of life. (***)

Laſtly, for our ſelues here gathered togither, wee hartily craue at thy hands, that it would pleaſe thee to make vs thankfull vnto thy Maieſtie, for all thy lo-

louing kindneſſe ſhewed vnto vs euen from our infancie: eſpecially, that thou haſt this preſent night deliuered vs from all dangers both of body & ſoule, whereinto many haue fallen, as we into like maner ſhould haue done, if we had not bin ſtayed with thy mercifull hande: that thou haſt alſo graunted vnto vs ſo ſweete and comfortable reaſt, and haſt nowe preſently brought vs to the beginning of this day. For theſe things, good Lorde, wee yeelde vnto thee moſt hartie thankes, beſeeching thee to make vs more and more daily thankfull vnto thy Maieſtie for them, and pardon our vnthankefulneſſe. And as thou haſt ſafly preſerued vs vnto this preſent houre from all the daungers of this life: ſo wee beſeeche thee continue thy fauour towards vs this day, & the whole courſe of our life. Defend vs, O Lorde, that we nowe entring into the affaires of this day, be not drawen away with the vaine allurementes of this world, to ſinne and wickedneſſe: that we walke not in the ſhadowe of death, that we bee not intangled in the ſnares of ſinne, that wee ſtumble not at the blockes of iniquitie, that we finally fall not into the pitte of death and deſtruction: but being ſhadowed vnder thy winges, we may cheerfully and conſtantlie goe on forward to the end of our couſe. Graunt vnto vs, O Lord our God, that this good time which thou graunteſt vnto vs in this life, be not idely, or vainely of vs conſumed, but that euery one of vs may be diligently exerciſed in his callinge this day, and all our life longe, beinge aſſured that thou wilt once call vs to yeelde an account of our ſteward-ſhippe: indue vs, we beſeeche thee, with thoſe gifts and graces which be needfull for vs in our callinge,

and

and that with a pure & ſincere conſcience wee may vſe them to the benefit of our brethré, & diſcharge of our owne conſciences before thy Maieſty. We beſeeche thee, O Lorde, that in all our conſultations, wordes and workes this day, and the whole courſe of our life, we may always haue thee preſent before our eyes, knowinge that thou ſeeſt euen the very deepe thoughtes of our hartes, which alwayes may be as a bridle to pull vs backe, that we neither doe, nor yet conſent vnto any ſinne or wickedneſſe: but that alwayes we may bee ſo exerciſed in the affaires of this life, that wee looke ſtill to the ende of our courſe, when it ſhal pleaſe thee to bring vs through the pilgrimage of this life to our euerlaſtinge reſt with thy deare ſonne Ieſus Chriſte our Sauiour. In whoſe name for theſe mercies & whatſoeuer thou knoweſt to be needfull for vs, and for the whole church, wee pray vnto thee, as hee him ſelfe hath taught vs in his holy word, ſaying: Our Father, &c.

The Lorde bleſſe vs and ſaue vs, the Lorde make his face to ſhine vpon vs, and bee mercifull vnto vs, the Lorde turne his fauourable countenance towarde vs, & graunt vs his peace. The grace of our Lord Ieſus Chriſte, the loue of God the Father, and the moſt comfortable fellowſhippe of the holy Ghoſt be with vs, preſerue and keepe vs this day and euermore, Amen.

¶ *Euening prayer for priuate houſes and Families.*

O Gratious God & louing father, &c. *As in the beginning of the morning prayer, reading ſo forth till yee come to this mark* (*,*) *Then reade this followinge for the Euening.*

Laſtly

Laſtly, for our ſelues here gathered, wee render moſt hartie thanks to thy maieſtie, O Lord, which haſt hitherto from our infancie, preſerued vs by thy mercie from all perils & dangers both of ſoule and bodie, wherevnto fraile man is ſubiect, that thou haſt ſent vnto vs al things neceſſary for this preſent life, as health, foode, apparell, and ſuch like, which many of thy deare children doe want, beeing notwithſtanding as preciouſly bought with the precious bloud of thy deare ſonne, as we be, and yet lie in miſerie and calamitie, oppreſſed with pouertie, nakedneſſe, inpriſonement and baniſhment, in which caſe alſo, deare Father, thou mighteſt haue brought vs, ſaue onely that thou dealeſt herein more fauourably with vs, then with them. For the which thy louing kindneſſe we giue thee hartie thankes, deſiring thee, that as thou haſt hitherto thus fauourably in mercy preſerued vs by thy protection, and euen preſently this day haſt brought vs paſt all dangers thereof: ſo wee beſeeche thee good Lord, in like fauour beholde vs this night, that wee takinge our naturall reſt and quietneſſe, may thorough thy protection be defended, that our bodies reaſtinge, our ſoules may be occupied in beholdinge thy fauour and mercy towarde thy children, ſtill looking for the comminge of our Lorde and Sauiour Ieſus Chriſt for our full redemption. Graunt that our ſleepe be not immoderate, accordinge to the luſt of our fleſh, but as much as is ſufficient to refreſh our weake nature: that being thus refreſhed, both the body and the minde may be more able to doe their ſeuerall office and function, in that vocation wherin thou haſt placed vs.

Graunt

Graunt that wee laying our bodies downe to reſte, may be thereby put in minde of our long reſte of death: that as wee doe nowe lay downe our bodies in bed, ſo we may be thereby admoniſhed, that hereafter they ſhalbe laide downe in graue, to bee conſumed to duſte, earthe, aſhes, from whence they were taken: That wee hauing this before our eyes, may bee ſtirred vppe in minde warely to walke in this our pilgrimage, not knowinge when the time ſhalbe of our departure, but alwayes to bee founde readie with our lampes of pure faith clearely burning, that wee may be accepted to meete the Bridegrome, when our mortall, earthly, and corruptible bodies ſhalbe made like to the glorious bodie of our Lorde and Sauiour Chriſt Ieſu, there to reigne with him in perpetuall ioy & conſolation together with all the elect children of God, continually lauding with all the heauenly multitude the glorious Maieſtie of thee our Lord God and heaueulie Father, in our Lorde and Sauiour IESVS Chriſte. For theſe and what ſo euer elſe thou knoweſt to bee needefull for vs and thy whole Church, wee pray vnto thee, as he himſelf hath taught vs, ſaying: Our Father. &c.

The Lorde bleſſe vs and ſaue vs, the Lorde make his face to ſhine vppon vs, and bee mercifull vnto vs: the Lord turne his fauourable countenance vnto vs, and graunte vs his peace. The grace of our Lord Ieſus Chriſt, the loue of God the Father, and the moſte comfortable fellowſhippe of the Holy Ghoſt, be with vs, preſerue and keepe vs this night and euermore. Amen.

A prayer to be ſaide before the ſtudying or reading of holy Scripture.

O Heauenly Father, what ſoeuer I am, what ſoeuer I haue, whatſoeuer I knowe, it is only by thy free grace. For by nature I am the childe of wrath, & I am not borne anew of fleſh and bloud, neither of the ſeede of man, or of the will of man. Fleſhe and bloude can not reueale the myſteries of thy Heauenly Kingdome vnto mee: but by thy bleſſed will I am that I am, and by the ſame know I that I knowe. Therefore, O Father, doe I commit into thy handes onely, my ſaluation. If my knowledge be ſmall, yet I doubte nothing but that I am the childe of thy euerlaſting kingdome: and therefore by thy mightie power I ſhall growe (when it ſhall bee thy good will and pleaſure) to a more full and riper knowledge, as of a more perfect age, wherein my faith ſhalbe fully able to comprehend & perceiue the breadth, deapth, height and largeneſſe of thy great mercies and gratious promiſes. But ſeeing, O Father, this power of full knowledge and perfect reuelation, paſſeth all power naturall, and remaineth onely in thy power, and the light of thy ſpirite: O Lord, doe thou whatſoeuer it ſhall pleaſe thee, to open vnto me & all the reſt of thine elect ſeruants and children, depending vpon thee, ſo much of the light of thy countenaunce as may be moſt for thy glorie and our comforte, yea, and at ſuch time as ſhall ſeeme good to thy wiſedome & fatherly mercy. In the meane while thus reſting wholy vpō thee, neither can I deſpaire, neither will I be to much careful, although I cannot attaine to the knowledge of many of thy workes, neither to

the vnderſtãding of many places of thy ſcriptures. But I will confeſſe vnto thee the weakeneſſe of my faith, wayting alwayes for the further reuealing of thy glorious light to be vttered vnto me thy poore ſeruaunt, when thou ſhalt thinke (of thy fatherlie beneuolence and goodneſſe) meete and conuenient. I knowing moſt aſſuredly that thou wilt pitie my weake imbecillitie and childiſhe infancie, and cauſe the ſame to ſerue for thy glorie, & my great commoditie: ſeeinge that I erre as a childe before ſuch a Father, which canſt not put off thy fatherly pitie and cõpaſſion, but rather as thou haſt bought mee vnto thee, to be an heire of the kingdome by the bloud of thy naturall ſonne my Sauiour Ieſus Chriſt: ſo am I ſure that thou wilt lighten mee in the ende with full fruition of the bright light of thy countenance, that I may ſee thee and knowe thee as this thy ſonne knoweth thee: yea, ſee thee and knowe thee my father face to face, and knowe as I am knowen. Thus reaſt I onely in thy handes (O my God) crauing of thee to increaſe my knowledge in thy holy worde, whereby I may knowe thy good will and pleaſure. And knowinge the ſame, giue mee, O Lorde, thy holy Spirite to conduct and leade mee in the ſame all the dayes of my life, that in ſinceritie of faith, and pureneſſe of liuing and conuerſation, thy glorious Maieſtie may be magnified in me for euer. Graunt this, O Father, for thy dearely beeloued Sonne our Sauiour Ieſus Chriſte, to whom with thee and the holy Ghoſt, bee all honour, glorie and prayſe, worlde without ende, Amen.

Prayers and thankeſgiuinges to be ſaid before and after meate.

¶ *Prayer before meate.*

O Lord our God and heauenly Father, in thy beloued Sonne Ieſus Chriſt, worke in our hartes true repentance, with increaſe of a true and liuely faith: make vs thankfull vnto thy Maieſtie, for all thy benefites which we continually receyue at thy mercifull hande: graunt vs the grace, that we may at this preſent with thankfull heartes, as from thy handes receyue meate & drinke for the ſuſtenance of our bodies, with moderation vſe them to thy glorie, and through thy bleſſing, receyue by them perfecte nourihment: and aboue all wee craue at thy handes, good Lord, the heauenly foode of our ſoules, which neuer perisheth: that through thy gratious goodnes, we may be nouriſhed & ſtrengthened both in ſoule and body to eternall life thorough Ieſus Chriſt our Sauiour, Amen.

Thankeſgiuing after meate.

ETernall God, and mercifull Father, wee yeelde vnto thee moſt hartie thankes for all thy benefites ſo plentifully beſtowed vppon vs: eſpecially that thou haſt at this preſent fedde and nouriſhed our mortall bodies with meate and drinke: we beſeeche thee in like manner let our ſoules feele the ſweete taſte of thy heauenly foode, that wee being fedde and nouriſhed at thy handes, both in ſoule and body, may in this life walke as it becommeth thy children, and in the life to come, be receiued to thine eternall kingdome of glorie, thorough Ieſus Chriſt our Lord and Sauiour, Amen.

A prayer before meate.

O Mercifull and Heauenly Father, who giueſt foode to euery liuinge creature, and without whom nothing can liue, bleſſe and ſanctifie our meates and drinkes, which wee are nowe about to receiue, that they may turne to the nouriſhment of our bodies, wherevnto thou haſt appointed them: that we acknowledging thy gratious goodneſſe in prouidinge ſo liberally for our bodies, may with cheerfull hearts be lifted vp earneſtly to long after the foode of our ſoules, whereby we may be fedde eternally, through Ieſu Chriſt our ſauiour, Amen.

A thankeſgiuing after meate.

O Heauenly Father, for theſe thy benefites wherwith thou haſt now ſufficiently fedde our bodies, we beſeech thee make vs thankful: And as we feele the ſweetneſſe of them pleaſant to our bodies, ſo we beſeech thee, good Lorde, that the foode of our ſoules may be as pleaſant and comfortable vnto our ſoules, & that we may with as careful hartes prouide for the nouriſhment of our ſoules, as wee are carefull for our bodies, till it ſhall pleaſe thy Maieſtie to bring vs to the place, where we ſhal neuer hunger nor thirſt more, but liue eternally thorough Chriſt our Sauiour, Amen.

A prayer before meate.

O Lord our God and heauēly Father, which haſt prouided meat and drink for the nouriſhment of our bodies, giue vs grace to vſe them reuerently as from thy handes with thankfull hearts. And as we doe greatly hunger and thirſte for this foode of our bodies, ſo we beſeeche thee good Lord, that our ſoules may earneſtly hunger after the lik food

and

and nouriſhment, that with earneſt minds we may ſeeke to haue our ſoules fedde and refreſhed eternally, through our onely Lorde and Sauiour Ieſus Chriſte. So bee it.

A thankeſgiuing after meate.

WOnderfull is thy prouidence, O Lorde, in preſeruing all liuing creatures. Graunt vs grace we beſeeche thee, that with thankefull heartes we may acknowledge thy bountifull goodneſſe, ſo liberally giuing vnto vs all thinges needfull: eſpecially feeding vs ſo plentifully at this preſent with thy manifolde bleſſinges, whereof a great many of our brethren are deſtitute, as in like manner wee ſhould be, if thou diddeſt not deale more liberally with vs: graunt vs therefore, gratious Lorde, that we may be thankefull for this thy goodneſſe, and to bee mindfull of them, which haue not ſuch aboundance to relieue them: that beeing all members of one body, wee may at length reigne with our head Chriſt, to whom be all honour and glory world without ende. Amen.

A thankeſgiuing after the receiuing of our bodily ſuſtenance, and reading of ſome part of Gods holy Word our ſpirituall foode.

O Lord our God the onely giuer of al good gifts, who of thy great mercies haſt made vs partakers bothe of the Heauenlie gyftes of thy holy worde, to feede our mindes, and of thine earthly creatures for the neceſſarie ſuſtenance of our weake bodies: graunt we beſeeche thee that through thy grace, theſe thy gifts may be made perfect vnto vs: giue ſtrength vnto our meate, that it may bee our healtfull nouriſhment, not to breede in vs any car-

nall desire of our vaine life, but to enable our bodies to all good works during the time of this present pilgrimage, that so thy good creatures may be our good reliefe so long as thou wilt, and so much as thou knowest to be expediēt for vs thy seruants, to finishe our dayes which thou hast numbred, in the edifying of thy saincts, and glorifying of thy Holy Name. And because (O Lord) we knowe nothing of our selues, but our ignorant hartes are full of darknesse, therfore we beseech thee that this thy Worde (which is thine eternal wisdome) that now we haue read, (and wherein we haue had our conference) may be in our mindes a shininge light of thine onely trueth, and in our heartes a fruitefull seede of our newe birth, so that thine owne Image may be happily againe restored in vs, and we may be made before thee a holie and righteous people, by the inward working of thy gratious spirite, dailie strengthening our heartes in earnest loue of thy trueth, and careful obedience of thy commaundementes, through Iesus Christe our onely Mediatour, who in the sacrifice of his owne bodie, hath purchased vnto vs all thy fauour, & hath giuen vs this boldenesse to call vppon thee: vnto whom (O Father) with thee and the holy Ghost, bee all honour and glorie world without end, Amen.

E. D.

A prayer for all times.

O Lord God Father of mercie & God of all consolation, without whom we haue neither hope nor comfort, we poore wretches and miserable sinners beseeche thee of thy fatherly goodnesse to looke vppon vs, and so make vs partakers of thy gra-

gratious goodneſſe, that we may ſtill increaſe in all goodneſſe, ſo that euermore we may ſet forth thine honour and glorie: let our conuerſation bee ſuch, that a great many beholdinge our good workes, may glorifie thee our heauenly Father: and ſo direct our wayes, that we may holde foorth the profeſſion of the Goſpell as a lanthorne to lighten the ſteps of a great many, that they may turne to thee, and prayſe thy name in their viſitation. Thus (O Lorde) we beſeeche thee to deale with vs, that in deede we may be veſſels of honour vnto thee, now to ſet forth the praiſe of thy name, and after this tranſitorie life, to behold thy glorie, who haſt immøttalitie alone, and dwelleſt in light that no man hath approched vnto: remoue farre from vs our ſinnes and iniquities, that they may not ſeparate betweene vs and thee: blotte out of vs our offences, and make our prayers righteous, that thou mayeſt fauourably graunt our requeſtes: looke vpon vs with thy fauourable mercie, that thou mayeſt haue pitie vppon vs, and beholde vs in the righteouſneſſe of thy beloued ſonne Chriſt Ieſu, & that we may bee preſented faultleſſe in thy ſight: and thou accepting vs as holy, wee may finde the grace euermore to ſet forth thine honour and glorie, and to ſpeake of thy praiſes in the middes of all thy people. Let vs loue (O Lorde) the thinges that are good, and hate the thinges that are euill: let vs delight in all thinges that may pleaſe thee, and lett vs bee grieued with whatſoeuer is diſpleaſant in thy ſight. And to the intent wee may haue true vnderſtanding & be able to diſcerne betweene things what is good or euill, we beſeech thee let thy word

dwell

dwell plentifully in vs, which may guide our vnderſtandinges ſo, that we may abound in all knowledge, & doe according to that which is righteous. And in this eſtate of true Chriſtianitie, being inſtructed in minde, and readie in bodie to all holie obediẽce, we beſeech thee make vs to growe & increaſe from grace to grace, frõ faith to faith, vntil we come vnto the fulneſſe of age to be perfect mẽbers of the bodie of Chriſt, wayting for the bleſſed hope of thine electe, and ſighing in ſpirite vntil the time that thy childrẽ ſhalbe reuealed. In the meane ſeaſon let vs ſighe with all thoſe that haue receiued the firſt fruites of thy Spirit, that theſe dayes of ſin may ceaſe, that ſathan bee troden downe vnder feete, that Antichriſt may be reuealed, yet to many thouſandes that be in ignorance, that the number of thine elect may be full, the body of thy Saincts made perfect, all teares wiped from our eyes, euen then when the Sonne ſhall appeare againe the ſecond time to iudge the quick and the dead, which time (O Lorde) ſende quickly, accordinge to thy good wil, and teach vs to pray with all thy Saintes, Come Lord Ieſu, come quickly: graunt this (O Father) for thy Sõnes ſake, in whoſe name we pray vnto thee. And although wee bee but earth and aſhes, yet we are bolde to ſay vnto thee, (the God of all Glorie) euen as he hath taught vs. Our Father which art in heauen. &c.

E. D.

A prayer for all eſtates.

O Lorde God, Father of light, with whom is no change, neither yet ſhadow of change, but haſt eſtabliſhed thine appointed counſels, which ſhall not

not bee chaunged for euer: Thou (O God) haſt made among vs this diuerſitie of eſtates and degrees, accordinge as euery common wealth requireth, keepe vs all, we beſeeche thee, that wee may walke obediently in our callinge, and followe the ſteppes that thou haſt ſet before vs, euen from the higheſt to the loweſt, let vs accompliſhe that duety vnto which thou haſt appointed vs, and with a faithfull remembrance of thy promiſe made of olde to our Father Abraham, that thou art his exceedinge great rewarde, wee may likewiſe depende on thy prouidence, and ſeeke not any ſhamefull wayes to gett our liuing, wandring from the righteouſneſſe of our vocation, into the manifolde errours of ſin & iniquitie: looke vpon vs (O Lord) and enrich vs with thy grace, make vs obedient to our inferiours, meek towards our enimies, faithful to our friends, true & iuſt towards all men, that we may dwell ſtedfaſtly rooted in the hope of thine elect, vntil thou ſhalt make an end of all our labors: looke vpon our moſt excellent Queene, & her Honourable Counſel, and as thou haſt called them to the higheſt roome, ſo giue vnto them the greateſt meaſures of grace, that they faithfully diſpence the talentes committed vnto them: leade them with the good king Dauid into thy Sanctuary, that they may ſee thy louing kindneſſe which is better then life, and ſay with the Prophete: All fleſhe is graſſe, and the glorie of man is as the flower of the fielde, and ſo conſecrate them ſelues to doe thy will, offer vp their bodies to bee holy, liuely, and reaſonable ſacrifices vnto thee, that they may bee nurſes & nurſfathers vnto thy Church: looke alſo

we beſeeche thee vppon thy miniſters whom thou haſt appointed to the preaching of thy Goſpell, make them (O God) faithfull diſpenſers of thy myſteries, without reſpecte of perſons to doe the worke vnto the which thou haſt appointed them, that they may conuert ſinners, and haue their glorie perfecte in the day of Chriſt: and knit vs together in peace and loue, that we may be full of compaſſion one towardes an other, to reioyce with the that reioyce, and mourne with them that mourne, eſpecially to inſtruct one another in the wayes of righteouſneſſe, that by our mutuall helpe wee may the better withſtande our enimies, and dwel ſafe in hope of thine electe, till our dayes ſhall be full, and we ſhall walke the wayes of all the worlde, which time wee beſeeche thee bring vs happily vnto, euen for thy Sonnes ſake wee beſeeche thee, to whome with thee and the holy Ghoſt three perſons & one God, be all honour and glorie nowe and for euermore. Amen, Amen.

A fourme of Morning prayer neceſſarie for this preſent time for Godly Chriſtians, to vſe in their houſes and families.

WE moſte humbly thanke thee (O Heauenly Father) for the ſweete and quiet reſt that wee haue had this night, for the louing and fauourable deliuerance out of all daungers both of bodie and ſoule, which wee iuſtly deſerue to be throwne into for our manifolde ſinnes: for that thou haſt raiſed vs vp this morning, we pray thee to goe before vs: and for as much as thou ſeeſt our ſluggiſhneſſe & drowſines, it would pleaſe thee (good Lord) to pull

vs after thee, and to ſhewe vs thoſe wayes, which thou haſt appointed vs to walke in. And as thou renueſt this morning, ſo renue thy mercies: and as thou cauſeſt the Sun comfortably to ſhine to our bodily eyes, ſo vouchſafe (we pray thee) to be Sun vnto our bodies and to our ſoules, by the beames of thy holy Spirit, and Starre of thy bleſſed Word, ſhining into the middes of our heartes, to driue awaye all the night and darkeneſſe of all prophaneneſſe: to chace away all want of true feare of thy good Maieſtie: and in place thereof, bringe in loue towardes thy Glorie, zeale of thy Houſe, loue alſo towards our brethren: eſpecially thoſe that thou aboue the reſt commendeſt vnto vs, that we may loue them with that loue, wherewithall thou haſt firſte loued vs: which is pure, vncorrupt, vehement, and euerlaſting: and therefore we pray thee to ridde our hearts of all naughtie & corrupt loue, and whatſoeuer is vnmeete to bee in thoſe veſſels that are to ſerue ſuch a mightie Prince as thou art: and in thoſe houſes wherein it pleaſeth thy Maieſtie by thy holy Spirite to dwell: and therefore on the other ſide (good Lord) chace away from vs all rancor and malice, all pride, enuiouſneſſe, diſdainfulneſſe, vncharitableneſſe, vnnaturalneſſe, vnkindneſſe, and what ſoeuer is contrarie to that loue, whereof thou haſt giuen vs a liuely example in our ſauiour Ieſu Chriſt: vnto the which example, graũt (good Lorde) that wee may alwayes haue our eyes lifted vppe, and therein holden, and cauſed thereby to profite, vntill ſuch time, as wee come to that perfection, wherevnto thou haſt appointed wee ſhall come. Vouchſafe moreouer by the com-

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ming of the selfe same Spirite, to scatter in vs all the night and darkenesse of ignorance, and forgetfulnesse, and of all those thinges which perteine to the clearer and fuller knowledge of thy trueth. Take from vs all negligence, all want of iudgment and discretion, & deliuer vs from all those thinges, which thou knowest to bee hinderaunces to vs, either to walke in that great callinge of Christianitie whereunto thou hast called vs, or in those seuerall and particular callinges wherein thou hast placed euery one of vs: that we may walke so (good Lorde) both in the one and in the other, that thy Name may be glorified in both, Amen.

¶ Euening prayer.

O Lord prepare our hartes to pray, bowe downe thine eares (deare Father) and heare vs, open thine eyes and looke vpon vs for thy deare Sonne Iesus Christes sake, and receiue our humble confessiō that we make to thee against our selues, whiche haue broken al thy lawes, & therefore deserue to haue thy heauie iudgements powred vppon our heades to our vtter destruction, if thou shouldest enter into iudgement with the least of our sinnes, whereof we haue so great and infinite thousandes: notwithstanding, wee pray thee to turne away thy face from our sinnes, and for Iesus Christes sake to forgiue vs all that is past, and graunt that wee may haue the assurance of the forgiuenesse of our sinns, sealed vp by thy Holy Spirite in our consciences, whereby we knowing that we are at one with thee, may haue our hartes kindled with thy loue so feruently, as it may waste in vs all that is against thy holy

holy will. And for this cauſe wee beſeech thee, Lord, to goe forwarde with the worke of our newe birth, that thou haſt begunne in vs, & neuer take away thy hande, vntill ſuch time as thou haſt made an end of it: and to this ende, wee beſeeche thee to ſlay in vs euery day more and more, the olde man with his cõcupiſcences, nailing them to the croſſe of thy deare Sonne Ieſus Chriſt: and cauſing vs to feele the power of his paſſion in our bodies and in our ſoules, that wee being partakers thereof, may come alſo to the fellowſhippe of his holy Reſurrection: not only in that we ſhal once appeare before thee, hauing theſe our baſe bodies chaunged, and made like vnto his Glorious body, but alſo that we may in the meane time riſe from the death of ſinne to all newneſſe of life, and that our good workes may ſo ſhine before men, that they ſeeinge them, may glorifie thee our Heauenly Father: not onely they that are of the ſelfe ſame religion with vs, but thoſe alſo that are enimies vnto thy trueth, may rather in the time of their caling by the voice of thy Goſpel, yeelde themſelues to be one ſheepefolde with vs. And we moſt hũbly thanke thee (O Heauenly Father) for all thy louing kindneſſes beſtowed vpon vs from time to time, and eſpecially for that olde and auncient Loue, wherwithall thou haſt loued vs before the beginning of the worlde: for that alſo that thou callinge vs by the voice of thy holy Goſpell in that good time that thou appointedſt for vs, haſt giuen vs faith, hope and loue, and all other graces which thou knoweſt to bee needfull for vs: which we beſeech thee to increaſe in vs with mightie increaſes, accordinge to that

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thou ſeeſt we haue neede of, hauing regarde to our manifold enimies, that wee haue to wreſtle with: and that we haue not to ſtriue with fleſhe & bloud, but againſt the diuels them ſelues. And therefore conſidering their ſtrength and our weakneſſe, their craft and our ſimplicitie, their watchfulneſſe and our ſluggiſhneſſe, their long experience & our rawneſſe, their preparation & our nakedneſſe, & that we haue not onely nothing to helpe vs, but alſo do carrie about vs our owne concupiſcences, readie to betray vs into the handes of our enimies, it may pleaſe thee to furniſh vs from aboue, giuing vs the ſtrength of thy holy Spirite, in the inner man, reaching vnto vs the compleate harneſſe of thy grace, wherewith we being armed on both ſides, may be prepared at all aſſayes againſt all aſſaultes of our enimies. And for as much as in this weakeneſſe we often times giue backe, & ſometimes runne away, we pray thee (O Lorde) that with the hande of Faith, wee may laye holde on the victorie of our Sauiour Ieſus Chriſte: that albeit wee be not able to ouercome in our owne perſons, yet notwithſtanding we may ouercome in His, who hath ouercommed for vs all, and ſo be partakers of thoſe promiſes that thou haſt knit vnto that glorious victorie. And we moſt humbly thanke thee alſo for thoſe graces both of the body and ſoule which pertaine to this preſent life: deſiringe thee to increaſe them vpō vs, and in vs, ſo farre forth as thou ſeeſt we haue need of to thy glorie, the commoditie of others, and our own comfortes: therfore we beſeeche thee, Lorde, to teache vs with thy holy Spirit the lawfull vſe of them: that thou wouldeſt

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not ſuffer our hearts to be rooted in them, but that at all times we may be willing to parte from them. And whenſoeuer it ſhall pleaſe thee to call for vs, we may willingly goe vnto thee, as childrē to their deare Fathers, ſtraungers vnto their owne country, and members of the bodie vnto their Heade: and ſo much the gladder, by howe much thou Lorde art better then all the men in the worlde, and the Kingdome that thou haſt prepared, better then all the kingdomes thereof.

An addition to the former morning prayer, as time & leaſure ſhall ſerue.

Wee pray not onely for our ſelues (O moſt mercifull Father) but for all thoſe that thou haſt apointed to eternall life: beſeeching thee to gather the nūber of thoſe that are to bee gathered, thoſe that thou haſt alredy called, thou wouldeſt always keepe: and to this end (good Lord) raiſe vp faithful Miniſters, both of thy church & common weale, whoſe harts thou wouldeſt fill with all graces of thy holy ſpirit, meete for their calling, meete alſo for theſe dangerous times: root out from among thy church, al rauening & deuouring beaſts, which to fill their own bellies, deſtroy thy flocke: eaſe thy ſelfe of all hirelings & idle ſheepheardes, which haue no care nor ſkill to feede thy flocke with the holeſome foode of thy bleſſed worde, nor to rule them with that equitie wherewith hall thou wilt haue thy people to be ruled: thoſe Paſtours that thou haſt giuen, it would pleaſe thee to increaſe the number of them: thoſe that are fallen a ſleepe and carried away with the corruptions of theſe times, that thou wouldeſt awake, letting them vnderſtande the charge that thou haſt commited vnto them, the truſt that thou

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haſt put them in, and the accompt that thou wilt take at their handes. Be gratious (O Lorde) vnto this Lande of ours, and enter not into iudgement with the horrible ſinnes of it, namely, the cõtempt and light eſteeming of thy holy Worde, ſo manie yeares offered vnto vs, and wee being truſted withall, ſo many Nations better then we beeing paſſed by, which would haue brought foorth the fruite thereof more then we haue done: and we not only haue brought forth no good fruite, but rotten and vnſauourie, to prouoke thy Maieſtie withall: notwithſtanding all theſe our ſinnes, it would pleaſe thee in that loue, wherewithall thou haſt firſte loued vs, when we hated thee, and in that long patience wherein thou haſt hitherto borne with vs, & doeſt yet beare, and tarrieſt for our repentance: to graunt vs heartie and earneſt repentance, our harts being effectually touched with thy holy Spirite, ſtrikinge theſe rocky hearts of ours, that they may be reſolued into riuers of teares for our ſinnes, making them ſoft and meeke to receiue the print of thy holy Worde, and ſeale of thy bleſſed Spirite, writing with thy finger thine owne lawes in them, ſo, that thou mayeſt reade thine owne hande, acknowledge thine owne ſeale, and ſo paſſe by vs, when thou ſhalt bring thy iudgement vppon the face of the Earth, for the iniquities thereof: whereof thou haſt giuen, and ſtill giueſt, from time to time diuers tokens, which we beſeeche thee may bee profitable vnto vs, whileſt firſt of all wee acknowledge thy hande ſtriking vs, and thy counſell calling vs thereby to repentance, that thy heauier iudgments do not fall vppon vs to our deſtruction.

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Moreouer, we thanke thee (O Lord) for that it hath pleaſeth thee to be the watcheman, and as it were the ſpie of this Church and common wealth, and haſt foreſeene all the ſtormes & treaſons comming againſt it, and againſt thine annointed our Souuereigne whom thou in mercy haſt appointed to rule ouer it, and haſt ſcattered them & brought them to nought, and haſt purſued certaine of thine enimies and ours vnto death, beſeechinge thee to continue this watchfull and carefull eye ouer vs, ſtill to doe vs good, and to purſue the reſt of thine enimies and ours vnto the graue giuing notwithſtanding repentance vnto them, vnto whom thou haſt lefte place of repentance. And to this ende raiſe vp the hearts of our moſte gratious Queene, and her honourable Counſell thy Magiſtrates, that as they ſitte in thy ſeate, and are called by thy Name, ſo they may execute thy iuſtice, whiche thou ſo well approueſt of, whereof alſo thou wilt require a ſtreight accompt at their handes. Wee deſire thee alſo to ſhew theſe thy graces to al other churches of thine, namely thy church of Scotland, that it may enioye that peace that thou haſt giuen it: and graunt that the ſame be referred to that end wherfore thou haſt giuen it, namely to the ful eſtabliſhment of the throne of thy deare ſonne our Sauior Ieſu Chriſt, & to the building of his kingdom there. We beſeech thee alſo for the churches, whiche thy hande hath planted longe ſince: eſpecially thoſe, from whom we haue receiued knowledge in time of our ignorance, places of refuge in time of perſecution: that it would pleaſe thee to continue

thy louing kindneſſe towards them, and therefore cauſe them to continue their faith towardes thee, and obedience towards thy holy word. And whenſoeuer it ſhalbe thy pleaſure to trie them with any kinde of affliction, it would pleaſe thee to graunt vnto them, that they may put their truſt in thee, hauinge regard to the trueth of thy promiſes, and to the good experience that they haue of thy helpe in times paſt, and thereby conceyue comfort and hope (O Lorde) euen of life in death, and of ſaluation in deſtruction. We pray thee alſo (good Lord) that wee may haue the feelinge of the miſeries of our Brethren, as members of the ſame body, and thoſe that liue by the ſame ſpirit. And therfore we pray thee, that accordinge to the manifolde troubles that thou ſhalt viſite them with, it would bee thy good pleaſure, to meaſure out thy grace in ſuch plentifull maner, that thy children may patiently beare, and ioyfully attend for the good houre wherin thou wilt pull them out of all their troubles. And eſpecially we pray thy Maieſtie for our Brethren that are afflicted for thy Goſpell ſake: namely, thoſe that ſuffer impriſonment or otherwiſe in any nation, for the clearer teſtimonie of it: that it would pleaſe thee to giue them patience in all their troubles, wiſedome and mouthes to defende thy cauſe againſt al thoſe that riſe vp againſt it: that thou wouldeſt bleſſe their trauels and ſufferinges for that, for which they are taken: which is, to giue a freer courſe of thy Goſpell into all places. And therewithall wee beſeech thee for the Churches of France and Flanders, which are ſo

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miſerably racked and torne inſunder, and whiche are almoſt conſumed with theſe fiery trials: that it would pleaſe thee to looke vpon their ſighings and gronings, the teares that fall from their eies continually, the bloud that is ſhed in all partes of the lande, the bodies that lie vnburied, to be meat to the foules of the aire, and fiſhes of the ſea, the lonneſſe of wiues lackinge their huſbands, children their Fathers, and euery friend his friende. And for aſmuch as thoſe things are come vppon them for thy names ſake, let it be thy good pleaſure to helpe them, conſidering that they are forſaken of al their friends round about: and therfore pray thee that thou wouldeſt not looke vppon our ſinnes nor the ſinnes of our forefathers, whereby we deſerue not onely this correction, but vtter deſtruction, as Sodome and Gomorra: but rather to looke vpon thy mercies which were before them: whereby thou haſt ſaide, that although we doe offende, and thou doeſt correct vs, yet thou wilt not take awaye thy mercies from vs, but leaue a remnant which thou wilt multiplie, and make as the ſtarres of the heauen, and as the ſandes of the Sea. Looke alſo (O Lorde) vpon the outrageouſneſſe and crueltie, vnfaithfulneſſe, & blaſphemie of the enimies, wherwithall they blaſpheme thee, prouoke thee to thy face, and therefore in thine owne cauſe, and for thine owne ſake, take the matter into thine owne hands, and pay into the boſomes of thine enimies double and treble of that they haue giuen to thee. Notwithſtãding, thoſe amongſt them that belong to thine holy election, haſten their callinge, that

afterwards thy iudgement may haſten vppon the earthe, and the inhabitants thereof may learne to know thee by thy iudgmentes, that would not vnderſtand and come to thee, by the louing callinge of thy Goſpell. Wee pray thee (O Lorde) for our brethren that are vp in armes in both thoſe countreis: that thou wouldeſt goe before them, & come behind them, and on euery ſide of them: couer their heades in the day of battel, teach their hands to fight, & their fingers to warre: giue them wiſedome and valiantneſſe, & good ſucceſſe in all their enterpriſes: ſtrike a dizineſſe and maaze of ſpirit into the enimies hartes, and take away from them all force, and diſappoint all their counſels. And vpon our brethren in Flaunders, we beſeeche thee that thou wouldeſt comfort them euer all the troubles that they haue receiued, & breaches that haue bin made in vpō them: and where there are newe forces euery day gathered, newe ſleights inuented to deſtroy them, it may pleaſe thee, to ſcatter their forces, and bringe their ſleightes to nothing. Yea graunt alſo (O Lorde) that that which they haue deuiſed againſt thy children, may come vpon their owne heades. And for our Brethren in France we beſeeche thee (O Lorde) what ſtreights ſo euer they bee in, thou wouldeſt deliuer them: and although they be forſaken in the iudgement of all the world, and in their owne iudgementes, notwithſtanding thou that haſte the iſſues of death in thine own hands, deliuer thoſe that are appointed to death. And finally we moſt humbly thanke thee, for that it hath pleaſed thee to keepe vs this day,

day, and al the dayes and times of our liues: beſeeching thee, that thou wouldeſt receiue vs this night into thy holy keeping, that wee maye haue quiet reſt, not of bodies alone, but of our ſoules alſo, reſting from all thoſe thinges that are contrarie to thy moſt holy will, attending while thou raiſeſt vs vp in the morning, to do all thoſe things that thou haſte appointed vs. Theſe things we deſire of thee, and all other thinges (which thou knoweſt to be more needfull for vs, and thy whole Church, better then wee our ſelues doe knowe) for Ieſus Chriſtes ſake: ſaying the ſame prayer, that he himſelfe hath taught vs. Our Father, &c.

A prayer for the Queene.

O Gratious Lord, and moſte mercifull father, we acknowledge thee the Lord of Lords, and the King of Kinges, creating at the beginning, and ruling all things euermore in heauen & earth, according to thy wonderfull wiſedome and power: and our ſelues to bee thy poore ſeruants, the worke of thy hands, and the ſheepe of thy paſture, ſubiected to thy high Maieſtie, and depending vppon thy fatherly prouidence for all things. Neuertheleſſe, ſeeing thou in thy wiſedome annoynteſt Kinges and Queenes, appointing them to rule ouer thy people, to ſitt as Lieuetenants in thy ſeate, to miniſter iuſtice, and moſt of all, as Fathers and Nurſes to mainteine and cheriſhe thy Church: commaunding vs not onely to obey and honour them, but moreouer to pray for them, as watchinge ouer vs for our good: wee therefore beſeeche thee for thy

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great Names ſake, and for Ieſus Chriſtes ſake, to ſhewe thy mercy to all Kinges and Princes, that mainteine thy glorious Goſpell: but eſpecially we praye thee to bleſſe our gratious Queene, in all ſpirituall bleſſings in Chriſt Ieſus, and in all temporall bleſsings, according to thy good pleaſure, that in the great meaſures of thy effectuall Lawe ſhee may more & more finde great increaſes of vertue, and wiſedome, and ſtrength in Chriſt Ieſus to the faithfull and happy diſcharge of her duetie: that her holines, and ioye, and zeale of thy houſe may bee multiplied and euerlaſting.

And, ſeeing it hath pleaſed thee of thy ſingular mercy, to giue her this eſpecial honor, firſt to ſuffer for thy glorious trueth, & afterward miraculouſly deliuering her out of the handes of her enimies, to ſet a Crowne vppon her heade, & to make her the inſtrument to aduance thy Glorie and Goſpell, for which ſhe ſuffered, & to bring it out of darkeneſſe into light, out of perſecution into this great & long peace: as we giue thee moſt hartie thanks for this ſingular benefite, ſo we beſeeche thee to make her and vs euer more thankfull for it, and in thy good pleaſure ſtill to preſerue her for the continuance of theſe bleſſings towardes vs, with all increaſe from time to time, to thy Glorie, the benefite of the Churche, and her infinite peace in Chtiſt Ieſus, the Prince of Peace.

And furthermore wee praye thee for her, and the eſtate, that ſuch as bee enimies of the Goſpel, and her enimies alſo, for the defence therof, may not deſpiſe the peace offered them to repentance,

but

but that they may account thy longe ſuffering, and her peaceable & vnblouddie gouernement an occaſion of ſaluation to their ſoules, & vnfeigned loue to the trueth, and their mercifull ſouereigne. Otherwiſe if they ſtill remaine diſobedient to the trueth, diſobedient to her highneſſe, & daungerous to the ſtate, then (O God of our Saluation) as thou haſt diſcouered them, ſo diſcouer thē ſtill, as thou haſt preuented them, ſo preuent them ſtill, and let their eyes waxe wearie with lookinge, and their hearts faint with waiting for the comming of that, which yet commeth not, neither let it come (O Lord) wee beſeeche thee, but a bleſſed, and a long reigne to her, and peace to Sion for euermore.

Alſo (deare Father) ſo bleſſe, ſo loue, ſo in thy Spirite ſanctifie and keepe her, that ſhe may in the Spirit of counſell and fortitude ſo rule that other ſiſter alſo, namely this her Common wealth, that they may flouriſh together, and growe vp tog ther as Palme trees, in beautie, and in ſtrenght, giuing ayde and helpe one to another, that in the Church the glorie of God may appeare, as the Sunne in his brightneſſe, and that the Lande may flowe with milke, and honie, and true peace abound therin as in the triumphant reigne of Debora.

Theſe graces (O Lorde) are great, and wee miſerable ſinners, vnworthie of the leaſt of them: therefore looke not to vs but to thy ſelfe, not to our iniquities but to thy greate mercies, accepting the death & paſſion of thy ſonne, as a full ranſome for al our offences: throwing them into the botom of the ſea, and making his croſſe and reſurrection

effect-

effectuall in vs to all obedience and godlines as becommeth thy Sainctes, that to all other thy good bleſſinges towarde our gratious Souereigne, this may be added, that ſhe gouerneth bleſſedly, ouer a bleſſed people, a people bleſſed of the Lorde, and beloued of the Lorde, and that thy graces may abounde as the waues of the ſea, in the Prince and in the people, in the Church and in the common wealth, frō day to day, til the day of our tranſlation into the kingedome, where iuſtice inhabiteth, where wee alſo ſhal inhabite and reigne with thee, according to thy promiſe, for euer. Graunt vs theſe thinges (O mercifull Father) for thy deare Sonne our Lord Ieſus Chriſt his ſake, in whoſe name wee craue them at thy mercifull hande, prayinge furthermore for them, as hee hath taught vs to praye.

Our Father, &c.

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FINIS.



CERTAINE
GODLY AND VERIE
comfortable Letters, full
of christian consolation.
Written by M. Ed Dering
vnto sondry of his friends.
And nowe published, for
the profite of the
Church of God.

2. THES. 1. 15.
Stande fast, & keepe the instructions
which ye haue bine taught,
either by worde, or by
our Epistles

NEWLY IMPRINTED.

M^r Derings wordes ſpoken on his death-bed at Tokye. The 26. of Iune. 1576.

GOd forgeue me my negligence, that I haue not vſed the pretious giftes of God laid vp within me, more to his glory in my time: Yet I thanke God that I haue not vſed them in vaine glorie, or to pleaſe the vaine affections of men.

After my death my enimies will become my friendes, except ſome that knowe me not, and thoſe which haue no feelinge of the trueth: For I haue faithfully ſerued the Lorde and my Prince in a good conſcience.

A Preacher ſaying vnto him: It is for thee a great bleſſing that thou ſhal depart in peace, and goe from many troubles that our brethren ſhall beare and ſee. He anſwered: I ſhall goe from many troubles and leaue many behinde me. If the Lord hath appointed that his ſainctes ſhall ſuppe togither, why goe I not to them: but if there bee any doubting or ſtaggering, our Lord reueale the trueth.

Hearing one ſay, He hoped that in his ſilence, his minde was neuertheles exerciſed in godly meditation. He anſwered: As a poore frayle man, and the leaſt of all the elect ſaints, yet beleeuing and lookinge on Chriſt my ſaluation. We ſhall all meete togither with the ſweet harmony of the Lord of hoſtes. What a cloude of witneſſes is heere: yet a little while and we ſhall ſee our hope. We haue ouertaken the endes of the worlde which is come vpon vs, and we ſhall quicklie receyue the ende of our hope which we haue waited for. Afflictions, ſickines and payne, are but the worlds portions from the Lord. It is not to begin for a moment, but to continewe in the feare of God all our dayes: for in the twinckling of an eye we ſhalbe taken away. Dallie not with the worde of God, make not light of it: Bleſſed are they that vſe their tongues well when they haue it.

E. D.

An Epiſtle of M. Ed. Deringe, before his 24 Lecture on the Hebrues, which he preached the 6. of December, 1572. And gaue for a newe yeres giſte to the godlie in London & elſewhere.

(˙.˙)

To his verie louing friend Maiſter M. F.

THe outward afflictions and manyfold troubles of a great nomber of gods childrie, whoſe trauel & labour, frō day to day I had ſtil in experience, and the inward feelling of many woũded ſpirits, whoſe wofull ſighes and bitter mournings, I beheld in other, and had tried in my ſelfe: it made me very deſirous to ſeeke for remedies, to ſtoppe the complaints of ſo grieuous cryings, and to prepare our hearts in a ſtrong defence, that the fierie dartes of the Diuell might not wound vs. Vpon this occaſion when I had to expound that place of the Apoſtle full of notable comfort: That Chriſte in the dayes of his fleſhe, offered vp prayers and ſupplications to him that was able to ſaue him from death, with ſtrong cryings and teares, and was deliuered from the thinges hee feared. *I taried the longer in that matter, & declared more at large what boldnes and aſſurance of hope was offered heere vnto all that ſhould obey the worde. Which whē I had done, as God gaue me vtterance, the poore in ſpirit, to whom I applyed my ſelfe, one or two required mee to ſette it downe in writinge, that it might be profitable to manie, which was comfortable to them. I durſt not reiect ſuch a good requeſt, but though ſometime I deferred it, yet I neuer forgot it, till I had written all as I was requi-*

red. Which when I had done, I purposed then with my selfe, to make it yet more common, and set it abroad in print: knowing assuredly, where God would giue it increase it should bring forth the fruite of consolation, that we might stande vpright in the day of euill. Thus hauing performed both the request of others, & myne owne desire, and the time fallinge out with the beginning of a newe yeare, I thought it not amisse to offer my labour to you, who I knowe would well accept of it as a newe yeares gift, though of no great price, yet of great good will: and though easilie obteyned, yet not little to bee esteemed. Therefore my deare brother, whom I loue in Christ, and reuerence in the worlde as many wayes I haue cause, so I offer it vnto you: The Lorde for his mercies sake worke his owne good pleasure, that I may haue of you the fruite that I desire, and you the grace that ye stande in neede of: that as God hath greatly blessed you, and made you abound in many graces to the glorie of his name, the comforte of your friends, and the benefite of his people: so your ioye, that it might be made perfect, you might also abounde in this, to haue a strong faith against the daye of triall: which God of his mercie will surelie graunte vnto you, and finishe the good worke that hee hath begunne. Though I loue not to speake faire (for flatterie and deceytful prayses, I see what mischief they breed) yet I feare not to beare you witnes of your well doing: the spirit of God hath planted humilitie more deepe in your breast, then that pride and arrogancie can pull it out. And in deede the better you are, the more effectuall you doe see your owne vnworthinesse, that all your righteousnes is as a defiled clothe: and the more you ap-

approche vnto God, the more you abhorre your ſelfe, & knowe that in our fleſhe there dwelleth no goodneſſe. Abraham our father, Iob, Eſaie, and many other men of excellent vertue in the ſight of God, they haue beene all aſtoniſhed, to ſee howe their righteouſnes hath bene ſcattered away as the cloudes of the heauens. Paule cryeth out: O wretched man that I am, who ſhall deliuer me from this body of death! But becauſe wee haue an enimie, that ſpareth not to diſplaye all our corruptions before our eyes, to the ende he might make vs diſpaire, therefore we may be bold, to the ſtrengthning of our hope, to ſet before vs againe, the ſpirituall graces that worke within vs, to aſſure our ſelues that we bee borne of God. So our Sauiour Chriſt prayſed manie that beleeued on him, ſo did the Apoſtles, ſo may we: and our heauenly Father will ratifie and confirme our wordes, when we ſpeake the trueth, accordinge to the meaſure of faith that euery one hath receyued. So Saint Iohn biddeth vs all be bolde, and not bee deceyued: He that doeth the things that are righteous, him ſelfe is righteous, and like vnto Chriſt in whom hee is ſanctified. So may I ſay vnto you, the grace of GOD hath wrought happily in you in theſe yeres & conditiō of life, that ſo vnfainedly you haue ſought the Lorde. It can not be of your ſelfe, who are not able ſo much as to thinke a good thought, but it is of him, whoſe ſeede abideth in you. And although, becauſe you haue that treaſure in a brittle veſſell, you ſee ſometime the fruite of olde Adam, and the prickes of his tranſgreſſion within your bowelles: yet feare not his malice that hath wrought this woe: You are bought with a dearer price, then that ſinne may raigne againe within you, &

he that hath purchaſed you, hee will not ſuffer his inheritance to be ſpoyled. It is neceſſarie you ſhould know your ſinne, or you could not vnderſtande howe great were your redemption. But your ſinnes can not ſeparate you away from him, who hath buried them in the earth, and will not ſee them any more. When you ſhall aſcende to come into his ſight, the earth will holde her owne, and keepe your ſinnes behinde you. The pearcing ſerpent ſhall not clime to accuſe you, nor the crooked ſerpent ſhall not hyde your redemption from you. Your care is caſt vpon him that careth for you, & you knowe him who hath ſpoken: All power is giuen vnto me in heauen and in earth. Ye knowe him who hath a name aboue all names, that in the name of Jeſus all knees ſhall bowe: Euen hee that bought you with a price, and you are not your owne. If it bee poſſible for you to periſhe, then is it poſſible againe that Chriſte ſhould ſuffer iniurie. This boldnes you haue through him who hath made manifeſt his grace vnto you, that you denying impietie & worldly concupiſcence, ſhould liue ſoberly, purely, and godly in this preſent life, and looke for the bleſſed hope that ſhall be reuealed, when all ſecretes ſhall be opened. To which iſſue and happy ende of life, the Lord bring both you and yours, in the fellowſhip of his ſaints, to prayſe his holy name, when he ſhall make knowen vnto you his glorie vnſpeakeable, and crowne it with immortalitie, Amen.

Farewell in Chriſt Ieſu, and pray for me. The 26. of December. 1572. Yours in the Lord to commaund, *Ed. Deringe.*

A letter of M. Ed. Deringe to his brother Maister R. D.

THe grace of our Lord Iesus Christ be with you euer Amen. For Maister S. whether he be angrie or no I knowe not, if he be God is witnesse betweene him and me howe litle I haue deserued it, true it is, hee seemed not very wel pleased, but if God be pleased mans good-wil, either it shalbe recõciled, or shal not doe much hurt: if I haue the losse in worldlie thinges, I am content to beare it, and God will supply my want where I am able to doe nothing. I had leuer be your Brother not worth a grote, but hauing a good conscience to praye for you, then haue (as I might) great liuing, & encomber my cõscience with much sinne. And good Brother Dering, here followe me, you shalbe a great deale richer then you are: studie the scripture, reade bookes, bee able to reason in your faith, especiallie and aboue all, haue a liuely feeling of God, that you thinke more vile of all the glorie of the world, then of the dust of the earth: you knowe we must all perishe, and you must walke the way of all flesh: Our good Parents both Father & Mother, they are gone before: you doe but waite the time, and you must goe after, your goods and landes must abide behinde, and the riches of your minde, they are onely your owne. You are my eldest brother, & you knowe not howe glad I would be, to see you goe before me in Religion: God hath giuen you, neither a light heade nor little vnderstanding, if you would applie your selfe vnto knowledge, you should then reape the fruit of your labour in more gladnes of heart then yet you can imagine: begin once but a little, and taste how sweet the Lord is, and you shall feele the riches of his glorie, and say: Happie be the time that euer I knewe

it. Let not good Brother, let not the Worlde deceiue you, it is faithlesse and deceiptfull, when you shall loue it best, it will soonest deceyue you. And of me thinke thus: that in the World I can not doe you so great a pleasure, as continually to prouoke you to know God: and this I shalbe able to performe, though otherwise I shalbe able to pleasure you nothing, and therefore I beseeche you praye for me, and I will pray for you, & so the Lord God shall helpe vs both, that I may be faithfull which way I am called, and you may bee such as I desire. And for Maister S. or any other of such high calling, I loue them in the Lorde, euen as I loue myne owne soule, and will pray for them while they and I shall liue: Though I beare the losse of Worldly things, yet by the grace of Christ, I will neuer lose a good conscience: and though they be angrie with me, yet I will not leaue to pray for them, and commit my cause vnto God, he will one day multiplie his graces, where hee hath so well begun, and they shall (I trust) be throughlie taught, whom God hath alreadie so farre instructed. For my L. of C. I haue bene once with him, but I meane not yet to goe the seconde time, God will worke his will, his name be praysed for euer. My L. of L. is a good man, I am often with him, I haue sene in him so good tokens of a good spirit, that I reuerence him in my heart & will serue him in Christ all wayes that I may. And for my dooing with any man, I praie you tell me wher you see me faultie, but if you know not of any sin, doe not diswade me from going vpright in the Gospell: But for my comfort, if you see me greeued, let me see in you, how you professe the gospell: & perswade your self of this, that a liuely zeale, & holy knowledg in you, and in my Sister, shal make me gladder then any bishoprike

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in England. The Lorde God for his mercies ſake that hath called you out of the kingdome of darkeneſſe, and placed you in the fellowſhippe of his ſaintes in light, make you to feele the depth of his graces, that you may be renewed, confirmed, ſtrengthened, and made perfite vnto the ende, Amen. Fare you well in Chriſt Ieſu, and doe my hartie commendations to my ſiſter. From London, the xix. of Nouember.

Your louing brother *Ed. Deringe.*

To his brother Maiſter R. D.

THe grace of our Lord Ieſu Chriſt bee with you euer, Amen. Good brother, I would gladlie write oftener vnto you, but otherwiſe I haue ſo much to doe, that ſome time I forget many dueties. Another cauſe is, I haue nothing to write as I would, ſo I haue no pleaſure to doe that I would not. So it is, that I am forbidden to preach: which grieueth me moſt, then ſlanderous reportes doe hurt me much, where I would faineſt pleaſe, ſo farre as I may in the feare of God. But how ſo euer things are, it is a bleſſed ſentence whiche he hath ſpoken, who will ſurelie performe it: To them that loue God, all things happen to the beſt, and pray for me good Brother, that I may holde ſtedfaſt that loue, and wauer not in the faith of the goſpell in which we haue aſſured life: and as I am bounde I truſt I will pray for you, that your eyes may haue perfect & pure ſight, to ſee the louing countenance of the Lorde which is better then life: ſo you ſhall bee happie euen in the dayes of your vanitie, and when nature ſhall make you yeelde to the neceſſitie of all fleſhe, to goe walke in the way of all the worlde, then ſhall you reape the fruite of your labour, and ſay with gladnes: Lord nowe letteſt thou thy ſeruaunt depart in peace. *This is all the*

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hope we haue, and the onely ioye that is to be looked for vnder the heauens: the nearer you shall feele it, the more you shall see it, it shall delight you and set you on a sure ground, that you shall not be ashamed for euer. The Lord God for his Christes sake strengthen vs all to so good a purpose, and the mutuall debte we owe one to another in the bound of nature, let vs paye it in this holy affection, to praye for our perseuerance vnto the ende. And as touching the issue of all my businesse, looke for the worst, hope for the best, and beare whatsoeuer shall fall. I trust to God once I shall see the day wherein I shall faithfully speake it, euen as Saint Paul Vita mea nō est chara mihi, vt cōsumā cursum meū cū gaudio The Bb. and many other seeke occasions against mee. God hath stil raysed me vp many friendes, but my hope is onely in him, that hath kept me hitherto, and not in man, when I knowe what ende will come, you shall heare: If I would lose the trueth I could winne the world, but that were a miserable change. God blesse vs and sende vs peace, make vs wise in his Gospell, and stedfast vnto the ende. My Wife hath bene I thanke God in no trouble, neyther was any toward her, that I knowe of, if any fall, God hath made her rich in grace and knowledge to giue accompt of her doing. D. W. on frydaie last as I was about to preach, forbad me in hir Maiesties name, so I stande now forbidden, not by the Bb. but by our Princesse, whom I beseech God make a happie gouernour in his church, and many yeares to giue peace vnto his people. If we prayed as we should, God would make perfite the good worke hee hath begun, and make vs see the peace of Ierusalem all the dayes of our life. And I beseeche God, that wee may wishe so effectually his mercies, that at last hee may

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shutt vs vp in a blessed vnitie, that they whom he hath afflicted, may reioyce. Commende me to all. Thanke my cosen, for her letters, and for the parsonage she writeth of: I will not refuse it if I may haue it, neyther will I sue for it though it were much better. If God call me to it, I pray God I may doe my duetie: if not, yes his will be done. I am perswaded, if I be setled there, it shalbe a blessinge vnto the countrie: if not, without me God keepeth those that bee his. Farewell good Brother, And the Lord keepe you and all yours, Amen. The 24. of December 1573.

Your louing Brother, Edwarde Dering.

To his Brother I. D.

THE God of all grace who giueth vs eyes to see, and eares to heare, giue vnto vs euer his holy spirit, that in the middest of a darke world, we may see the brightnesse of his heauenly kingdome, and in this weake tabernacle of small cõtinuance, we may knowe the dwelling place which we shall haue for euer in the resurrection of the iust, Amen. I thanke you, good brother, for your letter, and for your care of my recouerie, but most of all because you shewe a good testimonie of your minde, that the feare of God doeth dwell in you: of this I am gladde, and I am sure I shalbe glad. For I know howe earnestlie I desire it, and I see howe vnfainedlie you are brought vnto it, and when the Lord in his good will, & his appointed time shal make vs see more cleare howe great this blessinge is, we knowe wee shall reape the fruite of it in the sight of his presence and in eternal life, this is enough for vs: a strẽgth vnto our hope, a stay vnto our faith, a continuance vnto our loue, lett the

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good worke of God be finiſhed in vs. And of this wee may be ſure, whoſoeuer regardeth it not, or elſe embraceth the preſent worlde, he knoweth not God, nor yet hath euer ſeene the length & breadth of immortalitie. And therefore good brother, (becauſe bleſſed are the eyes which ſee that we ſee,) let vs ſtrenghten our ſight, with the ſweet oyntement of Gods ſpirite, that we may yet ſee more cleare, till through all the graces of GOD our Father, we may ſee our bodies alſo raiſed vp from the dead, and our ſelues ioyned vnto our Sauior Chriſt by decree and ſentence which neuer ſhalbe reuerſed, Come you bleſſed vnto eternall life: vnto this, a good conſcience will carie vs with ioye & gladnes. Beyonde this our ſenſes faile vs, and our hearte is able to comprehende nothing of the glorie which we ſhall ſee. Only I knowe it is exceeding great, whoſe greatneſſe I can neither ſee, nor heare, nor comprehende with thought: And therefore if euer thinge delighted vs, or if euer we haue ſeene pleaſure, or can wiſhe the thing in which we would reioyce, let vs turne all our affections hither with harte and ſoule, life and ſtrength, to delight in this, which alone is all, and no body ſhall take it from vs. And ſure brother, this is true, if God haue receyued vs to that bleſſed kingdome, he hath appointed the time in which he will giue vs his ſpirite (though not fullie) to comprehende it, yet ſo farre to ſee it, that wee will accounte all the worlde to be but dunge, to the ende we may winne Chriſt. And this I am perſwaded, good brother, God hath and will giue plentifullie vnto you, ſo that you ſhall vſe the worlde as though you vſed it not, and be here with men, as one whoſe dwelling were with the Angels of God, vſing your calling in any godly

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recreatiō, but hauing your heart neareſt vnto God, that gaue it: and the Lorde graunt you this happines, that all the pleaſure of your life maye bee in deede acceptable, ſuch as ſhall not after be mingled with ſhame & ſorrowe. And I beſeeche God bleſſe my good Uncle B. and make him now to know, which in his tender yeres he could not ſee: for the worlde was then darke, and we were blinde in it: but ſince we haue bene lightened with the goſpell of the Lorde Jeſus, and ſo much more earneſtlie nowe we muſt pray that it may be vnto vs the goſpell of healthe, and wee may increaſe in the knowledge of the myſterie of it. And the Lorde open his gracious countenance reuealed in it, vnto my Aunte, that ſhee may alſo make a bleſſed chaunge, to leaue vaine imaginations of her own minde, which are full of ignorance, and learne the ſcripture, which can make knowen vnto her the liuinge God. And commende me hartilie vnto them both, to whom I wiſhe as to my ſelfe.

Your louing Brother, Ed. Dering.

A comfortable Letter written by Maiſter Ed. Deringe, to a Chriſtian Gentlewoman, *in heauines of ſpirite.*

IT is true (good Maiſtres H.) which the ſpirit hath ſpoken, and we feele it by experience, That by many tribulations we muſt enter into the kingdome of heauen. *This is a common decree which God hath ſanctified to be a lot for all his children. So the authour and finiſher of our faith, Jeſus Chriſt him ſelfe was made perfect. Into his ſimilitude we are alſo predeſtinate*

nate that we ſhould firſt die with him, and then be partakers of his glorie: Lett vs not therefore refuſe that condition of life in which we haue the fellowſhipp of all the Saintes of God, but rather confeſſe with the holy Apoſtle, That blefſed is the man who endureth temptation. But becauſe all afflictions are bitter for the preſent time, and when the minde is ſhaken with ſorrowe, it is then moſt eaſilie caſt downe of the enemie, let vs learne wiſelie what our troubles are, and be prepared of remedie in the day of triall. All our afflictions are eyther according to the fleſhe, in hunger, colde, nakedneſſe, ſhame, contempt, ſlaunder, &c. or according to the Spirite, in lamentations and mourninges, which the worlde knoweth not. The firſte euilles are eaſilie borne, for they are all but vanitie, and in vanitie they ſhall dye: if we ſee no fauour in the ſight of the Sunne that ſhineth not here acceptable vnto vs, when we haue payde the debt we owe vnto death, the Lorde will deliuer vs from all the iniuries of men. But in this behalfe let me cõfort my ſelfe, God hath ſet you free frõ ſuch afflictions. Your goodes are vnto you in a liberall portion, your life made happie with a louing huſbande, your calling acceptable vnder a gracious and good Miſtreſſe, in whoſe ſight you haue founde fauour, in this eſtate you feele no trouble, therefore I let it paſſe. The other affliction which is of the ſpirite, and whiche can not be reſiſted with any earthlie bleſſing, looke for it aſſuredlie, for it will come vnto you, that you maye ſuffer with Chriſt, and reigne with him in glorie. Theſe troubles they come many wayes, euen as the ſpirite of God doeth leade vs vnto life. Firſt we are commanded to learne & knowe the worde of God, againſt

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this looke for many tentations, the enimie will trie whiche way to plucke that out of our heartes: Out of the worde we muſt learne a precious faith, and holde that vnmoueable before God: againſt this what temptations are betweene heauen and earth, you ſhal feele your portion, if any thing poſſible cã diſcourage you. With faith you muſt ioyne a liuelie hope, which is, a longinge apprehenſion of Gods glorie: in this alſo Sathan will pretermitte nothing to quenche your affections, that it may be dead, and to darken your minde that you may ſee nothing, without theſe you can not poſſiblie liue, and vnto theſe you can not poſſiblie come, but firſt you ſhall feele what is the ſtrength of ſinne. And yet notwithſtanding faint not, the Lion hath ouercome which is of the tribe of Iuda. The force of the Serpent ſhall bruſe our heele, but it ſhall not take away from vs the headpiece of ſaluation. Learne therefore firſt the worde of God, this is the ſeede of regeneration, by which wee are made newe creatures, this is the bread of ſpiritual nouriſhment, by which we are growne vp into eternall life. This is the weapon of our warfare, by whiche wee may wounde and driue away our enimies. This is the Scepter of our glorious kingdome, by which wee doe knowe that God doeth reigne in vs. Take this vnto you, the ſhielde of your defence, the ſtrength of your age, the wiſedome of your heart, and the ſafetie of your life, cõmended vnto you in the worde of Chriſt. Searche the Scriptures, and ſeale it in your heart with a good perſwaſion that it is the word of God and of life, and hee hath grauen in it an expreſſe image of eternall trueth. Let it dwell plentifullie within you, and your heart is armed with a moſt ſtrong defence, all enimies ſhall fall be-

before it, the wiſedome of the wiſe ſhalbe brought to nought, and the councell of the prudent ſhalbe made fooliſh, the wayes of the aduerſaries ſhalbe ſcattered, and the ſcorners ſeate ſhall bee throwen downe, ſo true it is that the Lorde hath ſpoken. Bleſſed is the man whoſe delight is in the Lawe of the Lorde, and whoſe meditation is in it day and night. Lett vs then bringe downe the hautineſſe of our mindes, and receyue with meekeneſſe the worde grafted in vs, which can ſaue our ſoules. To this deſire of vnderſtanding, when God hath brought vs, then let vs pray to be deliuered from temptatiõ, and take heede we be not ſpoyled of ſo great a treaſure. We haue three eſpeciall enimies in this behalfe, of which S. Paule biddeth vs all beware: the one is, Phyloſophie, *that is, a vayne and curious ſearching of Gods myſteries, or meaſuring things reuealed according to our vnderſtandinge, with which tentations whyleſt our Fathers were ouercome, they became fooliſhe in their owne imaginations, and chaunged the glorie of God into the likeneſſe of a corruptible man, making Images, praying to Angelles, imageninge of ſoules like little children, deuiſing Purgatorie, reaſoning of Gods wiſedome aboue our capacitie: As if we be predeſtinate we may liue as we liſt, if wee are commanded to worke, if our dayes are nombred, why ſeeke we any ſafetie to our life. If the Angelles doe keepe vs in all our wayes, that we ſhal not hurt our foote againſt a ſtone, why feare wee any falling? Theſe phantaſies, and worſe then theſe, diſquiet our mindes and fight within vs againſt our humble obedience to the worde of God. Which all when we haue ouercome (and ſaide with the Prophete: ſecrete things are for the Lorde, but*

things

things reuealed for vs and our children) yet haue wee no peace. A ſeconde enimie riſeth vp greater then the firſt, which Saint Paule calleth The traditions of men, *for the heart of man which drinketh in errour, as the grounde doeth drinke water, is very obſtinatlie bounde with olde cuſtomes and longe continuance, meaſuring trueth which is pure and holy, only by time which is corrupt and euill, and not onely this, but nature alſo hath inflamed our affections to loue to much our fathers wayes, to like their opinions, to eſteeme their iudgementes, to prayſe their doeinges, to commende their age, to talke of their names, till throughe manie entiſements we are at laſt bewitched, our Wiſedome is ſtolen away, and trueth is taken from vs: by this meanes all corruptions which haue ouerflowed the earth, haue ſtill wyde roomes in the heartes of manie. The Popes ſupremacie, Latin ſeruice, prayer for the dead, Maſſes, Diriges, Pardons, Pilgrimages, Senſinge, and all poperie, with the authours of it, Popes, Cardinalls, Monkes, Fryers, all which haue neither trueth, nor ſhadowe of trueth: not one worde of them is in all the Goſpell of Chriſt, onely olde cuſtome hath bredde it in our bones, and an opinion of our fathers hath printed it in our breſtes, and wee will not caſt it out. But the Lorde be thanked, who hath had mercie vpon vs, to make vs holde faſte the worde of trueth, what ſoeuer our fathers haue vainely taught vs, and yet we are not in ſecuritie. But a thirde enimie is in the harte of man, that the worde of God may not haue his perfect honour, and that is an opinion conceyued of earthlie thinges, and planting of holynes in corruptible creatures, as in Meates, Drinkes, Dayes, Gar-*

mentes, conditions of life, places, tymes, Ceremonies, neyther hearing our Sauiour Christ, that God is a spirite, and onely hee is to bee worshipped in Spirite and Trueth. Neither his Apostle Paule, That the Element of that worlde commende vs not vnto God, for neyther if we eate, are we euer the worse: neither if we eate not, are we euer the better. These and many great temptations stand against vs assoone as we would giue ouer our selues to the worde of God, whiche is the beginning of a christian life. Trowe you that in the continuance of our course and journey, before we come at our Sauiour Christ, shall we not be sifted and tryed to see what is within vs? And you (good Maistres H.) to applie this to your selfe, tell mee howe you haue learned Christ, hath his Gospell bene peaceable in you from the first day till nowe, without all contradiction? Was your mynde neuer puffed vp in vayne imaginations? Did the traditions & perswasions of men neuer shake your thoughte? Haue you not bene tempted with opinions of creatures, as though some were more holy, some more prophane? I knowe as you long after Christ and desire his trueth in single heart: so his grace you haue not, without sharpe and bitter tryalls, and the more freely the worde of God shall possesse your soule, and fill your heart with all desire of it, the more you shall feele what fight is against it, looke for the like in all your life, and when you approche to the true feare of God, prepare your heart to the strongest assault. The worde of God thus made knowen vnto vs, and when we followe it with all our soule, that wee may haue a liuely faith to reioyce at the promises of God, to feare at his threatninge, and feele a full perswasion of a certaine

taine performance of all his wordes: O Lorde, what is the malice of Sathan! And though many temptations are against vs, the longe prosperitie of the wicked in which they triumphe, whylest the goodnesse of God prouoketh them still to repentance, the bitter sighting of the godly, in which they mourne vnder manie crosses, whyles God maketh their faith pretious before him: these haue rooted quite out of the heartes of the vngodly, the faith and trueth whiche they owe vnto God, so that against all his iudgementes, they haue opened their mouth, and said aloude: Where is the promise of his comming? *And against all his mercies they haue proclaymed warre, and saide,* They wil not haue Christ to reigne ouer them. *But these temptations Christ hath ouercome in vs, and giuen vs his spirite, in which We knowe assuredlie that the Lord reigneth: neyther slacketh he his comminge, as many accounte slacknes, but he will come, and his glorie shalbe knowen. And yet We are not in peace, but Sathan will sifte vs another Way: he will laye our sinnes before vs, to make vs feare, that tht promises of God belonge not vnto vs, and this of all temptations is the greatest, yet We feare not, for what belongeth to all our sinnes, which Christ hath not borne? sorrowe, sicknes, death, hell, condemnation, were they not in his body, and are they not all crucified vpon the crosse? Is he not risen from them, & hath he not broke the chaynes of death, and so is ascended into glorie? If this bee my feare because I am a sinner, rather let mee reioyce, for Christ hath taken my sinnes vpō him, & hath buried thē deeper then the bottome of the Sea, he hath led it openly in triumphe, and nayled it vpon the crosse frō henceforth*

& for euermore it hath no strēgth, whosoeuer seeme to colour it as redd as scarlet, or make it like purple, it is still nothing, and casteth but a vayne terrour before our eyes: we will neuer denie this but freelie confesse it, that we be miserable sinners, and not worthie to lifte vp our eyes to heauen, but who will lay our sinnes to our charge, nowe God hath iustified vs? or what sinne can rest vpon vs, now Christ hath washed them awaye? That which once was in fight with Christ, and he hath ouercome it, who shall set too his hande the seconde time, to make the victorie perfect? This is true, and euerlasting trueth hath sealed it vp, that sinne is abolished for euer and euer, howsoeuer wee feare or tremble, or bee faint harted, yet before the Lorde with whom our life is hidde, there is no perill, no daunger, no feare, but peace & righteousnes without ende. Let our sinnes be neuer so great, neither wee nor our sinnes can chaunge the newe Testament, that God is mercifull to our sinnes, and will blot out all our transgressions: therefore this care is past, that our sinnes be many, the more they are, the greater is his mercy, who hath forgiuen them. And this is the token which God hath giuen vs, that we are his, because we are grieued with our sinnes, for our Sauior Christ ouercame sinne with paynes and sufferinges which belong vnto it, and this is the badge of our redemption, to be made like him in afflictions, wee haue sinne, and abhorre it, it woundeth vs with feare, it setteth before vs condemnation, we haue a sence and feeling of Gods anger against it, and hell gnaweth vppon our soules because of transgression. O blessed state, and treasure of gladnes, this was the Image of Christe

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When he ouercame ſinne, a marke of my redemption in myne owne fleſhe, that I ſhould not fainte. As the ſunne maketh the day, and the night darkenes, ſo this affliction of ſinne is the badge and cogniſance of our certaine forgiuenes. And herein ſee the goodnes of God, which turneth all things to the beſt to thoſe that loue him. Through feare of ſinne the Diuell fighteth againſt vs, without feare of ſinne we could neuer haue boldnes: through anguiſhe of heart the Diuell would ouerwhelme vs with ſorrowe: without anguiſh of hart we could neuer haue ioye. In feelinge Gods anger, the Diuell would make vs to diſpaire: without feelinge his threatning, and trembling before him, we could neuer haue ſtrēgth of faith, that his mercies are for euer. In all ſuffrings I am like to Chriſt, they are the marks of mine adoption, that I am his childe. Doe wee not heare the Lorde? Him ſelfe doeth ſpeake, If wee bee without correction, then are we baſtardes and not ſonnes: *and to ſhewe what our correction ſhalbee, hee ſayeth in an other place:* If we bee planted with him into the ſimilitude of his death, then ſhall wee alſo be partakers of his reſurrection. *Who hath heard ſo great ſaluation as this? Euery weapon wherewith the enemie ſtriketh, the ſame armeth vs to greater ſaluation: And euery wounde that we doe receyue, the ſame confirmeth vs to a ſurer life. Then (as before I ſaide) care not for ſinne, for that is aboliſhed, ſo here I maye adde, care not for hell, for the nearer wee feele it, the further we are from it. Let them feare ſinne that feele it not, and let them be afraide of condemnation that knowe not what it is, vppon whom deſtruction ſhall come ſodenlie as an armed man. Our eyes haue bene*

kept waking, and we haue ſeene our ſinnes: our harts haue fainted before the anger of the Lorde, And wee haue not deſpiſed his heauenlie callinge, therfore in the day of trouble, we ſhall haue reſt. In this perſwaſion we will liue and die: and if our ſoules ſhould melte for feare within vs, although the Lorde ſhould kill vs, yet would we truſt in him. Abraham beleeued in the Lorde, and it was imputed vnto him for righteouſnes, againſt hope hee beleeued vnder hope: and if our hope ſeemed to be taken from vs, yet would wee patientlie wayte the Lords leaſure, vntill hee ſaue our hope agayne, that at the leaſt our faith might haue againe the glorie and trueth of full aſſurance. Another thing we muſt labour in, and in another thinge wee ſhall haue temptation, and that is, that wee may ſee what is the glorie of God and immortall life: herein lett vs meditate in our beddes, and thinke on this in our ſecret places, in the middeſt of our companies, let theſe cogitations be often in our hartes, and in all places let theſe be our muſes. When we ſhal apprehende with all the ſeruauntes of God what is the height, the bredth, the length, the depth, wee ſhall knowe that the glorie is great of immortalitie, and he is onely to bee beleued, who ſhall ſhine in honour when this vanitie is ouerpaſt His ſtrength is great that layde the foundations of the world, and his brightnes exceeding, that made the Sunne and the Moone. His treaſure and ritches, are aboue meaſure, who hath giuen Princes their golde and ſiluer and other pretious ſtones for the honour of man: he in deede is of excellent maieſtie, who is King of Kings, and Lord of Lordes, and his power is aboue all, who maketh ſickneſſe his meſſengers, and death

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his minister, till he shall abolishe them both. For his mercies are vnspeakable, that forgiueth vs all our sinnes, and his goodnes is great, who hath had regarde to the children of men. From nothing hee brought vs into life, he kept vs from the graue, he will restore vs, and make vs see his glorie. When I would thinke on this, my soule is compassed with dulnes of flesh, that I cannot see the fulnes of his fauour: When I would consider in my heart what is his grace: Darkenesse ouershadoweth myne vnderstāding, & all my thoughts doe vanishe in his immortalitie. When I would speake of his louing kindnes, my tonge cleaueth to the roote of my mouthe, and my wordes sticke faste within my lippes. But this one thinge in all myne infirmities I can perceyue, that his glorie is exceeding great, whose glorie I can not comprehende, and the life is longe, appointed vnto man, where his heart and minde can see no ende. If all the worlde were a flowing water, and euery yeare one droppe should be diminished, the Sea should be all made drye, and the bottomes of the deepe should appeare, before he shall cease to lyue, whom God hath raysed from the dead, and this breadth & wideneſſe betweene heauen and earth, if it should bee filled vp, and euery yeare but one handfull of earth added to the worke: yet sooner should the great distance bee closed vp, and the emptie places made full, then hee shall ceasse from ioye and gladnes, who shall stande in the resurrection of the iust. This is the glorie that hath neither spot nor blemishe, before which me thinketh, not only Princes and the glorie of the world, but the Sunn and Moone & all the hostes of heauen are nothing els but meere vanitie, for death shadoweth the glorie of

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man, though hee ſpred his braunches neuer ſo farre, yet the graue cloſſeth vp in little roome the ambitious heart, which before was enlarged from East to West. And the Heauens that are high and free from death, yet are holden vnder the tyrannie of enuious and conſuming tyme, in which they ſhalbe chaunged: Only the Lord is in honor and maieſtie, who hath ſet eternitie rounde about him, and caſt out tyme vnto confuſion. Oh Lorde, where are their eyes that ſee not this, or their hearts that ſee and regarde it not! Who hath bewitched them, in the countenances of men, to carrie the heartes of beaſtes, and to forget the latter ende. The Lorde turne them that runne aſtray, that they may knowe and ſee where is their glorie, but the temptations haue ouertaken them. Which are againſt our honour when the Lorde ſhall deliuer them from euill, they ſhall giue thankes and reioyce with vs, that they alſo haue eyes to ſee. And bleſſed are you (good Miſtres H.) and God hath viſited you in an acceptable time, whoſe heart he hath touched with feare, & whoſe afflictions he hath filled with hunger and thirſt, that you ſhould mourne for the redemption that is in Chriſt, and be pleaſed with nothing but with the grace of his countenance. This is a Schoolemiſtres to bringe you vnto him, and a bond to tye you faſte, that you ſhall not be ſeperated: and accompliſhe I beſeeche you, this good worke of his grace, till you loue the Lord withall your heart, and till you can ſay with the bleſſed Apoſtle, I deſire to be diſſolued, and to be with Chriſt. *For this purpoſe wee are chaſtiſed of the Lorde, and whē our faith is tryed, at the laſt it ſhalbe made ſtrong, that with it we may quench all the fierie dartes of Sa-*

than, and in righteouſnes and peace, and ioye of the holy Ghoſte, runne the courſe that is ſet before vs, till in a bleſſed iſſue of happie dayes, with a good ſpirite we may ſay boldlie, Lorde, nowe letteſt thou thy ſeruaunt depart in peace. *Which I beſeeche God the father of our Lord Jeſus Chriſt, the God of mercie, and Father of all conſolation graunt vnto you, Amen.*

Pray, pray, pray, praye, this is your beſt ſeruice whereſoeuer your duetie is moſt bounde.

Letters of Ed. Der. to Maiſtres B.

GRace, mercie and peace from God our Father, &c. I had much leuer good Maiſtres B. come my ſelf then write vnto you, but as other things are farre contrarie to my deſire, ſo is it in my comming vnto you, & I am conſtrayned rather to write then to come, but God appointes our wayes, whether I come and be with you, or elſe be other where and heare from you, I truſt and am perſwaded, that both I ſhall heare from you, and you ſhall haue the ſame conſtancie in the loue of trueth and ſtill increaſe in the knowledge of it, till the good grace of God haue made the worke perfect that it hath begunne, and you with all your harte and all your ſoule doe feare the Lorde, and delight in all obedience of his holy will. Wherevnto though we be ſufficientlie perſwaded by the nature of godlines it ſelfe, which all men doe prayſe, and the righteous doe loue: yet a greater prouocation is in you, becauſe God hath giuen you a good eſtate, in whiche your example ſhall doe good to many, and becauſe good hath filled you with a hartie affection to teſtifie his Religion, that you

may

may accordingly in all Weldoing ſurmount the praiſe of your profeſſion, and eſpecially becauſe he that hath called you is holy, that you may expreſſe his ſimilitude and likenes in all your Wayes, and this good courſe through euill dayes, when God of his mercy ſhall make ſtreight vnto vs Wee ſhall ſee then What is the latter end. Our hartes ſhalbe ſatiſſied With it, and our tonge ſhal ſpeake not as the World doth, bleſſed are the riche mē or bleſſed are the mighty, for all theſe haue Winges to flie aWay, and highe eſtates to ſit doWne in the duſt, When man muſt goe make his bed in the darke, and ſay to coruption thou art my father, and to the Worme thou art my mother and ſiſter, but our ſonge ſhalbe in better hermonie, and Wee ſhall ſay With the Prophet Dauid, bleſſed is the man that feareth the Lorde and delights greatly in his commaundemēts: For When all hatred ſhall growe againſt this, and all aduerſity ſhall ſtryue to come vppon it, yet all is nothing and ſhall not moue it. For When our hart is ſtrenghtened With this grace, wee ſee our portions in all eſtates and tymes: in diſcredit, We ſee praiſe, in pouerty, riches, in anger, fauour, in darknes, light, in bondage, libertie, and in death, life, yea Whatſoeuer in Weaknes of bodie, in enuie of tyme, in vncertainty of eſtate, in danger of life, or in any thinge els, becauſe nothinge can ſeperat vs from the loue of God, nothinge can turne vnto our harme, for Wee haue his promiſe that is able to performe it, that to thoſe that loue God all things happen for the beſt. This purpoſe of life is ſoone had, and this courſe is eaſly begon, but the frute of it doth not vade nor the gladnes of it ſhall neuer bee loſte ſo that Wee ſhall not, nor by the grace of God wee Will not for ſo

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litle labour loſe ſo great a reward, nor for a litle pleaſure which vainlie wee thinke is in other thinges, receaue the reward of our fooliſhnes, which aſſuredlie wee knowe hath euerlaſtinge griefe, wee haue not ſo vnfruictfullie learned Chriſt nor ſo vnhappelie geuen witneſſe of his trueth, But better thinges belonge vnto vs, in better wayes wee will run our courſe, in a better hope lay downe our bodies: The children of the worlde ſhall make the worlde their portion, wee looke for another citty of which the Lord is the workeman, and wee will not buylde vp our vnhappines in the vayne deſires and concupiſcence of this world, neither yet (ſeinge God is good to vs to fill our dayes with peace) will wee deny any comfort that is offered vs in this preſent pilgrimage, but ſeeinge the earth is the Lordes and all that therin is, wee haue perfect pleaſure in frendes, riches, authoritie, honnor: if all bee his? All are pure: if all bee of him? In all is pleaſure: for where his kingdome is, there is righteouſnes and peace and ioye of the holy Ghoſt: and ſorrowe and ſinne is caſt out, only let vs eare as all thinges are good, ſo we vſe them: and as they are corrupt, ſo to let them alone. St. Paule teacheth that to the pure all thinges are pure, but to the impure all thinges are impure: And the thinges of this worlde are made accordinge to the conſcience of man: Houlde this to remember it at noone dayes, and lett our reynes inſtruct vs in it in the night ſeaſon, that wee feell our hartes inflamed with the loue of God, and that it may bee acceptable vnto vs as our owne life, to ſett forth his praiſe: That wee acknowledge his glorie whiche ſhineth in all his

workes

his workes, and then the Lorde hath ſet vs in a large rome of libertie, where we walke with boldnes in good delight of his creatures: and in deed and in trueth this it is when this affliction hath taken roote within mee, and I feele the worke of it perpetually within my minde, whether I be following my Hauke or my bowle, I make a more acceptable ſacrifice to God, then the harte barren of this loue of God can doe: though the knee bowe or the tongue ſay, prayſed be the Lorde, for euery one that ſayeth, Lorde, Lorde, ſhall not enter into the kingdome of heauen, but in whom ſo euer the loue of God doeth reigne, and hath driuen out the lewde deſires of a diſſolute minde, him God hath choſen, and the ſpirit of his ſonne Chriſt cryeth within him, Our Father: yet I meane not here to iuſtifie theſe worldly minded men, to whom the day is to ſhort for their vaine playes, except they reach it out till midnight at Cardes and Dice: ſuch people as they, commonly fill all their delightes with blaſphemie, ſo lett them knowe that the loue of the liuing God they neuer felt, but the god of this worlde hath blinded their vnbeleeuing heartes, and in their vncleannes there I leaue them, till the ſinnes of their youth bee rotten in their bones, that they may ſinke deepe in their owne ſhame. My meaning is, that the man of God whoſe ſoule doeth thirſte to ſee his glorie, and hath the ioye of his life in immortalitie, in reſpect of the which hee accounteth all the worlde to be but dunge: I ſaye, that man may haue true delight in the dayes of his vanitie, the ſmelling of the dogge, the flying of the birde, the qualities of all creatures, they were made for him: and he is iniurious to the blood of Chriſt, that thinkes

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he may not vſe them: but all theſe things are good for our recreation, to comfort the frailtie of weake bodyes, and to bring refreſhing to a wearie ſpirite: which end, if we forget, and make it our paſtime, and ſo call it, then we turne our paſtime into ſinne. For what is our tyme that we are wearie of it, or what is our life that ſeemeth ſo ſlowe to paſſe, are we grieued with the light which the Lorde hath ſet in the Heauens, or is the feeling of our body burdenous vnto vs, or our eyelydes payned with being open, or are our eares wounded with the ſounde of the ayre, or what griefe, what care, what ſorrowe is it, why we wiſhe our time forgotten & paſt? Surely Iob knewe not this when hee ſaide, His time paſſed faſter thē a poſte: nor Dauid knewe it not whē he thought his life but a ſpanne longe: and ſurely he hath but a wretched lyfe, & let him not loue it, who is fayne to runne to the birdes of the ayre, and the beaſtes of the fielde, to ſeeke ſome comfort againſt it. And therefore (good Maiſtres B.) let paſtime alone, and be not wearied with your good dayes, your tymes are paſſed meetely well, and you haue ſeene 40. yeares filled and gone, the reſidue behinde will paſſe with them, You ſhall not holde them if you would, but paſtyme and they will dwell togither, till our appointed time ſhall come: and one ende ſhalbe vnto all. But then you ſhall ſee another ſtate, and this enimitie betweene vs and it, ſhalbe taken away: We ſhall not be wearie of it to wiſhe it gone, and it will not bee wearie of vs to weare vs away, but Tyme and we ſhall dwell togither, and the glorie of God ſhalbe eternally before vs, and we before his Maieſtie in Immortalitie. A bleſſed ſtate, a hope of lyfe, a glorious body, a heauēly minde,

and

and woe be to all these tyme passers of, that know how to delight in this, but haue more pleasure in all vncleannes: When the end of their labour shall come vpon them, they shall feele more griefe in one day, then after shalbe eased world without ende. And in one sentence of an angrie Iudge (goe you cursed into eternall fire) *they shalbe wounded with that miserie, whiche worlde without end shall rest vpon them, and their olde pastime shall neuer more be founde: but this is the portion of them that knowe not God. But you good Maistres B. haue alreadie passed the dayes of your ignorance, and the kingdome of heauen is come vnto you with power: you loue the trueth of the Lorde Iesus, and all false wayes you doe abhorre: you doe feele the hope of the Elect of God, and it hath quenched the desires of vngodlie. Pray still, that you may haue increase: and read the Scriptures, in whiche you shall haue comfort: these will leade you in a perfect way, and neyther Paule nor Peter haue a more blessed end, then is for vs, in a like pretious faith: and I (as I am bounde) will beseeche the God of mercie, and father of our Lord Iesus Christ, that he will looke vpon you, to fill you with his grace and holy spirite, that it may guyde you and all your children before you, and your houshold committed to your charge, that you may dwell in the newe and blessed Testament of the forgiuenes of sinnes through faith in Christ Iesus, who hath destroyed the workes of the Diuell, and is able to keepe you for euer more. And to his gracious defence, I hartely leaue you and all yours.*

Yours in the Lord *Ed. Dering.*

To Maistres B.

THe grace of our Lord Iesus Christ be with you euer, Amen. Good Maistres Baret, howe fayne I would be with you, God knoweth, and howe I am indebted to doe good in your house, if I should not confesse, I must needes accuse my selfe of much vnthankefulnes, but God alone disposeth all our wayes, to be so as pleaseth him, whom hartily I beseeche for his sonnes sake, blesse vs with that blessing whiche hee gaue his Apostle, that in all places wee may bee vnto him in Iesus Christ, a sweete sauour of life vnto life to all his saints with whom wee are. So shall I more gladlie walke all the wayes of his appointment, and you more willinglie beare with myne absence, the will of God bee done in all thinges. When you are at Braye, if the Lorde will, I shalbe more quiet with you. In the meane time (good Maistres) so beleeue as you haue seene and hearde, and praye for me that I may liue to his glorie, who hath shewed me such mercie, that I may say with the Prophet Dauid: What shall I giue againe for all that he hath giuen mee? And so doe you reioyce in the blessing that GOD hath giuen you, that more and more your estate here may be a sure testimonie of a more blessed hope, that shall one day bee reuealed, when honor and glorie shall succeed in the place of labour and sorrowe that nowe aboundeth. The Lord blesse you and all yours, keepe you and giue you a plentifull blessing in his newe Testament, and in his kingdome, which is righteousnes, and peace, and ioye in the holy Ghost, the glorie whereof shall not bee darkened, when the Sunne and Moone shall lose their light.

light, and faine men with desire of it, that shall fill vs once with the countenance of the Lorde. A glorious hope in an earthly tabernacle, but a more glorious performance in a heauenly creature, when we shalbe free from sinne and death, and be made like vnto him that sitteth at the right hande of maiestie and power. Which tyme the Lorde God fulfill in the goodnes of his pleasure, for our soules hope: in whom we haue setled our hope. Commendations, &c.

Yours Ed. Deringe.

To Maistres B.

THe grace of our Lord Iesus Christ bee with you euer, Amen. I am sorie that hitherto I could not come vnto you, & I would be more sorie, if you should thinke I had leuer be any where then in your house, I had thought shortly to haue come, and I felte my selfe somewhat stronge and able to trauell, but nowe on friday last the eleuẽth of this moneth, I had a feauer, and fiue or sixe dayes after I felte it, and my stomacke is very ill euer since, and my cough much increaseth. This is my health that God giueth me. But let him do his will, he is the God of life, and one day will abolishe these troublesome thinges, and make vs feele health in immortalitie, and I beseeche him for his Christes sake to remember vs in his goodnes, that wee may knowe all his mercies, and then I am well assured both you and I, and all weake bodyes, shall so little care for the frayeltie of these tabernacles, that we will reioyce in the remembrance of putting them of, to thinke that wee

shall

ſhall ſee and take holde of him that liueth euer, and will one day make theſe mortall bodyes, like vnto the glorious body of his beloued ſonne. This we knowe & in this we are comforted: and holde it faſt good Miſtreſſe B. euen as you will holde your happie dayes: for the hope of it ſhall not be confounded. but when all our enimies haue ſpentt their euill willes, and can doe no more hurt vnto vs, he ſhalbe on our right hande whom we haue looked for, and he ſhall call vs with that bleſſed voyce, Come ye bleſſed of my Father. *Let vs praye to vnderſtande this, for it hath pleaſure & effectuall gladnes, more then all the faire countenances of the world, in which in deede there is nothinge but vanitie of vanities, and all is vanitie: and thinke good Miſtreſſe B. howe many occaſions are before vs to cauſe vs to forget this, or to let the deſire of it, to bee quenched in vs, or at the leaſt to fill our ſelues with other pleaſures of the worlde, but God ſhall keepe you from the corruptions of the worlde, and giue vnto you a wiſe heart, which euery daye may ſearche your thoughtes, and ſuffer you neuer to forget your latter ende: and ſeeing euery day doeth bring you neare vnto it, let euery day kindle more your affections, that you may loue it vnto the ende: and then our hope ſhalbe full, and our mouthes opened for euer, Amen.*

Yours Ed. Deringe.

To Maiſtres B.

THe grace of our Lorde Ieſus Chriſt be with you euer. As I truſt the Lord doeth ſtrenghten you to

better health, that you may liue to his prayſe, ſo I am deſirous to heare alſo of your amendment, but much more (as God hath made manifeſt in you many tokens of his grace) ſo I hartily pray that you may bee made euen as Paule to moorne ſtill in this earthlie tabernacle, and to ſaye vnfainedlie, I deſire to bee diſſolued, and to be with Chriſt: *this is that good iſſue of life to which I haue often prayed that I might attayne vnto it: this is that meaſure of grace, whiche as I am moſt bounde, ſo hartely I beſeech our God and Sauiour, that it may plentifully be powred vppon you. And if wee ſhalbe made in our liues ſo happie, then haue we a dwelling in perfect peace: and in deede we be receyued into the couenaunt of the newe Teſtament, that wee ſhould be filled with ioye of the holy Ghoſt. For what can diſquiet vs, or what can bee grieuous vnto vs, if in the face of Ieſus Chriſt we ſee our riſing agayne from the graue, and feare not before the ſhaddow of death, all other afflictions they are but miniſters vnto thus, & in the preſence of death they are diſperſed, and they doe not followe vs vnto the darke places. If God will haue mercie vpon vs to bleſſe vs into this victorie, thē hath hee giuen vs our inheritaunce in pleaſant places, and our portion in a happie lot. What ſo euer enimies are againſt vs, they ſhall ſtriue in vayne: and all things contrarie vnto vs, ſhall haue no ſtrength, for beyonde death there is no power in them, and death it ſelfe is diſpiſed in our eyes. If we felt not this in our heartes, but would ſeeke outwarde teſtimonie of men, let him ſpeake that findeth any greater feare then this. The ſicke perſon or priſoner may bee loth to dye, but the dead man he feareth no euill: and they that liue in pre-*

prosperitie, this is not their feare least they should haue a fall, but it is death that is bitter vnto all them, that haue peace in their riches. Seeing this then is the greatest tyrant that maketh Princes tremble, and that anguish of harte that turneth all pleasure into wormwoode, what soeuer is vnder the sunne, good maistres B. as you are, so abyde: and as you haue receyued, so abounde till the good graces of the liuinge GOD haue made you stronger then sinne or death: so shall your dayes be all in blessing, and your accounted tymes haue true delight till the latter ende doe shine in hope. So shall you bee bolde to saye with Dauid: Surely the Lord will deliuer me from the snare of the hunter, and from the noysome pestilence: I shall not bee afrayde of the feare of the night, nor of the arrowe that flyeth in the day, nor of the pestilence that walketh in the darkenes, nor of the plague that destroyeth at noone: I haue set the most highe to bee my refuge, and there shall no euill come neare my tabernacle. *The Lorde blesse vs in this good hope, & make stronge our confidence in this perswasion, that at last We may dWell in ioye and gladnes: if feare haue often recourse into our fraile bodyes, because We carrie in vs corruption, Whiche is the strength of death, yet that feare shall not alWayes grieue vs, for our hope is perfect, and shall not be shaken. Wee shall goe but as Saint Paule, and Peter, Abraham and Isaac haue gone before: and not onely they, but oure Fathers, our Mothers, and our dearest friendes are gone With them: and all that are behinde shall ouertake vs. The trouble of the trauell must needes appeare light in the middest of so happie companie: or if their loue haue*

not ſuch force in vs that Parentes and Friendes, Apoſtles, Prophetes, Patriarkes, and all the Saintes of God can make vs ſay, Let vs dye with the righteous, and let our latter ende bee as vnto them : *yet ſure when among the dead I haue ſeene Chriſt, and in the graue haue founde the God of glorie, I ſhall ſay with a perfect hearte,* Chriſt is my life, and death is myne aduantage. *What then remayneth more vnto vs, but to ſtriue faithfullie that we may come vnto this, that God may worke with vs, as with his ſaintes, and wee may be partaker with the happie Prophete, to ſee the louing kindnes of the Lorde, which is better then lyfe, and to ſaye with him :* As the hart longeth after the water brookes, ſo my ſoule longeth to ſee the Lord: *and in the meane ſeaſon that we yet fulfill our accounted tyme, whiche the Lorde graunt for his Churches ſake, that you may doe euen vntill olde age and many yeares, in good increaſe of your childrens children, & happie peace of his choſen people. In the meane while I ſay, that your hope may be precious before you, and in this earthlie tabernacle, yet may haue your conuerſation in the higheſt heauen, from thence lookinge for a Sauiour, euen Ieſus Chriſt the righteous, who ſhall change this corruptible body, to make it like to his glorious body, in that bleſſed time whiche ſhall ſkatter away all affliction, & ſeale within that happie aſſurãce of immortalitie, whiche ſhalbe in the preſence of the God of glorie : when this weake body ſhall haue a recompence (of a fewe ſorrowfull dayes) in euerlaſtinge righteouſnes. In whiche hope the Lorde graunt many yeares you may reſt.*

Yours Ed. Dering.

To

To Maiſtres B.

THe Lord who is riche in mercie, keepe vs euer in the aſſured couenant of his newe Teſtament made in Ieſus Chriſt, that we may feele the forgiuenes of our ſinnes, and reioyce in the hope of eternall life, Amen. I am ſure you wilbe gladde (good maiſtres B.) to heare of our ſafe comming home, And I would be gladde to heare of all your well dooing, at your Saint Ellins, & therefore I writte vnto you, Both to heare agayne that God continueth his good bleſſinges towardes you, and to certifie you that (I thanke God) I am nowe ſafe at Shenfildes, I haue not yet taken the plaſter, but this day I haue begonne to drinke Maiſtres P. Water. Let it haue the worke which God will: For in health our meate doe not nouriſhe vs, but by his worde. In ſickneſſe medicines can doe vs no good, except he bleſſe them. We haue no newes here to write of but of countrie thinges, ſcarſe worth the telling, and leſſe worſe the practiſinge of it could be amended, euery man goeth after his Oxe and his horſe: and moſt doe glorifie God no more then their bruite beaſt. If they bee like vnto vs which are in the Court and in the Citie, that the one be as ambitious, the other as couetous as we bee brutiſhe, and God be forgotten of vs all alike, we may take vs againe the Lamentation of Ieremie: for it is the great mercies of God that we bee not conſumed. But if ſuch be the miſerie in the worlde, wee that are not of the worlde, but by Chriſt are taken out of the worlde: Let vs not loue the worlde which is ſuch an enemie vnto God, and then we ſhall not be condemned with the worlde when Chriſt ſhall come in glorie.

And the Lord be prayſed, who hath giuen vs eyes to ſee and eares to heare, that we might bee wiſe harted: not to ſay peace and truce with ſuch things, with ſuch men trye peace and truce, but rather to haue our life hidden with Chriſt in God, and on his right hande beholde the peace which paſſeth all vnderſtandinge, and good Maiſtres B. increaſe in this, God hath giuen you a happie helper, who is willinglie ledde to all righteouſnes: The Lord God make his good worke perfect for his ſonnes ſake, in him, in you, and in vs all that loue the comming of Jeſus Chriſt, Amen.

Yours in the Lord *Ed. Dering.*

A Letter of Ed. Der. to Miſtres H.

GRace and peace, &c. I haue heard (good Maiſtres H.) of your heauie eſtate, that in many troubles the Lorde doeth exerciſe you, but I truſt you are alſo taught to ſay alwayes before God, Thy will be done, *and if this be your prayers, then knowe that nothinge happeneth but by his appointement, and be contented with all that he hath done, ſo that your heart may beare you witneſſe, that of all thinges the Lord is moſt deare vnto you: and for your troubles, giue onely your hearte to loue the Lorde, and they ſhall ſeeme neyther great nor ſtronge vnto you. For what can bee great, if our heart be prepared to ſay with Saint Paule,* That we reioyce in afflictions, becauſe they ſhall breede in vs a hope which ſhall neuer make vs aſhamed: *or what can be great, if God haue taught vs,* That the momentaine afflictions of this worlde, they are not

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worthie of the glorie that ſhalbe reuealed vnto vs: or What can ſeeme great, if we heare the Apoſtle: Brethren reioyce in afflictions, reioyce exceedingly: when you fall into many and great tribulations, Surely good Maiſtres H. all is nothing, for a frayle body, a ſhort life, a ſinfull creature, What can come vnto it that ſhould diſmay it: nay howe ſhould We not (if We knowe it Well) bee glad, if death alſo were at our beddes ſide, that We might at once ſee the outmoſt malice of the diuell, and after for euermore bee deliuered from him. A great cloude of Witneſſes (as t'h Apoſtle ſayeth) are cited vnto in the eleuenth Chapter to the Hebrues, of Which eaery one ſhould bee our example to beare all croſſes that the Lord doeth ſende, knowing that he is delighted With vs, When Wee bee faithfull to abyde theſe momentaine and light chaſtiſementes. Iob, Dauid, Paule, our Sauiour Chriſt himſelfe, howe many things ſuffered they, howe are We not aſhamed to refuſe the cauſe Which they haue borne, and Way Well your owne caſe What it is, and you ſhall ſee little cauſe of ſorrowe in it, or if you compare it With other, none at all. Hath your huſbande bene vnkinde vnto you, beare it, and you ſhall Winne him at the laſt: if not, thanke God that you can continewe louing and obedient euen vnto an vnkinde huſbande. And I aſſure you in this one vertue there is more comfort and ioye, then there can be griefe in all the diſcourteſies of men: and What is that croſſe of yours in reſpect of that Which Abigaill did ſo longe and patientlie beare? But your ſonne hath grieued you much. yea but you haue not the hundreth parte of the griefe that Dauid might haue had for his ſonne Abſolon: and Will you be more

greeued then he? Your ſonne I truſt, ſhall yet proue well, and you ſhall ſee his recouerie: if not, this maner of diſeaſe is rather a teſtimonie of a conſcience grieued with his euill doing, then an argument of his deſtruction, ſo that euen in this griefe you haue great cauſe of ioye: and what if God take from you the comfort of one childe, leauing againe vnto you the comfort of a great many: Will you, or can you repine againſt the louing kindnes of the Lorde? Howe gladde would Dauid haue bene of other good children in the loſſe of one euill: yet you haue loſt none, neither is your ſonne knowen to bee ſo euill, but you may reioyce in him againe: yet if all things were as euill as you could imagine, what then? Where is our loue to Ieſus Chriſte, that gaue his precious body to the death for our ſinnes? If we will not leaue ſonne, daughter, and our own life for his ſake, can one heare fall from your ſonnes heade but at Chriſtes commaundement? Is not he head of his Church, and all thinges happen they not vnto vs as he will? Herein you ſhall knowe you loue God aboue all, when you can forget the childe of your wombe, for his ſake. And therefore (good Maiſtres H.) giue not your ſelfe to any inordinate affections to offende God, and hurt your ſelfe, but ſay and thinke, Thy will bee done, O Lorde, and when the time ſhall come of our latter ende, we ſhall neuer haue ende of the bleſſed life which God ſhall giue vnto you, and to all his ſaintes in that day. Thus in haſte I am conſtrayned to ceaſe to write, but I will not ceaſſe to pray, that God may bleſſe you, and giue you his ioyfull Spirite, to fill you with all ſpirituall comfort, againſt the tentations of the worlde, and all the enuie of the Diuell. And pray

for

for me I beſeech you, that I may account all the world to be but donge. to the ende I may winne Ieſus Chriſt, (to whom) the liuing and eternall God I committ you for euer, Amen. The xix. of Aprill.

Yours in the Lord Ieſus, the onely
forgiuenes of all our ſinnes,
Edward Deringe.

Letters of Ed. De. to Miſtres K.

THe Lord God direct vs with his holy ſpirite, that we may loue and feare him vnto the ende, Amen. It greeueth me good Maiſtres K. that you ſhould bee ſo longe at Hendon *as nowe you haue bene, and all this while I could finde no leyſure to come vnto you, & whatſoeuer my faulte hath bene herein, I will make no other excuſe, but deſire you to forgiue it. And I pray God though I ſee you not, yet I may ſo remember you, as I am bounde, and ſo my not comminge vnto you ſhall greeue me the leſſe. Nowe touchinge your owne caſe, I knowe you are wyſe to ſee, that the Lord giueth you newe inſtructions to be wiſe in him, and to giue ouer your ſelfe vnto him. For as God hath bleſſed you many wayes, and giuen you a good callinge in the worlde, So he viſiteth you euery day, and humbleth you with many chaſtiſementes before him. God hath giuen you huſbande, children, famelie, and other bleſſings, but you enioye none of them without a croſſe, ſometime one thing, ſometime another, and commonly your owne weake and ſicklie body makes you that you can not haue your ioye as you would. Yea I doubt not, but*

but it is ſo abridged vnto you, that ſometime it grieueth you that you cannot eyther haue care ouer your houſe, as you wiſhe, or attende on your children as you deſire, or reioyce with your huſbande, as otherwiſe you might. But this griefe God recompenceth with great benefite, for our Sauiour Chriſt is our good warrant, that this is the lot of Gods ſaintes, to enioye his bleſſinges with afflictions, ſo that the more that you bee ſorrowfull, the more you be ſure that the liuing God hath giuen you your portion: And ſo your ſorrowe is ioye vnto you. Beſides this, the mingling of your ioye with ſorrowe, and wealth with woe, is a happie tempringe vnto you of heauen with earth, that you ſhould neither loue nor reſt in this, aboue that which is meete, but acknowledge, all is but vanitie, ſo loue it as tranſitorie things, and haue your great delight with the Lord alone, who is vnto you health, proſperitie, ioye, and eternall life. This good Maiſtres K. you knowe, but yet this I alſo put you in minde of. for though God haue bleſſed you, yet you are but a weake woman, and haue neede (in the common frayeltie of mans nature) to be ſtirred vp with exhortatiõ. Remember therefore euer that which is the ende of all, Feare God, and keepe his commandements. *For this is the whole ſcope of our life, which when we haue brought to his appointed ende, wee ſhall ſee the hope, which we haue long looked for: and when immortalitie hath brought happines into light, and ſcattered away our feare, we ſhall ſaye then,* Bleſſed be the daye in whiche firſte wee learned to feare the Lorde. *And the Lorde bleſſe you with his holy ſpirit, that you may in the middeſt of other care, haue pleaſure in this, and in other ſorrowe reioyce in the Lord,*

and

and alwayes reioyce. Cõmende me ꝛ pray you, to your litle ones, Nan, Besse, and Marie, And the Lord make you and maister K. gladde parentes of good children, Amen. From Tobie, the last of Februarie 1575.

Yours in the Lord Iesus, *Ed. Dering.*

To Maistres K.

THe grace of our Lord Iesu Christ bee with you euer, Amen. I thanke you good Maistres K. for your letter and for your medicine, and for your good will to him to whom you before did owe so little. Touching my disease, I did soddainlie cogh and spit much bloud, so that when with much forcing my selfe, I refrained, it ratteled in my throte, as if I had bene a dying: next day in the like sorte ꝛ did, and once since the taking of these medicines for the staying of it, it is nowe stayed, but ꝛ feele a great stopping of my winde, and much prouocation to coughe, whiche if I did, ꝛ should spit bloud as before. I pray you aske your Phisicion what he thinketh good to bee done. And good Maistres K. against all diseases and sicknesses of the body, doe as you doe, and increase it with an vnfayned testimonie of your owne heart. Committ your health, your sickenes, your body, your soule, your life, and your death, to him that died for vs, and is risen againe. A sicke body with such an ayde, hath greater treasure then the Queenes Iewell-house. Praye still, and pray for me. ꝛ see the goodnes of God such towardes me, as (I thanke God) except sinne, I waighe not all the worlde a feather: and with as a gladde a

minde I ſpitt bloud, (I truſt) as cleare ſpitle. To thoſe that loue God, all thinges are for the beſt: hee hath a harde heart that beleeueth not this. For the Church, I commit it to the Lorde: the Lorde graunt with that affection that I owe vnto it, and for all my labour in it (I thanke God) I am guiltie neither of couetouſnes, nor ambitiõ, but as God hath giuen me grace, I ſought onely his glorie. I write this vnto you good Maiſtres K. becauſe you knowe it, and that you may the more effectuallie remember him, that will knowe you when the worlde, your health, your corruptible bodie, death and ſinne it ſelf, haue done their worſte. Cõmende me to Maiſter K. your little ones, to Maiſter R. The Lorde bleſſe vs all, that we make our bodies ſhake, & not our bodies vs. Vale in Chriſto Ieſu. 25. *Iul.* 1575.

Tuus in Chriſto *Ed. Dering.*

To Maiſtres K.

THe Lord God who ſheweth mercie to whom hee will ſhewe mercie, and haue compaſſion on whom he will haue compaſſion, accordinge to his loue with which he loued vs before the worlde was made, looke vpon vs, and leade vs in our wayes, that in righteouſnes and holines, peace and ioye of the holy Ghoſt, wee may finiſhe our compas and come vnto him, Amen. If I could, good Maiſtres K. doe as I ſhould, then my wayes were perfect among men, but it is with mee as with manie other, ſmall hinderances to an vnwillinge minde, are occaſions great enough to keepe vs from doing well. This hath made me to pretermitt manie

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dueties which had bene better done. And ſ dare not make anie other excuſe why ſ haue not written vnto you oftener: for though I haue in a wearie bodie many thinges to doe, and could make excuſes whiche you would eaſilie beleeue, yet ſure I am, if ſlought and negligence were vtterlie gone, a fewe lines were ſo ſoone written, that ſ could not want time for ſo little labour, this is true, & ſit erranti medicina confeſſio. Touching my ſickneſs, hee that ſent it he doeth rule it, and as he will ſo farre let it goe. ſ feele yet difficultie of breath and coughinge: and I ſee palenes and leanes abyding ſtill, yet I thanke God I am ſo well, as wee ſuppoſed all to haue ſeene you at Henden this next Monday, but God hath changed our waye, and by occaſion we haue differred it, truſting yet to ſee you verie ſhortlie, if the Lord will, to whom we commit both your wayes and ours. And nowe good Maiſtres K. further ſ neede not write vnto you, for whiche cauſe yet eſpeciallie you craue my letters, I knowe whom you haue beleeued, vpon what grounde you ſtande, who hath ſealed your perſwaſion in you, he is able to keepe that you haue committed vnto him, euen vntill that day, that the things of the worlde are changed before vs all. Affliction may be greatand make vs murmnr, proſperitie may abounde and make vs proude, the worlde may fill our eyes and our eares, that ſometime we may be blinde and not ſee our hope, our owne concupiſcence may peraduenture ſtinge vs that wee forgett the good workes wherein wee had delight, but the councell of the Higheſt ſtandeth faſt for euer: the Lord knoweth all that are his. ſn this tower of defence our dwelling is made for vs, and the gates of hell ſhall

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not preuaile againſt vs. When wee ſinne, wee muſt needes be ſorrowfull, and to offende ſuch a Sauiour, it will greeue vs more then death it ſelfe: but to remember againe ſo aſſured hope, we can not but reioyce in the Lorde, and alwayes reioyce. Thus I leaue you to your owne hearte, where is your ſtrong ſafetie: and to your ſecrete thoughtes, which comfort you in the night. And committing my ſelfe vnto your prayers, I beſeeche God the Father of our Lorde Ieſus Chriſte, to keepe you and yours. Commende me to your little ones: pardon me for writing in ſuch piece of paper, I could hardlie gett this. Maiſter H. and my wife wiſhe to ſee you. The Lord keepe vs vnblameable in his ſight. From Tobye, *the xiiij. of Auguſt*, 1575.

Your bounden in the Lord, *Ed. Deringe.*

To Maiſtres K.

THe Lord God direct vs in all our wayes, that they may bee vnblameable in his ſight, and our faith may be ſtrenghtened in the bleſſed hope of his elect, ſo that nothing be able to ſhake it from henceforth, from the boldnes and aſſurance of eternall life. Many and iuſt cauſes good Maiſtres K. haue kept mee, ſo that theſe holy dayes I could not ſee you, but I knowe no excuſe why I could not write vnto you: and therfore for the one as I am ſure you doe willinglie pardon me, ſo the other I beſeeche you to except, both as a teſtimonie of my minde that I forget you not, and as a diſcharge of that duetie I owe vnto you: for if I ſhould not faithfullie remember you, though you had otherwiſe

wise done nothing for me, yet I were vnworthie of so much good will. And if I should not as in bounden duetie be most carefull to strenghten and comfort that good purpose, whiche your selfe haue chosen for the ourse of your life, I were not worthie of the acquaintance of the saintes of God. Therefore departing from London againe (as I could not chuse) I haue yet written vnto you, as I must needes: And I hartelie praye that God may increase his goodnes in you, and earnestlie beseech you, as you haue receyued that, so you would abounde more and more, a short request and soone hearde: but exceeding difficult to some to practize, & yet not difficult vnto you, but easie and light, as you can desire, for he that is borne of God ouercommeth the worlde. And the anointing (as Iohn saieth) which you haue receyued of God, dwelleth in you, and you neede not that any man teach you, but as the same anointing teacheth you all thinges, and it is true and not lyinge, and as it is taught you, you shall abyde in it. Marueil not that I write this vnto you, nor be vnwillinglie affected to heare of your owne happinesse. It is (as Salomon sayeth) an other mans mouth that prayseth you and not your owne, and what neede you feare. And I speake not deceitfullie, which I thanke God I hate, nor giue I titles, as Iob sayeth, which the Lorde doeth abhorre. But seeing (as I am perswaded) that in you, which Saint Iohn could see in the people to whom hee wrote and to whom he gaue so honorable prayse: why should not I be bolde vpon so good warrant to say also vnto you: You are the Lordes: and God who iustified then his Apostles wordes, he will iustifie them nowe and euer, for he is mercifull without ende. Lett vs not

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then good Maistres K. bee hencefoorth ſorrowfull or faint hearted: Paule and Peter, and all tht Apoſtles and Prophetes haue ſpoken glorious thinges vnto vs, and we will beleeue them. And yet not they, but the ſpirit of God hath giuen vs this teſtimonie, and it is true. For what were the Romaynes, Corinthians, Galathians, *and all other whome the Spirite nameth Saintes and Holy-ones, were they not as wee? Fraile and weake as wee, and our faith as theirs? But wee feele a great deale of infirmitie in our ſelues, did not they ſo, and did not the ſpirit of God ſee more in them, then them ſelues could feele? yet it calleth thē ſaintes: yea and ſo it calleth vs, that wee ſhould not feare: and therefore as I ſaide, I ſaye agayne, you are anoynted of the Lorde, and you ſhall not fall, if your heart beare you witneſſe, that the profeſſion which you make, is vnfained in you, as I am ſure it beareth you witneſſe. One care onelie wee haue, which alſo wee will haue vnto the ende: and that is, that we may glorifie him, who hath glorified vs. In this doing, as I accuſe my ſelfe moſt aboue all other men, ſo I prayſe not you a white. For I knowe good Maistres K. herein you are too too faultie, and ſo is all fleſhe: our fleſhe, the world, and the Deuill, they are to ſtronge for vs, but bleſſed bee the Lorde God, who hath giuen vs victorie in Jeſus Christ, and wee will doe if God giue vs grace, as his Apoſtles did, wee will chaſtiſe our bodyes, and bringe them in ſubiection, that all that knowe our religion, ſhall not blame our workes: And I thanke God for all that you haue obteyned: And I beſeeche you increaſe and abounde more, that as hee will giue vs a full reward, ſo wee may offer vp our bodyes a*

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holy ſacrifice, to prayſe his name, who hath had mercie vppon vs. And pray for me, that my handes & tonge may ioyne in the workes of Gods Saintes: and let vs all growe togither vnto that bleſſed hope, till wee haue founde that happie ſtrēght, by which the world is crucified vnto vs, and wee vnto the worlde: But the Lord that teacheth you, to him I leaue you: whom I beſeech to open your eies into ſo large & wyde a ſpiritual ſight, that you may yet more clearlie ſee and feele the glorie of God & immortalitie. Fare well good Maiſtres K. Commende mee to Nan, Beſſe, Marie. The Lorde bleſſe you with them euer, Amen.

Tuus in Chriſto, Edwardus Deringe.

A Letter of M. Ed. De. to the Ladie G.

¶ The grace of our Lorde Ieſu Chriſt, bee with you euer, Amen.

IF either I might doe the duetie whereunto your welldeſeruing hath bound me, or might requite with thanks that with all your good wil you haue deſerued: I knowe and confeſſe it (good Madame) longe ſince I ſhould haue come to ſee you: but ſuch is my caſe as I cannot doe either what is moſt meete, or what I moſt deſire: for ſometimes by buſines & ſometime by ſickneſs, & ſometime by opportunity of others, I am holde here, that I could neuer yet haue opportunitie to ryde fare, or to ſee my natiue Countrie & nigheſt friendes. Once in Somer I would haue gone to M. B. beſides Windſore and the ſeconde night of my trauell, I could not ſleape, but taried a ſeuennight in the ſame place, & then came backe againe, ill at eaſe: thus it pleaſeth God to deale with me, and ſuch a body he hath giuen me, to the ende

(I am ſure) I ſhould not loue this preſent vanitie, but remember him that liueth euer, & deſire to bee diſſolued to ſee his glorie. And this I beſeeche you thinke to be the only cauſe, that I haue not of longe time ſeene you and others, with whom otherwiſe I would wiſhe to dwell: and if it bee the good will of God to proſper my iourneys in time conuenient, I truſt to ſee you oftener hereafter: but his will bee done, who appoynteth our wayes, and numbreth our ſteppes, and doeth all things for the beſt to thoſe that loue him, and to him if I can commit you in my daily prayers, that ſo my ſpirit bee preſent with you, how longe ſoeuer I be abſent in body, yet my duetie I owe you, ſhall not bee altogither vnperformed, and that piece of it which yet is wantinge, that in daily exhortation I might (by the grace of God) ſtirre vp your minde, that in the meane time let me ſupplie with theſe letters: In which moſt hartily I beſeech you (good Madame) goe on forwarde, and faint not in the courſe of godlines, increaſe ſtil in faith, in loue, in hope til with a wiſe hart you haue ſuch a feeling of the glory of God, & of eternall life, that you haue made your account vp with the world, & are at a point with all that is vnder the Sun. While God ſhall prolong your dayes, reioyce in him that hath giuen you life, and vſe all his gifts to his glory: and whe his appointed time ſhal come and bring death into your doores: let this be the preparation of your heart, you deſire to be looſed & to bee with Chriſt, and let this be the anſwere of your tongue, Lord nowe letteſt thou thy ſeruant departe in peace. Surelie then it ſhall come vnto you, that a happie life ſhal haue a bleſſed end. Your former times haue found their wiſhed iſſue, & the entrance of your graue, ſhalbe

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the beginninge of your glorie: Hee hath ſpoken it that can not deceyue vs, That euerie one that beleeueth in him ſhall not taſte of death, but ſhall paſſe from death to life. *This (good Madame) is the crowne & garlande of all our pleaſures: reioyce in feeling it, and be glad in louing it, knit it faſte to all the thoughtes of your hart, & neuer forget it, it ſhal giue you more pleaſure in one day of your life, thē without it you can find in a thouſande yeares: and all the men of the worlde which feele their pleaſure in this life, & know nothing better, then to followe their owne concupiſcence, they ſhall periſh when you ſhall abyde, & they ſhall mourne when you ſhall reioyce, becauſe they haue forgotten the liuinge God whom you haue loued: Manie tentations ſhalbe continuallie againſt you, but God is able to ſet you free from them: caſt your care on him, & you haue wonne the victorie. And to the ende you may knowe him, & how to truſt in him, as the Prophet Dauid did ſo let vs doe, that is: Let vs make his teſtimonies to be our delight, & exerciſe our ſelues in thē day & night, for they onely can make vs wiſe, and renue in vs the image of God, that we may be perfect as our heauenlie father is perfect. This hope I thanke God hath bine before me, that I haue not feared in any trouble: and in a good conſcience of this doing, I had rather haue the diſpleaſure of the worlde, then with loſſe of this deſire or anyhurt of it, to winne the fauour of all mortall men. And ſo I am ſure it ſhall be with you that day, in which you ſhall ſo feele Gods glorie, & eternall life, that you will conſecrate your life for euer vnto him, loue him feare him, longe after him: It ſhal be more ioy vnto your thē the daie of your birth, & your hart ſhal be ſo*

as Saint Paule ſaith, to vſe the world as though you vſed it not: *not to forſake the world or worldly things, (for they are the gifts of god for the cõforte of our life) but as though wee forſaked it, ſo let our loue bee taken from it, and be euer with him who is the giuer of all, & hath all immortalitie. There is not a day that paſſeth ouer our heades, but it afflicteth the body, & maketh it a day ſhorter liuing then it was: Let there not be a day but ſhall ſtrenghthen our faith, that we may be glad we are one daie neerer the preſence of our God, then wee were before. And I beſeech god (who only can do what he will) worke his good will with you in all ſpirituall bleſſings, that you may abounde: and in the cõdition of this life that you may reioice, till your accounted times bee all fulfilled.* Amen.

Yours in the Lord Ieſu, *Ed. Deringe.*

A Letter of M. Ed. De. to the Ladie M.

THE Lorde God who hath onely power to worke his will, and hath ſhewed mercy vnto vs in an eternall couenant, make vs perfect in all our ways to abound in righteouſnes, and loue his glorie, that in life and death we may be happie, and haue ioy in his preſence, who liueth euer, Amen. Good Madame, the dutie that I haue long owed vnto you, doth much binde me: & the experience of your good inclination, ſufficientlie doth emboulden me to write at this time vnto you: and I truſt the Lord God who hath giuen you his grace, and called you to this worke, will bleſſe the labour that it may bee profitable to his glorie & your cõfort. For if his worde haue ſo great ſtrength in his Saintes when they are yet vn-

vnbeleeuing and ignorant, that it reuealeth euen the ſecretes of their hartes, that it maketh them fall down to worſhip him and to acknowledge his mightie power in it: I am ſure it can not be but the ſame worde ſhall haue ſtrength in you, wholy & altogither to conſecrate your ſelfe vnto the Lord, till all your delight be in him alone. So that I am nowe, more to praye for my ſelfe then for you, that I may rather ſpeake the trueth then you heare it: for of this I am ſure your heart is prepared (as the Prophete ſayth) to a good purpoſe, the Lord make my hande as the penne of a good writer. And nowe (good Madame) this is the ſumme of all, Feare God & loue him: your goods, your credit, your thoghts, your deſires, your body, your life, giue it all vnto him, that he only may pleaſe you, nothing but he only delight you, his worde inſtruct you, his wil perſwade you, that whether you liue or whether you die you may be wholy his: A ſhort leſſon & ſoone learned, harde I confeſſe of the worlde to practiſe, but not harde to you whom God hath loued: for what is it can call away your deſire, that wholy and altogither it ſhould not be in this? It is onely the worlde that hath taken vp enimitie againſt vs, and ſtriueth dailie to ſeparate vs from the Lorde. But what is in the worlde why the perſwaſions of it ſhould pleaſe vs? eſpeciallie you who haue had experience of it, whoſe life God hath filled with worldlie things. You knowe what is the comfort of houſes and landes: you haue weighed them well and found them light. You knowe the gladnes of a mother, and haue in your ſight Sones & Daughters, the triall of it is in you, & hath entred deepe, eue as they haue bin the fruite of your owne wombe: but in them you haue no ſuch ioye

as in the ſpirit of adoption, by which you knowe your ſelfe to be the childe of God. You knowe the treaſure of a good huſband, with whom you haue had peaceable and louinge dayes: but howe much is it a greater ioye of vnſpeakeable gladnes to feele your ſelfe ioyned to Jeſus Chriſt, & made a chaſte member of his glorious body with whom you ſhalbe ioyned for euer. You haue ſeene a great many yeares of the age of man, and haue meaſured the length of them, ſo that if you might liue the dayes of Abraham, yet you might account your houres and ſee the time at hande, when in the ende of your courſe you ſhall take your reſt: and what were this to immortalitie. To be ſhort and to pretermit manie things wherewith God hath made your life as a bleſſing, you haue ſeene fauour, Credite, Landes, Authoritie, Friendes, Seruauntes: the pleaſures of theſe God hath giuen you. You haue ſeene fulneſſe of ſuch delights: but this and all els that you haue ſeene what is it to the grace of God, the fellowſhippe of Saintes, the forgiuenes of your ſinnes, the loue of his countenance, the aſſurance of your life, the brightnes of his glorie, & your eternall bleſſinges. Sith then in the world is no ſure refuge, the more I haue ſeene the fruit of your faith, the more aſſuredlie I knowe the conſtancie of your minde readie to leaue the worlde to approch nearer vnto God, and to account all theſe thinges to be but dunge, to the ende you may winne Ieſus Chriſt, in whom you ſhalbe ſo much more bleſſed, as light is more bright then darkneſſe, health is more excellent then ſickneſſe, and life more precious then cruell death. This (good Madame) you haue long knowen, and with prayſe profeſſed it among men: And nowe eſpeciallie reape the fruite of it

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in these dayes of Gods visitation, in which in a weake body you haue had a sharpe sickenesse, to teach you that your life is in the handes of God, & the nature of your body that it is but dust, so that you should not loue it but in the Lorde, nor be pleased with it but as it pleaseth him, readie to laye it downe when he shall call you. This is that great and high commandement: To loue God aboue all, *and this is the greatest obedience required of man, to be readie to dye at the will of God. Vnto which commaundement when I doe beseech you willinglie to yeelde, I feele in my selfe howe the nature of man striueth against it: all those delightes of which I spake before (the pleasures of this present life) they arise against it: although we had no other comfort, yet life it self is sweete vnto vs, & we are loth to make our beds in the darke, our eyes they would yet see the sunne, our eares would heare the sounde of worldly elements, though our flesh be grasse, yet grasse hath a flower, & our fraile bodyes haue vanishinge fantasies agreeable vnto them as earth vnto earth, and from which most hardlie you shall pull it away, the Patriarkes & Prophetes were sometime afraide, Paule and Peter were not alwayes bolde, they loued euer that life which they sawe in hope, but they did feele the death whiche did fight in their members: And howe should I then saye vnto you a weake woman, feare not death, or if I say it howe can you performe it beeing so weake a vessell of flesh and bloud: yet good Madame, giue me leaue to intreate you & I hope you shall haue a heart to graunt it: I most humblie beseeche you, feare not death. The Apostles were men as we are, yet Paule obteyned at last to be dissolued & be with Christ: if we be weaker*

then he, the graces of God ſhalbe more exalted in vs, and we alſo ſhall ſay at the laſt, Let thy ſeruaunt O Lord departe in peace: *It is the Lorde that hath promiſed this bleſſing vnto vs, let vs heare it with faith, and it will make death vile in our eyes: it is enough if we knowe God will giue this victorie to his people, lett vs be bolde, though we feare a litle while, yet feare ſhall be caſt out, and we ſhall ſay with a free ſpirit, O death where is thy ſtinge, &c. trie your ſelfe therefore euery day, and if your harte be bolde, reioyce good Madame, & reioyce for euer: the laſt and greateſt enimie (which is death) is troden vnder your feete, and what els can hurt you: all other things of the world they are but ſeruauntes of death, and ſerue to make his power more fearfull vnto vs, friendes or kinſefolke, golde, ſiluer. pretious ſtones or al other pleaſures, all labour vnto one ende, to make vs more loth to die: vanquiſh death and you haue vāquiſhed all, height & depth, life and death, all is yours, & you are Chriſtes. And ſee I beſeeeh you what glorie you haue gotten, you are but a weake and ſicke woman whom God hath ſhut vp into your chamber, and tyed to your bedde: and yet the great tyrant of the world, that holdeth in bondage Kings & Princes, and woundeth them all with feare & terror, he is confounded before you, & the Lord of life he hath cruſhed him in pieces vnder you. A bleſſed day that brought you firſt into this battell, a bleſſed ſickeneſſe that made you endure the fight, & moſt bleſſed ende in which you get the victorie: for who hath giuen you this ſtrength, or who raigneth in you in ſuch a day, but he who hath ſaied and done it,* O death I wilbe thy death: *and if he be in you who hath aboliſhed death, and in whoſe*

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ſight death ſhall neuer haue any rule, what treaſure, what depth of ioy and gladnes ſhall he bring with him: while you liue you ſhal liue in him, & no man ſhall take your ioy from you: and whē you die you ſhall die in him, and death ſhalbe no death, but you ſhall paſſe to eternall life: and all that is fearfull ſhalbe farre from you: the burthen of ſinne, the malice of the deuill, the terrour of hell: the dreadfull words, goe ye curſed into eternall fire: All this is aboliſhed & troden down in the croſſe of Ieſus Chriſt, who reigneth in you, & giueth you his ſpirit, that you feare not death: and all things that fill with ioy not the earth onely, but the heauens alſo (you haue deſtroyed death) you ſhall feele thē all within you: the fellowſhip of Saints & Angels, the forgiuenes of ſinns, the reſurrection of the body, the life euerlaſting, and the God of glorie: your eyes lightened with a pure faith ſhall ſee theſe things in ſo perfect beautie, that you ſhall caſt out death & the feare of it: yea you ſhould thinke your time wearines if your dayes ſhould be prolonged, and you ſhould bee yet many yeares a ſoiorner in this bodie, in which you are a ſtraunger from the preſence of the Lorde: And the nearer your time approcheth, the gladder you ſhalbe of the ende of your iourney, when your harte ſhall feele it: And when the earthlie houſe of this tabernacle ſhalbe deſtroyed, you haue a building giuen of God, a houſe not made with hands, but eternall in the heauens. In this faith you ſhall not onely not feare death, but you ſhall ſigh and moane (as Paule ſaith) till you ſee your glorie, and the lot of the ſaints that is in light, where there is no more ſorrow nor care, nor feare, nor death, but the God of all mercie, and father of our lord Ieſus Chriſt ſhalbe before vs for euer.

Thus

Thus Madame (as my duetie is) I haue written vnto you, and God will blesse it as his promise is, that it shall be for the best, & in the wisdome of his word we shalbe strengthned in his grace, that death & sickneſſe shalbe forgotten, & all the desirs of our heart shalbe with him. And the Lord God for his Sonnes sake, so haue mercie vpon vs, that all euill taken from vs, we may reioyce in him, and see his blessed age that is in immortality, & is sealed in our heartes with his blessed spirit: To whom be glorie for euermore, Amen. *From Saint Ellens, the tenth of Ianuarie,* Anno Domini, 1576.

Yours bounden in the Lord Iesu, the onely forgiuenes of all our sinnes, *Ed. Deringe.*

A Letter written by M. Edward Deringe, to his Lord & Maister the Duke of Northfolke.

Gratia et pax a Deo patre, et domino nostro Iesu Christo.

THE longe good will that I haue borne vnto you, as to one that earnestlie professed the Gospell, and the great duetie I owe vnto you as to my Lord & Master, make, that nowe I should write vnto you, not knowing whether opportunitie shalbe such that hereafter I may doe you any seruice. God the author of all life he hath shutte both you and me vp in his handes: that there is great likelihood, our liues in this worlde they are but short. The Prince that executeth the iudgement of the Lord, she hath found you out in your great sinnes: and sickenes that raigneth ouer all flesh, it hath taken now longe holde vpon me. So that as I saide, we are both in the handes of the Lord, we are summoned paremtorilie, death hath giuen an assault, and the weake holdes of our life they are violentlie shaken. Nowe therefore

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my good Lord, let it vs take counſell togither, and as a wiſe Maiſter, learne of a faithfull ſeruaunt what is beſt to be done: the worſt that our ſinnes can doe vnto vs, is to lay vpon vs the iuſt rewarde of death, my diſeaſe which thus afflicteth me for many thouſand ſinns, it can but take away my life which I haue ſo abuſed. And all your deepe diſſimulation and hypocriſie, your great ambitions, your faithleſſe religion, which haue ſo bewitched you, what can they doe more then this? The remedie nowe is to make of neceſſitie a vertue, that is, to beare it wiſely, which you muſt needes abide. I haue (I thanke God) founde that grace, that I can loue this ſaying, Cupio diſſolui & eſſe cum Chriſto, the Lord alſo open your hearte and guide your vnderſtandinge, that with all ſaintes you may doe likewiſe, and praye, Veni Domine Ieſu. And now for aſmuch as this is the laſt ductie, that I am like to doe vnto you, as God ſhall giue grace I will ſo aduice you as I may teſtifie myne owne faith, and make you ſtrong againſt the daye of triall: truſting that our God ſhall ſo remember vs both in mercie, that after a little while we ſhall ſee better dayes, and raigne with him that abideth King for euer. There is now but one thing neceſſarie for you to learne in this life, that is, how you may willinglie deſire to die: a hard leſſon for a natural mā, for death is our laſt enimie & his aſſault moſt violent to the triall of our faith: but Chriſt who hath ouercome death and hell, hee hath broken the ſtrength of this battell, and ſet vp the ſonges of triumph vnto all that beleeue, that we may haue the fulneſſe of ioy and ſay with gladneſ, ô death where is thy ſting. Nowe that this ioye may be yours, and this gladnes your inheritāce, prepare your ſelfe, not in your

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own wisdō, for that hath alredie deceiued you, but in the wisdome of god, that your hope may be sure. If you will now haue the hart that shal cōdemne the force of death cōsider wherfore you are called to die: It is laid to your charg, that you haue delt traytrously with your Prince, with your coūtry, & with the religiō of God: and vpon these crimes you are cōdemned to die. If you be guiltles, ô my Lord blessed are you, & blessed is your portion: he hath spokē it that neuer will change: If whē you do well you suffer wrōgfully, take it patiētly, for this is acceptable to god: but if you be guilty you haue not your hope in death (for that you haue deserued) but your hope is this, that you die so as it becōmeth you: which if god shal grāt vnto you, then blessed is the howre that God shall bring vpon you, you shal make that change, which god for his Christes sake, lay speedily vpon all his children, & you shal die once, that you may liue euer. Now that you may know how you ought to die: learne this of the lord which he hath so plainly taught you. The first part of your true repētāce, must be an hūble cōfessiō: what soeuer your own conscience can vtter more thē is reuealed. O my Lorde speake opēly the trueth, sathan is enimie vnto vs & his slightes are many: if you will treade the malicious serpent vnder your feete, & triumph with Christ who hath spoiled hell, tell the trueth my Lord, conceale nothing, so shall you shunne the diuel. If my words seeme but light to perswade you, heare the wisest counsellour that euer raigned in Israel: He that hideth his sinne (saieth Salomon) shall neuer prosper, but he that cōfesseth & forsaketh them, shal finde mercie. Whē Acan had transgressed in Israel & deserued death, when he was brought into iudgemēt, Ioshua said vnto him, My Son I beseech thee, giue glory to the lord God of Israel, make cōfession

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vnto him, & shew me now what thou hast done. Loe my Lord, this is to giue glorie vnto God: to cõfesse your sin, & tell what you haue done. The good king Dauid whẽ he had deserued death, & feared greatly the sentence of the Prophet, he cõfessed gladly & made it knowen vnto the world what his sin was, & wherin he had offended. Whẽ God gaue his lawes vnto Israel, & in the bloud of goates & calues sheweth thẽ the redemptiõ that was in Christ Iesus: He so ordeined, that before their forgiuenes was preached, the high priest should proclaime openlie what were the sins of the people, & so lay their sins vpon the beastes. So standeth it nowe with vs, if we will finde forgiuenes of our sins, let vs cast off the cloaks of shame, & cõfesse before heauẽ & earth, what we haue sinned & what we haue done. What greater perswasions can you yet require, or how can you thinke to please God if you wil hide your sins? That was the practise of old Adam, but you are borne anew: that was the sin of Cain, but you my good Lord are of a better kinred. Speak the truth & shrinke not, God will once reueale the secrets of harts, & thẽ you shal reioice that ther is nothing of yours hidde vpõ that sin, that you should turn away for one houre & receiue hereafter euerlasting cõfusiõ: better a thousad times to receiue the reproch of flesh, & after receiue your glory of the Lord. Whẽ John Baptist preached first the Gospell, he bpatized no more thẽ such as confessed their sins. The lost Son whẽ he ran away, he found no hope of pardõ, til he called heauẽ & earth to witnesse his great iniquitie. Paul who preached the gospell to vs Gentils, how oftẽ doth he confesse that he was a persecutor. The happy thief that was hãged entred not into paradise, til he first in the hearing of all Israell said, We are right punished, & receiue things worthy of that we haue done.

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What ſhould I ſay more, I truſt you feare God, and I haue ſeene in you many ſignes of grace: I doubt not but you will make it knowen whatſoeuer is in your hart. It is the word of God that I haue ſpoken, & it is the onely trueth vpō which you may build your faith. This thing toucheth ſo neare the glory of God & the ſafetie of his goſpell, that you muſt now needs forſake your friends & kinſmē, yea forget the loue of your ſelfe: and if you haue bin partaker of any counſell, diſcloſe the cōſpiracies of the wicked: you haue ſtood in iudgement not before mē; for they are but miniſters, but before the Lord, who ſitteth in the middſt of iudgement. Surely if you ſeeke to hide your ſins, you ſeeke to hide them frō him that knoweth the ſecrets of the hart & raynes, and to diſſemble with him that will not be mocked: and therefore with all humblenes of dutie, I beſeech you, & in the name of God I craue this at your hands, vnburthē your own cōſcience, make your hart glad, caſt of the burthē of your ſecret ſinns, purge the eyes of your minde, that you may ſee Chriſt, let true repētance breake forth in holy confeſſion. ſhame the Lords enimies, & make the church of God reioyce, and loe in the name of Chriſt I tell it you: Bleſſed is the day in which it was ſaid of you, a man-child is borne, and bleſſed ſhalbe the houre in which it ſhalbe ſaid of you, you are dead in the Lord: the cloſing vp of your eyes ſhalbe the beginning of your ſight: and death your entrance into life. And now my Lord, I beſeech you pray for me, & humbly vpō my knees I aſke you hartie forgiuenes wherein I haue not done as it became me touching you. You knowe howe in my time I haue perſuaded you frō your wicked ſeruants, frō your popiſh friūds, & frō your adulterous woman. But (alas)

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my Lord, your high calling hath bridled my words, I could not ſpeak as I ſhold, my words wer to ſoft to heale ſo old a diſeaſe: Why ſhould I haue taried in your lordſhips houſe, except theſe things had bin amẽded? this bearing with your euill, was the greateſt euill I could haue done you. And I beſeech you forgiue me, & God for his mercies ſake ſhall make me ſtrong, that herafter I ſhall not feare to reproue the ſinner, & God ſhall forgiue you your dulnes of ſpirit, that could not be moued with a litle coũſel. Now my Lord, be ſtrong in the Lord, & feare not, if you muſt dye, remẽber that Chriſt hath ouercome him that hath the power of death, & hath ſet vs free frõ the power of the graue. Though you doe for a very litle time turne again vnto duſt, yet again you ſhal heare the voyce of the trumpet: corruptiõ ſhall die, becauſe he was no better thẽ his fathers: & you whẽ you go, you ſhall go to your fathers, the long race of Nobilitie of which God hath raiſed you, euery one in his time is gone before you, & ſo many as haue died in the faith, they ſhalbe againe of your fellowſhip & kindred, and you ſhall prayſe God with thẽ, & not feare the ſecõd death. The lord opẽ your eyes that you may ſee your hope, & you ſhall loue that cõpany aboue Kings & Princes. You ſhall ſee Abrahã, of whõ you haue heard ſo much, Iſaac, Iacob, Iob, Samuell & Daniell, whoſe names you loued, you ſhall ſee Paule & Peter, whoſe ſõciety you wiſh for, all the Patriarkes, Prophets and Apoſtles that are gone before you. Be bold therfore, & be bold to dye: with Elias you ſhall ſee Chriſt clothed with your fleſh, who hath immorta-

[illegible]e in his hande, & ſhal make you raigne for euer: yo[illegible]
[illegible]t ſhall not be tedious, and your glory ſhall [illegible]
change: & he that made the heauens ſo high aboue [illegible]
[illegible] earth

earth, the Sun the moone the ſtarres, ſo ful of excellēt beauty, he ſhalbe your portiō in his endles glory: wold God you cold ſee him now with opē coūtenance, that you might knowe his louing kindnes, how much it is better thē life: I wold you cold with al his ſaints perceue what wer the height, the breath, the lenght & the depth of his vnſearchable riches. O napy aa. that ſhal neuer end, ô bleſed inheritāce that ſhal neuer waſt. O holy citty new Ieruſalē, the perfectiō of beauty, where the inhabitāts are princes, O pretious buildng that is not made with hands, & ioyfull tabernacles which God himſelfe hath pitched: my voice faileth & my tonge cleaueth to my mouth whē I wold declare the euerlaſting gladneſſe, whē God ſhal wipe away al teares frō our eies, & ther ſhalbe no more death nether ſorow, nor crying, nor yet any paine for the firſt things paſt. Who remēbreth this & ſaith not, all fleſh is graſſe, and the glory of man is as the flower of the fielde. We haue nothing here, but feare of our enimie, griefe in powertie, paine in labour, care in ritches, vnſtedfaſtnes in frindſhip, enuy in authoritie, emulation in honor, change in nobilitie, feare in a kingdome: & as the greateſt of al princes hath wiſely pronounced, vexatiō of ſpirit in al things that is vnder the Sun, ſo true it is vanity of vanities & al is but vanity. You need no example O my Lord & Maiſter, behold your ſelfe & ſee what you were: reioice in the lord & loue better things, ceaſe to eate of this corruptiō, & deſire Māna: drink not of theſe puddels, but goe to the pure water of life, which is cleare as chriſtal, & procedeth out of the throne of god & of the lābe: you are but one ſtep frō this glorious bleſſing, & that is to die willingly & well: ſpeak forth the ſecrets of your hart, & giue God glorie The Lord bleſſe & kepe you, the Lord make his face to ſhine vpon you and be merciſull vnto you, the Lord lift vp his coūtenance vpon you and ſende you peace.

FINIS.

MAISTER DERINGS WORKES.

LO heere the Pearle of precious price
From Deringe dead that liues againe
To preache in print and giue aduice
Of that he taught in life with payne
Lo nowe he liues both heere and there
Whoſe life his foes could hardly beare.

Reade then to learne and putte in vre
And taſte the ſweeteneſſe of his vayne
So ſhall you ſee an heauenlie lure
That drawes you vp from th'earth amaine
And ſhewes the way that leads to life
And eke the reſt that endes all ſtrife.

Studie to be approued to the Lord, for if hee alowe not our doinges, though all the world be with vs, it ſhall bringe vs no comfort: and this is our reioycinge, the teſtimonie of a good conſcience.
(*,*)

TWO GODLY SERMONS.

The first preached before the Queenes Maiestie, the 25. of Februarie. 1569.

The other preached in the Tower of London the 11. of December, *the same yeare.*

(***)

By Maister Edward Deringe.

Perused & alowed by authoritie.

Newly Imprinted.

¶ To the Christian Reader.

OF all the outwarde benefites that God hath bestowed vpon man (welbeloued and Christian Reader) there is none more profitable vnto the Churche of GOD, then to keepe by writtinge, those thinges vttered, that are necessarie, precious and godly. The voyce onely hearde, perisheth quicklie, and though for a time it woorke inwardlie, yet such is mannes weakenesse and infirmitie, that it must not onely bee by liuely voyce beaten into his heade diligently, but also by writinge sette before him liuely, and that continuallie. This sermon therefore, as it was longe sithence vttered zealouslie, and no doubte by the purpose of God him selfe (who openeth the mouthes of his Ministers, to speake without feare) so nowe especially for their sakes, to whom then it was spoken, it is againe set out to their farther vewe and consideration: that thinges amisse, maye bee reformed, and true Religion, sincerely aduaunced, and againste this time especially, because that a Parliament is instant and at hande: wherein (if GOD haue not sealed vs vppe to abyde more fearefull and horrible iudgementes) knowyne abuses shall bee remooued, and many vnprofitable strises ended. Surely, surely, if nowe it bee neglected, lette vs not thinke longe, to escape vnpunished. It will bee to late the thirde day to intreate for mercie. Tamerlan, Gods vengeance, when his blacke tentes are once vppe, though wee

comme out neuer ſo humbly with Laurell in our handes becladde in white garmentes, yet will hee not bee intreated, but by the ſelfe ſame ſinnes whereby we haue offended, with the ſame wee ſhall bee puniſhed. The Iſraelites, by murmuringe and wiſhinge fleſhe, ſinned, and by fleſhe they were puniſhed. The Leuites wife playinge the whoore, by hauinge hir body abuſed, was killed. Salomon the wyſe, greatly in Gods fauour, at the beginninge, ſinned thorough idolles, and therefore was ouercomme of Ieroboam an idolatrer. Nadab and Abihu, offeringe ſtraunge fire vnto the Lord, were both of fire conſumed. Banah and Rechab kilinge Iboſeth, were killed them ſelues. Abimelech killinge his brethren, was killed him ſelfe of a woman. Adonibezeck, cuttinge off the thumbes of the handes and feete of three ſcore and tenne Kinges, was taken him ſelfe, and vſed after that manner. Ahab, the King of Iſrael, deſpiſinge trueth, and followinge lyes, was iuſtlie plagued of God, when hee ſent forth a lyinge ſpirite to deceyue all his Prophetes. Terrible is that threatninge of Ezechiel, when hee ſayeth, that GOD will ſeduce both Prophete and people, that they both maye periſhe in lyes, whiche haue refuſed to followe him in trueth. As for you, O houſe of Iſrael (ſayeth the Lorde) goe you and ſerue euery one his idol, ſeeinge that you will not obey mee. What ſhould I rehearſe anye more examples? The Scriptures are full, and they are written for our learninge, vpon whom the endes of the world are comme, that wee ſhoulde take heede and beware, leaſt wee offende and periſhe as they did: for if wee bee equal with them in ſinne, and diſobedience, it maye ſafely bee pronounced, that wee ſhal feele the ſame puniſhementes. Happie therefore is that Prince, and Countrie, that heareth Gods Miniſters, with full purpoſe of obedience:

Num. 11.10.
Iud. 19.25.
3. Reg. 11. 26.
Leuit. 10.2.
2. Sam. 4.9.
Iudi. 9.53.
Iudi. 1.7.
Reg. 22.23.
Ezech. 14.
Ezec. 20.39.

and

and happie are thoſe Miniſters, that in the power and ſtrength of Gods ſpirite, and in aſſurance of their callinge, teache all menne their dueties, without blaunchinge and flatterie, whatſoeuer countenaunce they beare vppon this ſtage of ſhorte continuaunce, whether they bee Princes or inferiours. For heerein appeareth Gods loue towardes them, in awakinge them out of the vaniſhinge dreames of their lothſome pleaſure, to the perfourmaunce of his Worke, whiche hee will not haue ſo neglected, that they ſhall preferre anie worldlie thinge what ſoeuer, before it. Now therefore Gods Church ſo longe time neglected, vvee truſt ſhall bee regarded, and the good counſayles of the Lorde, brought by his meſſengers and ſeruauntes, obeyed. It is not vnknowen, vvhat blind and ignoraunt Miniſters are in the Churche, what contempt creepeth vppon it daylie, vvhat diuiſion hath ryſen in the ſame for the Popes trappinges, the tayle of Antichriſte, and the ourwarde markes of the Romiſhe beaſte: What hurte the quarell of them hath done to many, what diſcredit it hath brought to a number, What ſorrowe to all the godly, what ioy to the wicked.

Novve if they will not amende it, but yet through vvorldlie pollicie retayne it, reſpectinge the ſtrength of fleſhe and bloude, lette them thinke that this neglecte of Gods Spirite ſpeakinge in his Prophetes, with ſuch open contempte in denyinge to followv the knovvne trueth, can not but prouoke Gods heauie and whote vengeaunce ſpeedily to bee povvred out vppon vs. The Sunne, Moone, and Starres, haue alreadie at his commaundement from Heauen threatened vs: Bloudie cloudes haue appeared to terrifie vs: Straunge Monſters, Earthquakes, vnnaturall ſvvellings of flouds and waters, and to conclude, vnvvonted moouinges of the earth, haue beene fearefull vuto vs. If theſe

will

will not ſerue, more vehement ſickneſſes, famine and hunger, ciuill warres and bloudſhedde, with the takinge awaye of our Soueraigne (whiche God forbid, and rather bleſſe with true godlineſſe, and long life to raigne ouer vs) in the meaſure of our ſinnes will God poure out vppon vs, and ſo wee ſhall periſhe in his iuſtice vtterlye, that in mercie refuſed to embrace his trueth obedientlie.

Therefore from the higheſt to the loweſt, lette vs returne to the Lorde ſpeedily, and vnfaynedly: So ſhal Gods Churche bee reformed, our Miniſterie amended, the ſeruice of God by the infallible rule of his trueth, directed. The hyrelinge, tyme-ſeruer, and woolfe remooued, the godly and true Miniſter well prouided for and defended, and all ſtraunge worſhips, ſtraunge garmentes beſtayned with popiſhe filthineſſe, and monumentes that can repreſent nothinge to our eyes, but execrable Idolatrie, be quite abandoned. Whiche God in his great mercie bring to paſſe for his Sonne Chriſtes ſake, Amen.

Farewell gentle Reader, and vſe this Sermon to thy comfort I. F.

A Sermon preached before the Queenes Maieſtie the. 25. daye of Februarie, by Maiſter Edwarde Deringe.

1569.

O Lorde open thou my lippes, and my mouth ſhall ſhewe forth thy prayſe.

PSALME. 78. 70.

¶ Hee chooſe Dauid his Seruant alſo, & tooke him frō the ſheepefoldes, euen from behinde the Ewes great with yong tooke hee him: to feede his people in Iacob, and his inheritaunce in Iſrael. So he fed them according to the ſimplicitie of his heart, and guided them by the diſcretion of his handes.

THE Prophet declareth in this Pſalme howe God of his iuſtice, for the great ſinne of Ephraim, tooke frō that Tribe both the Tabernacle and the Scepter, and gaue them to the Tribe of Iuda: whom then according to his mercy he had purpoſed to bleſſe with all perfite happineſſe. In which we learne, not to abuſe Gods mercies, leaſt they be taken away from vs, as from the Tribe of Ephraim they were. And then what helpeth it vs that in tymes paſt we haue byn happie? And leſt this ſhold happen alſo vnto the tribe of Iuda, to fall frō Gods mercies, into his diſpleaſure: the Prophet in this place ſtirreth them vppto thankfulneſſe, that th-

ma-

may be found worthie to haue continued towarde them ſo great bleſſinges. And this he doth by the example of Dauid, in ſhewing both how mercifully God had delt with him, and how obediently Dauid walked before the Lorde,

Three reaſons. And herein he vſeth as it were 3. reaſons to mooue them withal: The firſt is of Gods great mercy whēce hee had called Dauid. The ſecond is of Gods intent & purpoſe wherevnto hee called him. The third of Dauids own perſon, how faithfully & how truly he did execute that wherevnto he was called. The firſt argumēt or reaſon he cōprehendeth in theſe words: *He choſe Dauid his ſeruāt & tooke him frō the ſheepfold.* The ſeconde in theſe wordes: *Hee choſe him to feede his people in Iacob, and his inheritaunce in Iſraell.* The thirde in theſe wordes: *So he fed them according to the ſimplicitie of his heart, and guided them with the diſcretion of his handes.* Theſe Argumentes will I ſpeake of, as God ſhall geue me vtterance. And if they ſhall be nowe more effectual to moue vs, then they were then to mooue the people of Iſrael, then bee wee profitable and happie hearers. If not, it is good right & reaſon, that as we haue bin in the fellowſhip of the ſame ſinne & iniquitie, ſo we ſhould be partakers of the ſame rewarde and puniſhment: that if God ſhall ſo deale with vs, that we loſe again both the Tabernacle & Scepter, as they haue done before vs, we can ſay no other but the Lord is righteous, and behold we haue eaten the fruite of our owne labours. Let vs therefore conſider of theſe arguments, and ſtirre vp as we may the gift of God that is in vs, that at length we may learne by them more holy obedience.

The

The firſt Argument is the good conſideration of Gods mercies whence he called Dauid. Which argument alone is ſo effectual & ſtrong to ſtirre vs vp to the obediẽce of our caling, that itis able ynough to rayſe vs againe, though we were neuer ſo deepe ſunken in rebellion. A ſure proufe of the efficacie of it may be vnto vs the oft and continuall vſe of it in the ſacred ſcriptures. For ſeeing that Gods ſpirit in his holy word doth ſo oft apply it, both as a help to confirme the godly, and as a preſent remedy to turne againe the moſt obdurate and wilfull ſinner from his obſtnate purpoſe: ſurelie, excepte all the dewes of Gods mercies bee meruayouſly dryed vp in our barren heartes, the ſame argument if we can well thinke of it, wilbe effectuall in vs to worke our regeneration in the newneſs of life. When God wold haue Abraham to forget his countrie & his fathers houſe, to go that long & weary iorney into the land of promiſe, where he & his poſteritie ſhould dwell after him, he confirmed him with this ſaying: *I am the Lord thy God, which brought thee out of Vr of the Caldeans.* By this remembrance of his former benefites, he perſwaded Abrahã to aduenture all that he preſẽtly enioyed, vpõ hope of a better promiſe whiche yet he had not ſene, but which ſholdbe fulfilled When God would mooue the children of Abraham that is the children of Iſrael, to turne againe from their great iniquities that they had ſo long practiſed in the hardneſſe of their heart, he vſeth but this argument, to tell them of all the miſeries that they were borne in their coũtrie to be a curſed coũtrie: their fathers Idolaters, themſelues giuen ouer to all voluptuouſnes & pleaſure, not regarding God, nor

The firſte argument.

Gen. 15. 7.

Ioſu. 24. 2. Gen. 11. 31 Exo. 3. 10.

seeking his religon. In which wofull estate when the Lorde God did beholde them, he pitied their
Exo. 12. 37. miserie, and said euen then vnto them: *You shal liue:* By which promise their former wo vanished away: and in steede of nakednesse they were clothed with broidred worke, they were couered with fine silke, decked with many ornamentes, and had a crowne
Iosu. 23. 16. of bewtie vppon their heades. Nowe therefore that
Esay. 43. 34. they should not walke in their owne wayes, or cō-
Ezec. 16. 6. mit Idolatrie as other gentiles did, nor treade such benefites vnder their feete: this argumēt as a strong medicine the Prophete repeateth often, and with many wordes. Thus God delt oft with the Kinges
2. Samuel. of Israel & of Iuda, when they began to fall away,
12. 7. 8. 9. & walke as other nations walked that were rounde
2 Sā. 15. 17 18 about them. He called them back by putting them
1 Regū. 14. 7 oft in minde, how his mercie had bin with them,
1 Re. 16. 2. 3. and from what lowe estate he had raysed them vp. Thus the Prophets of God delt oftēwith the people.
Iosu. 24. 2. Iosua, when he had brought them into the land of Canaan, to the ende they might feare God, and so make their dwelling sure, he made vnto them a long repetitiō of Gods benefits, that by remēbrance of them, their dull spirites might be stirred vp the more obediently to follow God. Samuel, when he
Samu. 10. 18. was afrayd of Gods heauie displeasure towards the people of Israel, because they had asked a Kinge for them: to the end they might turne away gods anger frō them by their speedie repentance, he tolde thē what God had before done for thē, as a readie way to make them beware afterward, how they did willingly offende so louing a Father. Steuen when he would

would haue perſwaded thoſe, whoſe iniquitie was nowe growne to ſo full meaſure, that they had crucified Chriſt, as though in this alone were the greateſt hope of their amendement, he choſe no other waye to conuert them, but this, to ſhewe in long exhortation what God had done for them, & for their fathers. And this as in the beginninge it was giuē by the H. Ghoſt to mā, as a ſoueraign medicine to keepe him farre from vnthankefulneſſe: ſo it hath beene continued by the ſame ſpirite from time to tyme to ſtirre vs vp not to forget the Lord. Our Sauiour Chriſt to make his Diſciples ſure, and that they ſhould neuer ſhrink for aduerſitie, he told them oftē this, that they had not coſen him, but he had choſen them. S. Paule, when he would mooue the Corinthians for to auoyde the falſe Apoſtles, & to followe Chriſt, he perſwadeth them thus, that in tymes paſt they were Gentiles, and were willingly lead awaye to dumbe Idoles. And againe to the Epheſians. *You were in tymes paſt dead in treſpaſſes and ſins, you walked after the prince that ruleth in the ayer, after the ſpirit that now worketh in the children of diſobedience: but God who is ritch in mercies, through the great loue wherewith he loued vs, euen when wee were dead, hath quickened vs in his Sonne Christ.*

Acts.7,8.

Iohn.15,16

1.Cor.12,2.

Ephe. 2.2.

This argumēt, dearely beloued, ſeing it is ſo ſtrong, let vs apply it vnto our ſelues, for our diſeaſe cleaueth faſt vnto our bones with long cōtinuance, and we haue neede of ſharpe medicine to heale it agayn. Let vs therefore vſe it (I beſeech you) and if Gods ſpirite haue not forſaken vs, that we be vncurable, no doubt we ſhall recouer & growe to amendement.

Let vs ſee our own eſtate, & what God hath don for vs; what clowdie dayes haue gone ouer our heades, and in how fayre ſun-ſhyne wee be ſet agayne, and no doubt where ſin herafter ſhal alure vs as before, it wil make vs afraide of his deceitfull baite, and we will neuer be brought with the bewtie of the golden Cuppe to drinke of the ſpirituall whoredomes that are within. Wee were in tymes paſt Gentiles, & vncircũciſed people, now Chriſt hath pulled down the wall of ſeparation, and made vs all one, euen his children of adoption. We were aliauntes from the common wealth of Iſrael, nowe we are receiued as Citizens in the companie of his faithfull. Wee were ſtraungers from the cõuenaunt and promiſe, nowe Chriſt hath delyuered a newe Teſtament, in which we alſo are written heyres of mercie. We liued ſomtime in ignorance, and had no hope, now we haue receyued knowledge and are comforted. We were without God in the world, and could no where lay downe the terrors of our ſinnes, but now we haue receiued the ſpirite of adoption, by which we crie, Abba Father. And what ſhould I ſay more? we were ſubiect vnto ſinne, hell, death, & condemnation: now Chriſt hath ſpoyled the principalities & powers, deliuered vs out of the power of darknes tranſlated vs into a kingdome of immortalitie and grace. Except we haue ſet our harts as an Adamant ſtone, or as the Prophet ſaith, made our hartes & faces like the flint: it is impoſſible but that this cogitatiõ ſhould moue vs: Or if it do not, ſurely, ſurely, though the Lord had not ſpokẽ it thus oftẽ vnto vs or if the ſcripture were not writtẽ for our inſtructiõ, yet the lawe of nature would condemne vs for moſt

Epheſi. 2. 11 12.

Rom. 8. 15.

Col. 1. 13.

Col. 2. 15.

Ezech. 3. 9.

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vnthankful men. Day and night we ſhould beare a witneſſe in our own conſcience, how fearefull iudgment God hath reſerued for ſo great iniquitie. Who amongſt vs could beare it, to be rewarded with vnthankfulneſſe, where wee haue well deſerued? To be contemned of thoſe, whom we haue rayſed vp to honour? To bee ſpoyled of thoſe, whom before we had clothed? To be betrayed of thoſe, who wee haue eſpecially truſted? And howe then are we blinde & vnderſtand nothing? Howe ſhall the Lord beare it at our hands, if we be vnthankful vnto him if we contemne him, & rob him of his honor, who alone hath made vs glorious, when we were couered with our own ſhame & confuſion? The lord grant vs his holy ſpirit, that we deceiue not our ſelues.

There is nothing more effectuall to moue a ſonne to obedience, then to know he hath a louing father. Nothing maketh ſo truſtie the bond-ſeruant, as to remember he hath a gentle maſter. Nothing maketh the ſubiect more faithful vnto his Prince, then to feele by good experience his Princes clemencie. Nothing ioyneth man faſter in the bonde of frendſhip; then to conſider well what his friende hath done for him. And let nothing bind our obedience more carefully to the worde & will of God then that he hath ſo long cõtinued mercifull vnto vs. As ſure as the Lord doth liue, this is his holy truth: he that cannot be mooued with this he hath not Gods holy ſpirite: Poore or riche, bond or free, hye or lowe, Noble or of low degree, Prince or ſubiect, all is one. The remembrance of Gods mercie muſt make vs all thankfull, were we neuer ſo mightie. This cogitation muſt banish far from vs the pride of a king-

dome

dome, to thinke howe God hath rayſed vs from the ſheepefouldes. Whoſoeuer can ſay thus: I haue bene bonde, but I am free: I haue beene in daunger, I am in ſafetie: I haue bene fearefull and trębling, I am careleſſe: I haue bene full of ſorrow, now my ſoule is at reſt: I haue bene in miſerie, I am in dignitie: I haue bene a priſoner, I am a Princeſſe, beleeue me, beleeue me, if the great and goodly Cities, which he buylded not: if the houſes full of all mąner of golde which he filled not: if the vineyards & Oliue trees, which he planted not, did not make him forget the Lord, which brought him out of the lande of Egipt, out of the houſe of bondage: if proſperitie haue not made him dronken, ſo that he hath baniſhed farre from him all ſence and vnderſtanding, the remembrance of this thing will make him thankful vnto him that hath bine the worker.

Yea, euen you that are now a Princeſſe of Maieſtie if you hane felt any ſuch alteration, take heede, flye farre away from all vnthankfulneſſe. If you haue ſeene the dayes, in which you haue ſaide: O Lord, I haue no friend but thee alone, now that proſperitie hath brought vnto you a great many of fayre coũtenaunces, forget not that God, who was your only friend in trouble. If in tymes paſt you haue prayed that you might not build vpon the ſande, to haue
Math. 7. 26. your houſe ſhaken with euery blaſt of wynde: now that you haue choyce of your owne grounde, take heede, I beſeech you, where ye lay your foundation. Nowe that the Sterne and Helme is in your owne hande, guyde your Ship ſo, that the waues do not ouer runne it. If you haue prayed in tymes paſt vnto god to molifie your enimies hartes, and to bring

their

their cruell practiſes to nothing: nowe that you yout ſelfe are ſet in ſafetie, be not cruell vnto Gods anoynted, and doe his Prophetes no herme. I neede not ſeeke farre for offences, whereat Gods people are greeued, euen rounde about this Chappell I ſee a great manye, and God in his good tyme ſhall roote them out. If you haue ſayd ſomtyme of your ſelfe: *Tanquam ouis*, as a ſheepe apointed to be ſlayne, take hede you heare not now of the Prophet, *tanquã indomita Iuuenca*, as an vntamed & vnruly Heiffer. I will not with many words admoniſh your Maieſtie that are wiſe enough: onlye I will ſay this, returne vnto your owne hearte, and ſearche your raynes. And here I ſette before you the Tribuuall ſeate of Chriſt. If you knowe theſe thinges to be true, diſcharge the faith you owe: grieue not your quyet cõſcience, leſt it begin to accuſe you, & the burthen of it be greater, than you ſhal be able to beare. If god haue defended you mightely, as euer he did Dauid the Prophet: diſcharge your faith with the prophet, and crye in ſpirit: *Quid retribuã Domino pro omnibus quæ retribuit mihi*? What ſhall I geue vnto the Lord, for all thoſe benefits thnt he hath beſtowed vpõ me?

Pſa.105.15.

Pſal.44.22.

Iere. 31.18.

Pſa.115.12.

And thus much as God hath giuen me vtterance, I haue noted vnto you out of the firſt parte of this ſcripture, how God did chooſe Dauid frõ the ſheepfold. The Lord giue you grace to confeſſe his goodneſſe, and ſhewe your ſelues more thankefull for all his benifits. One other thing we may note here, that all that we haue of God, it is of his free mercie, it is not of our deſeruing, euen as he gaue both the Tabernacle and the Scepter vnto the tribe of Iuda, becauſe he loued it. So God gaue vnto his people a

lande

Iosu. 5. 6. lande that flowed with milke & honie, but he gaue it not for their righteousnes, for they were a froward people, but because hee loued them. So God dealt fauourablie with Sion, that is, with the children of Deu. 8. 6. Israel, not because of their obedience, for they were a rebellious nation: but because hee remembred Gen. 49. 6. his othe which he sware vnto their forefathers. So God fulfilled the prophecie of Iacob, and hee blessed Iudah, but hee fulfilled it in Dauid, whom hee tooke from the sheepefoldes. So Christ made his kingdome euerlasting in the house of Iacob, but he layde first the foundation of it. And nowe hee 1. Cor. 1. 27. & 28. 29. hath buylded it vp, neyther by the wisedome of the wyse, nor by the vnderstanding of the prudent, but to testifie vnto vs his free grace & mercie. He hath This hee doth to beat down mans pride. chosen the foolish things of this world, to cõfound the wyse, and the weake things of this worlde to confounde the mightie: and vile thinges of the worlde which are dispised, to bring to naught the things that are esteemed and had in reputation, for this cause alone (as the scripture witnesseth) that no flesh should reioyce in his presence.

But what neede we so farre to seecke for examples? Let vs behold our selues how plentifully at this day are Gods mercies and benefites poured out vppon vs, both vpon our Queene, and vppon her people. How mightily doeth he defend vs in so many dangers? How sitte we here in safetie, whē all the world is on an vproare? And is this thinke you, of our deseruing, or rather of Gods mercie? Nowe surelie, surelie, we were very blinde, if we will not all confesse with the Prophete Ieremie, That it is Gods Iam. 3. 22. mercie, that we be not consumed. So much disobedi-

bedience both in Prince and ſubiect, ſo little care of duetie, ſo deepe forgetfulnes of God, what doth it elſe deſerue, but heauie iudgement? What can it teſtifie elſe, but that all theſe bleſſinges are of mercie? Well, well, the wyſeſt waye is to take heede in tyme. Let not our ſinnes ſeperat betweene God & vs? Eſay.5.9.2. If there be no where examples that wee can looke vpon, yet let vs beware by the Tribe of Ephraim, that we abuſe not Gods mercies, for feare we looſe them. Becauſe we are nowe out of daunger, and there is no perill that is preſent, let vs not therfore ſay as proude Babilon: *I ſitte like a Queene, and ſhall ſee no euill, I ſhall be a Lady for euer, and ſhall ſee no loſſe of children. He that thinketh he ſtandes* (ſayeth Paul) *let him take heede he fall not.* Apoc.18.7. 1 Cor.10.12

It is no good argument that our eſtate is ſure, becauſe God hath deliuered vs out of a great many of troubles. Nay let vs the rather feare, & be the more circumſpect. Gods arme that hath bin ſtretched out for our ſauegarde in times paſt, is not nowe drawne in that he can not againe grieue vs. God deliuered the people of Iſrael out of the handes of many and grieuous enimies: but yet when the people of Iſrael would in no wiſe amende, God coulde rayſe vp *Salmanazar* to leade them away to perpetuall captiuitie. Nay, we haue a great many more fearfull examples then this. Wee haue fearfull examples before our eyes, to take heede of Gods iudgementes, when we abuſe his graces. God defended *Scnacherib* in the conqueſt of a great manie of Countries, in all which he eſcaped harmeles: yet when he knewe not him ſelfe, but blaſphemed the God of Iſrael, euen before the walles of Ieruſalem: 2. Regum. 17.6.18.9. 2.Re.18.3. Eſa 37.11.38

God

God could finde him out at home in his own countrie, and in the Temple of his Idols his owne ſonnes
Agamemnō ſlue him. *Agamemnon* ten yeares together in mortall & bloudy warres, could neur be hurt: yet after, at home in his owne houſe by his owne wyſe hee
Bibulus. was killed. *Bibulus* a noble Roman, gat many victories, & ſtil eſcaped pirill: yet afterward in the Citie of Rome, when he ſhould haue had the glorie of all his valiaunt actes, and rode through the ſtreetes in the pride of his triumph, a tyle falling frō the houſe, ſtroke ſo deepe into his heade, that it killed him
Iulius Cæſar. preſently. *Iulius Cæſar*, in winning the weſt part of the world, in 51. ſet battayles neuer receyued daungerous ſtroke: yet after all his daungers ſo happilie eſcaped, at home in the Senate houſe, in the middeſt of his Nobilitie, and in his Parlament robes he receyued 24. woundes, and all of them deadlie. Many ſuch examples are before our eyes, to make vs beware and take heede of ſecuritie, when anie daunger is paſt: and to take heed of forgetfulneſſe, when we haue receyued mercy. The Lord enriche vs with the graces of his ſpirit, that when we often beholde from whence we haue bin deliuered, wee may ſeeke diligently, and be alwayes carefull howe to be founde thankefull.

The ſecond argument. The ſecond argument which I ſaide the Prophet vſed to make the people thankfull, was taken of Gods intent and purpoſe, to what ende hee chooſe Dauid, & that he ſheweth in theſe words: *To feede his people in Iacob, and his inheritaunce in Iſraell.*
The office & duetie of Princes and Magiſtrats. Theſe words are very plaine, & containe ſo expreſly what is the duetie of any Prince or Magiſtrate, that none can be ignorant, but he that will not knowe.

For

For this purpose they are chosen, *To feede Gods people in Iacob, and his inheritaunce in Israel.* Whether he be Prince or Emperour, Duke, Earle, Lorde, Counseller, Magistrate whatsoeuer, for this purpose he is called, discharge it as well as he will: He must feede Gods people in Iacob, and his inheritance in Israel. O if God had called them for some orher purpose, howe gladlie would they haue executed it? If God had called them to dycing & carding, to swearing and lying, to pryde and vanitie, the mightie men of our dayes, howe busilie had they done their duetie? But alas, this is not to feede Gods people in Iacob, nor his inheritance in Israel. This is to feede our selues. Euen as the Oxe is fede to the slaughter house, so wee doe feede our selues to euerlastinge confusion. *They that haue eares to heare, let them heare.* God had chosen his Rulers, *To feede his people in Iacob, and his inheritance in Israell.* These are the playne and expresse wordes of Gods spirit: and then what outragious spirit is that, or what Furie rather, that cryeth thus with an impudent face, that the Prince hath not to doe with Iacob, and may not medle with Israel. But these are the steppes that the man of sinne should treade, to speake against the Lorde, and yet saye that hee can not erre. These are the liuely markes of Antichrist, thus to fight against Christe, and yet saye, hee is his Vicar. Math. 11. 15

Such is all the religion of Papistrie, examine it if you will euen from poynt to poynt. Where God sayeth one thing, it sayeth still contrarie, and yet cryeth with shame ynough, there is no errour in it.

God

God ſayeth, it is the doctrine of Diuels, to forbidde
1. Tim. 4. 3. marriage, and the lawfull vſe of meates: The Pope preſumptuouſlie forbiddeth both, and yet ſayeth ſtill that he hath the holy Ghoſt. Paul the Apoſtle ſayeth: *If you obſerue dayes and times, I am afraide*
Gal. 4. 10. 11 *that the Goſpell is preached vnto you in vayne:* The Pope ſayeth, you ſhall obſerue both. I can diſpence with the Apoſtle, and yet he ſayeth, he is Apoſtolicall. Saint Peter ſayth: *Bee you ſubiect to the Prince,*
1. Pet. 2. 13. *as to the chiefeſt:* The Pope ſayeth, the King is not higheſt, but he is aboue both Kinge and Keaſer, and yet he ſayeth ſtill, he is the ſucceſſour of Peter; And what ſhould I ſay more? It griueth me to reeken vp all that Monſters abhominations. It would make a Chriſtian heart to bleede, to ſee howe hee hath deceyued the ſimple. With his paper walles & painted fires, he made them ſo afrayde, that they beleeued all things what ſo euer hee had ſpoken,
Apoc. 22. 11 But he is filthie, and let him be filthie ſtill.

We will returne to our purpoſe, and learne of a Princely Prophete what is a Princes duetie: *He muſt*
Eſay. 49. 23. *feede Jacob and Iſraell*, that is, Kings muſt be Nurce-fathers, and Queenes muſt be Nurces vnto the Church of God. Vnto this ende they muſt vſe their authoritie, that Gods children may learne vertue and knowledge. For to ſeeke onely worldly peace and ſecuritie, or to make vs liue at eaſe here in this wayfaring citie, that is, rather to feede fleſhe and bloud, then to feede Iacob: rather to make happie
Heb. 13. 14. this worldlie fellowſhippe, then to inſtruct Iſrael. The true Iſraelite is ſtronge againſt the Lorde, and commeth with violence to clayme the kingdome of heauen. What helpeth it in this reſpect to bee riche

rich or honorable? *If I had all the riches in the world, yet could I not pay the price of my brothers soule.* Or if I had neuer so much rule and authoritie, I am not therefore the nearer to make interceſſiō vnto God. They are other weapons that muſt preuaile againſt Sathan: and it is another attyre that will be accepted for the marriage garment. If we will feede Iacob and Iſrael, lette vs leade them to the houſe of wiſedome, and trayne them vp in the feare of God. The Lorde open the Queenes Maieſties eyes, that ſhe may looke to this charge: Otherwiſe if we liued neuer ſo peaceably vnder her, yet when the Lorde ſhall come to aske accompte of her ſtewardſhippe, howe ſhee hath fedde her fellowe ſeruants with the meate appointed them, then ſhee will bee founde eating and drinking with ſinners.

Pſal. 49. 7, 8.

Ephe. 6. 13.
Math. 22. 11

Luke. 11. 42. 46.

But becauſe we are ſo dull of hearing, that a litle teaching of our duetie is not ſufficient for vs, I will ſhewe out of the ſcriptures ſomewhat more plainly if ought may bee playner, what is the duetie of a Prince. The Prophete Eſay very effectuallie ſetteth it out in the perſon of our Sauiour Chriſt, ſayinge: *Righteouſnes ſhalbe the girdle of his loynes, & faithfulnes the buckle of his reines.* It is true that the Prince muſt defende the fatherleſſe and widdowe, relieue the oppreſſed, and haue no reſpect of perſons in iudgement, ſeeke peace vnto his people, and girde himſelfe with righteouſeneſſe. But this is alſo his duetie, and his greateſt duetie, to be carefull for Religion, to mainteyne the Goſpell, to teache the people knowledge, and buylde his whole gouuernance with faithfulneſſe. For this cauſe King Salomon, both the mightieſt & the wyſeſt king that euer was, cal-

Eſa. 11. 5.

called him ſelfe a Preacher. And King Dauid, to teſtifie howe he knowledgeth his duetie, ſpake openPſalm.32.8. lie to his people: *I will inſtruct thee, and teache thee in the way that thou ſhalt goe, and I will guyde thee with mine eye.* This generall rule king Salomon gaue vnPro.27.23.24 to othet: *Be diligent to knowe the eſtate of thy flocke, & and take heede vnto thy heardes. For ritches remayne not alwayes, neyther the crowne from generation to generation.* Expreſſely ſhewing, that to increaſe ritches or to ſet forth the glorie of a kingdome, that is not the greateſt duetie of a Magiſtrate. Thus the Prophete Hoſeas, crying out againſt the people of Iſrael, he reckeneth vp this as their greateſt diſorder, that lying and ſwearing, and ignorance of God, was not puniſhed amongeſt them.

Hoſ. 4. 2.

And alas (dearely beloued) if this be the ſaying of the Prophete, let vs looke vnto it. I dare not but ſpeake the truth, ſeing God hath called me hither. He hath rayſed me vp ſo hie, when I was caſt down, that I can not forget his benefites. If this will not ſerue, I will ſurelie ſpeake it more playnely, when the Lorde ſhall open md mouth againe. Surely if this be the ſaying of the Prophete (as it is in deede) that lying, that ſweariuge, that blinde and wilfull ignorance ſhalbe puniſhed, let not the Princeſſe deceyue her ſelfe, the ſpirit of God doeth not poſſeſſe her hearte, if ſhe heare daily, lyinge, and blaſphemous ſwearing, and ſee the peoples ignorance, and yet leaue all vnpuniſhed. Looke vnto theſe things better, if you will looke well vnto your ſelfe: you can not pretende ignorance, this is playne ynough, if any thing be ynough. And yet leaſt you ſhould ſeeke to buſilie to be deceyued, I will rehearſe the plaine

plaine lawe of the Lorde. That this doctrine maye bee warranted with the ſurer witneſſes, God ſaith of a Kinge in the ſeauententh of Deuteronomie.

When he ſhall ſit vpon the throne of his kingdome, then ſhall he write him this Lawe repeated in a booke, by the prieſtes of the Leuites. And it ſhall be with him, and he ſhall reade therin all the dayes of his life: that hee maye learne to feare the Lord his God, and keepe all the words of his lawe, and theſe couenauntes, for to doe them. That his hart be not liftedvp aboue his brethrē. That he turne not aſide from theſe commandements, neither to the right hand, nor to the left. But that he may prolong his days in his kingdome, he & his ſonnes in the middeſt of Iſrael. Deut. 17. 18. 19. 29. &c.

This lawe I know not how your Maieſtie ſhall interpret, becauſe I know not your ſpirit: but of this I am ſure, it made Dauid that he would not ſuffer a wicked man in his houſe. It made Aſa driue awaye the Sodomites out of Iſrael, put downe the Idols, depoſe his owne mother from her dignitie. It made Ieoſaphat, Ezechias, Ioſias, euen in the beginninge of their raigne, to make godly and zealous reformations in Religion, and neuer conſulted further with the hie prieſt. Nay, it made Salomon to put downe Abiather that was the hie prieſt, & to place Sadoc a better in his roome. This made many godly Emperours in the primitiue Church, to call generall Counſels, to reforme many miſorders crept into the Church: to depoſe many ambitious and proud Popes, and place better in their roome. And he that denieth thiſ, denieth the Sunne to ſhine at noone dayes. And as this lawe hath thus wrought heretofore, ſo whē it lighteth in a good ſpirit, I am ſure it will doe the like hereafter. It will mooue a godlie

Pſa. 10. 7. 1. Regū. 15. 12. 13. 1. Reg. 22. 41. 2. Reg. 8. 4. 1. Re. 19. 4. 1. Reg. 2. 3

Magistrat, to haue his chiefest care to maintein religiō & to suppresse superstitiō. And such is gods righteous iudgmēt, that whosoeuer shal do the cōtrarie, I am sure his own conscience will cōdemne him self. It is the law of nature, & it maketh the most wickedest Magistrate to sigh & saye in his heart, in remēbraunce of his sinne: Sure this doing will not last alway, God hath appointed me for some other purpose. This was the greatest fault that proude Agamemnon coulde finde in all the glorye of his kingdome, *Ta theon ouk orthotheuda anetrepse ton bion.* When Gods cause goeth not vpright, it layeth the glory of my kingdome in the dust, it turneth vpside downe all my life and happines. Thus it happeneth with the wicked whosoeuer they are: they condemn their owne doing, when they seeke not to set out the glorie of God. The lawe of God hath thus cōmaunded it, the godly kings of Iuda and Ierusalem haue euermore practised it, the faithfull Emperours in the primitiue church made it their chiefest studi, the law of nature hath engrauē it in the hart of man: and what godly Prince can nowe sleepe in securitie, if he haue no care vnto it? Especially seeing God is God of all Magistrates, and they are his creatures. This ist heir greatest studie, to shewobedience vnto him, to feede his people, and set forth his religion.

But here I thinke some will easilie saye: If this be so as you teache it, then the case is cleare, the Prince is a spirituall Magistrate: It belongeth vnto him to reforme religion: he is the hyest Iudge in the church of God, to establish that by lawe, which the lawe of God hath appoynted. How is it then that the Pope seeth not this? Why doe not others see it, that reade

and

and know the ſcripturs? Th'Emperors themſelues, why haue not they ſeene it? How grew the Pope vp to ſuch vnbridled authority? How the pope ſhould come to ſo gret authority, I know no cauſe but this, that it was the will of God, & ſuch was the depth of his ſecrete iudgements. The purple whore ſhoulde make all the Princes of the earth to drinke of the cups of hir fornications. But for the Popes ſeeing or not ſeeing of his own abhominations, I knowe not his eyeſight, I cānot tell whether he doth ſee thē, or ſee thē not, but I think he ſeeth thē. For I ſee in all ages, how god hath raiſed vp ſome that haue inueied bitterly againſt his intollerable pride. If he ſeeth it not, his eyes are very ſick, and himſelfe is a verier beaſt thē euer was Nabuchodonoſor. And the Lord be prayſed, that hath hardened his proud hart, and reuealed better knowledge vnto litle ones. Why other ſhould not ſee it that read the ſcriptures as wel as we, and are as wel learned as we, I can aſſigne no other cauſe, But ſay with the Prophet, Gods iudgements are like to a great depth. They are as they are, and what they are it skilleth nothing vnto vs. I came not hither to compare with learning, who be Hebrues, and who be none. I am ſure, if they did ſeeke him in the ſimplicitie of their hart, & call after him in the truth, not in their owne inuentions, that then they ſhould finde him. Now they ſeek the liuing ſprings in vaine, bicauſe they ſeeke thē in the puddles that they haue digged thē ſelues. And they ſeeke for the Goſpell of ſaluation in vaine, bicauſe they followe the doctrine that is but preceptes of men. But what if many learned ſee it not? Is it not therfore trueth that is ſo plaine in the Scriptures?

Apoc. 17. 2. 4

Dani. 4. 30.

Math. 11. 25

2. Cor. 11.

Pſalm. 36. 6.

Iere. 2. 13.

Math. 15. 9.

Let me aske againe I beſeech you this queſtion: Why did not Pharao ſee, that Moyſes & Aaron were ſent of God? They turned all his waters into bloud: They brought vpon him Frogs that couered all his lande: They plagued him with great ſwarmes of Lice and Flyes: They feared him with thunders & lightnings, and with great tempeſtes: They made darkneſſe thick and ſenſible vppon the face of the earth: They ſlewe the firſte borne of all that was in the lande: Why knewe not Pharao that they were ſent of God? They diuided the red ſea, and went thorowe on drie lande: What madneſſe made him venter to go ſo deſperatly after? Why would he not be taught, till the water couered him and all the hoaſt? ſhould the age that came after him reaſon thus againſt Iſrael: If your God be the Lord of heauen and earth, why did not our fathers know him: Why did not the Scribes & Phariſeys know Chriſt to be the Meſſias? They hearde Iohn Baptiſt giue him plaine teſtimonie: why did they not beleeue him? The ſame Chriſt fulfilled all that was ſpoken by the Prophetes: why could they not ſee that hee was the Sauior of the world? He made the blinde to ſee, the deafe to heare, the dumbe to ſpeake, the lame to go. He made the ſicke and diſeaſed whole. He rayſed vp the dead. Hee tolde vnto them euen their thoughtes and cogitations. Howe were they ſo dull of vnderſtanding, that yet they could not knowe him? If this may be ſufficient to reprooue a trueth (why do not other ſee it,) then the Phariſeis reaſon well againſt Chriſt, when they ſaide vnto the people: Why doe none of the Princes and Rulers beleeue in him?

Exod. 7. 20.
Exod. 8. 6.
Exod 8. 17.
Exod. 8. 24.
Exod. 9. 23.
Exod. 10. 22
Exod. 12. 29
Exod. 14. 21
Exod. 14. 28
Iohn 1. 27.
Mat. 11. 5.
Mat. 9. 4.
Iohn. 11. 34.
Iohn. 7. 48.

But

But ſee I beſeech you, how great is our madneſſe that thus reaſon of other men, why they ſee or ſee not. Why haue we ourſelues ſo great beames in our eyes, that we can not ſee our owne eſtate and condition? Why doe wee not ſee the ſhortneſſe of our life, but thus liue in the world, as though we ſhould liue euer? Seeing we haue a righteous God, that wil be a reuenger of his owne cauſe, and puniſhe our tranſgreſsions, why doe we ſinne yet daily more and more? Seeing our life is but a vapour, and all our glorie is but as the flower in the fielde, why bee we ſo bewitched with loue of ſo great vanitie? Seeing our eſtate ſhalbe before God euerlaſtinge, and theſe accompted dayes come ſo faſt to an ende, that we ſhall be ſpeedily called: why be we ſtill ſo careleſſe in what ſort we ſhall appeare? Seeinge Gods threatnings are ſo neare vnto vs, and the daungers that hang ouer our heads are ſo many: ſeeing gods iudgements are ſo fearfull, and his wrath burninge for euer, why are we ſo careleſſe? And why is it yet true, that was ſpoken ſo long agone?

Mat. 7. 5.
Heb. 13. 14.
Rom. 3. 5.
Ro. 2. 2, 3, 4.
James 4. 14.
Eſa. 4. 6. 7.
Ioh. 5. 24.
Ioh. 8. 15.

Heu viuunt homines tanquam mors nulla ſequatur: Aut velut infernus fabula vana foret. Why doe we liue as though vve ſhoulde neuer die: and as though hell fire were an olde wiues fable!

Beleeue me, beleeue me, this is vntollerable blindneſſe, ſeeing we be ſo bleare eyed our ſelues, that we can not ſee before vs neither Heauen nor Hell, yet that wee will reaſon againſt Gods trueth, by any mans eyeſight whether he ſee or ſee not. If we liſt to maruell at the dulneſſe of mans eyes, wee can not well maruell at any thing ſo much, as at our owne fooliſhneſſe, that can not ſee our ſelues. Let vs looke at the laſt to our owne eſtate, and as for other men,

Ioh. 16. 14.
2. Tim. 2. 19.
1. Cor. 1. 26.

let vs leaue them vnto the Lorde, hee doth knowe moſt aſſuredly who be his. They are not the wiſe & prudent of this worlde that he hath choſen. There are not many Princes and noble men in the face of his Church. If Princes & Magiſtrates will be ſtill rebellious, what is that to vs? If the Pope & his hyrelings will be blinde ſtill, yet the ſcripture is the ſcripture. The vnfaithfull Stewarde neuer liueth more riotouſly, then when his Lorde is euen at hande to call him to his accountes. The fooliſhe virgins are neuer faſter aſleepe, then when the Bridegrome is readie to enter into his wedding chãber. The children of this world are neuer buſilier occupied, then the night before their ſoules ſhall bee taken from them. The ſonne of perdition ſhall neuer bee more loftie, then in theſe latter dayes, when he ſhall be reuealed. But for theſe that are ſo blind, let them be blinde ſtill: let vs approch vnto the throne of grace with fayth, that the ſecretes of the Lord may be reuealed vnto vs. As for Kings and Emperours, if you will yet aske why could they not ſee it, but committ them ſelues vnto ſo great ſlauery: alas, poore creatures, how could they ſee in the midſt of ſo great darkneſſe? Howe could they reade, when the booke was faſt ſealed? How could they diſcerne the voyce, when they heard no ſound, but of tinkling Cymbals? But this was the great ſubtiltie and craft of Sathan. He knoweth howe willinglie wee be caried to worldly ſtudies, and whether wee did incline, thither he thruſt vs headlong. He knoweth what corruption he hath ſowne in our nature, and howe vnwillingly wee meddle with the thinges of God: and therefore it was an eaſie practiſe for the

Luk. 16.1.

Matth. 25.6.

Luk. 12.20.

2. Theſſ. 2.4.

Reuel. 5.6.

Apoc. 5.8.

Apoc. [illegible]

Pope

Pope his miniſter, to pull away heauēly cares from all Princes gouernements. They are greeuous vnto fleſh & bloud, and ſuch as kings loue not to medle withall. This was one meane why Princes did not their dutie. An other was as great as this: they heard the Pope ſo magnified, that they thought him half a God, when they were once perſwaded the Popes pardons ſhould be no ſmall diſcharge, who woulde not willingly ſubmit him ſelfe with all humilitie to receyue it? If we may liue all our life in ryot, & yet after thorow the Popes bleſſing reſt in the peace of the Church: Who would refuſe any popiſh ſubiection? Make men once drunke with this opinion, and they are at your commaundement to doe what you will: Barefoote and barelegge they will wayte at your gate, ſet your foote (if you will) in the Emperours necke, he will refuſe no villanie.

Well, nowe that God hath deliuered vs out of that kingdome of darkeneſſe, nowe wee knowe the Pope to be Antichriſt, his prayers to be euill, his pardons to be worſe then the ſinne of witchcraft: Let vs looke at the laſt to our owne dutie, and truſt no more to ſuch a broken ſtaffe. If GOD hath made vs Princes or Magiſtrates, let vs feede his people in Iacob, and his inheritance in Iſraell. This is our duetie, let vs hearken vnto it: and that we may doe it the better, let vs inquire how it may beſt bee diſcharged. And I beſeeche yout Maieſtie to hearken, I will ſpeake nothinge accordinge to man, whiche may eaſilie bee contemned: but that which I will ſpeake ſhall bee out of the mouth of the Lorde: in obeying whereof ſhall conſiſt your ſafegarde, and the health of your kingdome.

The ſafgard of a Prince, is true obedience vnto God.

Eſpe-

Eſpecially and aboue all things looke vnto your miniſterie. There is no commandement giuen oftner in the old teſtament: none giuen oftnet in the newe. When God would ſpecially bleſſe the people of Iſrael, he ſcattered the Leuites among the other Tribes, that the Lawe might bee taught in all the coaſtes of Iurie. When Chriſt would bring into the world the light of the goſpel. he ſent forth his Apoſtles to preach vnto euery creature. In the old lawe God ſignified by many outward tokens, howe neceſſarie the Prieſthood was for the inſtruction of his people, and what Prieſts he required. The ſtaues were alwayes in the ringes of the Arke, the laumpe euer burning, to ſhewe that the Prieſtes ſhould always declare the wil of god vnto his people, & offer vp the ſweete incenſe of continuall prayer. On the neather end of the robe of the Ephod, were bels alwayes ſounding, to teache that the Prieſt ſhould be euer heard wherſoeuer he did goe, & ſhew him ſelf a meſſenger of the Lord of hoſtes. In the breaſtplate he had VRIM and THVMIM, two liuely repreſentations of Gods preſence, to be witneſſes vnto the prieſt of his knowledge and righteouſnes. In the plate of gold vpō his foreheade was engrauen in great goldē letters, *Holineſſe vnto the Lorde:* to teſtifie his vpright lyfe and conuerſation. God forbade any ſtraunger to enter in among them, except he were circumciſed in heart. And of the children of Aaron, if anie had faulted in his miniſterie, he ſhould by no repentace be receyued again to the prieſthood. This was the care that God had then of his Prieſthood, that he might keepe in holines all the childrē of Iſrael.

Nume. 3

Ex. 25. 19.

Exod. 28. 33 34. 35.

Ex. 28. 30.

Ex. 28. 36.

This is the care that wee muſt haue of our Miniſtereie,

ſterie, if we will haue the Goſpel of Chriſt to grow. This care was greateſt vnto the godly Rulers and Princes of Iſrael, to the ende they might keepe the ſanctuarie vndefiled. This care muſt be greateſt in thoſe that be chriſtiã Magiſttates, if they loue gods glorie, and the increaſe of his Goſpell. Thus did king Salomon in the beginning of his raigne, when he put downe Abiathar, and made Sadoc hie prieſt. Thus did Ieoſaphat, when to reforme religion, hee ſent forth Leuites into the coaſtes of Iſrael. Thus did Ezechias at the entrance of his kingdome, whē this was his firſt care, howe the Leuites might bee prouided for. But of all other, Moiſes who had receiued the commandement of God him ſelf, as appeareth, did eſpeciallie ſee what was the neceſſitie of the miniſter. In the 33. of Deuteronomie, a little before his death, thus he maketh his prayer: *Let thy Vrim and Thumim be with thy holy one, whom thou diddeſt proone in Maſah, and dideſt cauſe to ſerue at the waters of Meribah, who ſaid vnto his father and to his mother: I haue not ſeene them, neither knoweth hee his brethren, nor yet his owne children, but they obſerued thy worde & kept thy couenaunt. They ſhall teach Iacob thy iudgementes, and Iſrael thy lawe. They ſhall put inſence before thy face, and burnt offering vpon thy aulter. Bleſſe O Lord his ſubſtaunce, and accept the worke of his handes. Smite through the loynes of them that riſe vp againſt him, and of them that hate him, that they riſe not vp agayne.* Marke I beſeech you, both his great care how the Leuites might proſper, and his notable deſcribing of them, what maner of men they ſhal be. Firſt, hee prayeth that true knowledge and vnderſtanding be neuer remooued from them: their affecti-

1. Reg. 2. 26. 2. Cron. 18. 78. 2. Re. 18. 1. 2. Croni. 29. 4. 5. 6. 7. &c.

Deut. 33. 8. 9. 10. 11.

fection towards Gods Sanctuarie may be ſuch, that neither father nor mother, wife nor children doe keepe them backe frō obedience to the law and couenant. O that our Miniſters were ſuch as Moiſes prayed for. Then no doubt God would bleſſe them according to their requeſt, & confound their aduerſaries that riſe vp againſt thē. And here alſo marke his great zeale for their proſperitie. He was the pacienteſt man, and had the mildeſt nature of all the people of Iſrael: yet could he not ſuppreſſe his good and great affection, but brake out into theſe words: *Smite through the loynes of them that riſe vp againſt him, and of them that hate him, that they riſe not vp againe.* O Lorde, if Moyſes had liued in our dayes, and ſeene this adulterous generation, that ſo ſpoyleth the Leuites, how would his zeale haue bin inflamed againſt them? He would haue cryed out as good Nehemias cryed: *Plague them O Lorde, that defile thy Prieſthoode.* And good were it for theſe ſinfull men, that God would ſend his plagues vpon them, whyle yet they haue time to repent. Now we want a Moiſes to praye for their puniſhment, for they ſleepe in their ſinnes: and God I feare hath reſerued them to a greater puniſhment. The Lorde graunt vs grace to remember the latter end, & now looke while it is yet time, to the good order of the Miniſterie. When God promiſed to eſtabliſhe his mercies with his Church, he promiſed this, as the greateſt token of his loue: *I will giue you Paſtors according to my hart, that ſhall feede you with knowledge and vnderſtanding.* When he would haue them haue ſure hope that he was their God, and they were his people, he ſaide he would giue them Leuites that ſhould

Nehe. 6. 14. capi 13. 29 30

Iere. 3. 15.

ſhould teach his people, the difference betwene the holy, and prophane, betwene the vncleane, and the cleane: he promiſed them this as a perpetuall couenaunt: *The lips of the Prieſt ſhall keepe knowledge, and they ſhall ſeeke the Lawe from his mouth: For he is the Meſſenger of the Lorde of hoſtes.* Mala.2.7. And this was the charge that God gaue ſtraitely vnto the Prieſthood: *That they ſhould tell his people of their ſinnis, and the houſe of Jacob their offences.* Eſai.58.1. A miſerable common wealth it muſt needes be, and farre ſeperated from God and his mercies, that hath blinde leaders, who cannot leade them ſelues. Who ſo feareth the Lord, will ſurely looke vnto it, that he maintayne no ſuch offences within his kingdom, nor nouriſh any ſuch ſores in the body of his countrie. If a man be once called to the miniſterie, let him attende vppon his flocke, and feede them as his duetie bindeth him, with the foode of lyfe, or lette him be remooued. Chriſt ſayde: *Paſce, paſce, paſce*, Feede, feede, feede. This charge he hath giuen, euen as we loue him, ſo to ſee it executed. Saye what wee will ſaye, and the more we ſay it, the more impudentlie we ſhall lye, if we ſay we loue him, whyle we kepe not his commaundementes. Would to God we were wiſe to vnderſtande it. Chriſt ſayde, *they are the ſalte of the earth*, and what ſhall be done with them, if they can ſeaſon nothing? Chriſt ſayde, *they are the light of the worlde:* and what heape of miſeries ſhall they bring with them, if they them ſelues bee darke? Chriſt ſayde, *they be the watchmen:* and what caſe ſhall the Citie be in, if they doe nothing but ſleepe, and delight in ſleeping? Who ſeeth not theſe incurable ſickneſſes, that can ſee any thinge? They are the

1.Pet.5.2. Ioh 21.16.17 Matth.5.13.

Paſtors,

Paſtors, and how hungrie muſt the flocke be, when they haue no foode to giue them? They are the Teachers, and howe great is the ignoraunce, where they them ſelues knowe nothing? They are the Euangeliſtes or Meſſengers of gladde tydinges: how little hope haue they, and what ſlender faith, whoſe meſſengers cannot tell what the Lorde ſaith?

The Lorde enlarge within your Maieſtie, the bowels of mercie, that you may once haue pitie vpon your poore ſubiectes. This cogitation made Paule ſay to Timothy, a painefull father vnto a carefull childe: *I charge thee before God, and before the Lorde Ieſus Chriſt, that ſhall iudge the quicke and dead at his appearance, and in his kingdome: preache the worde, bee inſtant in ſeaſon, and out of ſeaſon: reproue, rebuke, exhorte, &c.* Of all miſeries wherewith the Church is grieued, none is greater than this: that her Miniſters be ignorant, and can ſay nothing. What could Ieroboam doe more than this, to ſtrengthen all his Idolatrie, then to make him Prieſtes of the loweſt of the people? What could haue made Aſa (beinge otherwiſe religious) ſo ſoone to haue turned away from the ſeruice of God, ſauing onely hee ſuffered his people to be without a Prieſt, which could teach them the worde of God? What plague did GOD threaten greater againſt a rebellious people, than that he would take from them their true Prophets? When were the peoples ſinnes ſo ripe to procure vengeance, as when their Preachers were dumbe Dogs, & could not barke? And what I beſeech you is our cõdition better? Or what be many Miniſters of our time and Countrie, other then dumbe dogs? Surely, as Ahijah ſaide of the people of Iſrael, ſo we may

1.Tim.1.2.

1.Reg.13.33

2.Cro.15.3.

Eſa.32.

Eſa.56.10.

2.Cro.13.9.

may ſay of our Miniſters: Haue wee not made vs Prieſtes like the people of our Countrie? Who ſoeuer commeth to conſecrate with a yong Bullocke and ſeauen Rams, the ſame may be a Prieſt for the that are no Gods. And ſo ſurely, if we ſerued Baal, a great number of our Prieſtes at this day were tollerable. But if we ſerue the Lorde, what doe they with that function they can not skill of? Let them returne againe to their olde occupation. And yet this is but one euill: and if it were reformed, yet much ſtil were amiſſe. If I would declare vnto your Maieſtie all the great abuſes that are in our Miniſterie, I ſhould leade you along in the ſpirit, as God did the Prophet Ezechiel: and after many intollerable euils, yet I ſhall ſay ſtill vnto you, behold you ſhall ſee moe abhominations then theſe. Ezech. 8. 3. 4. 5. &c.

I would firſte leade you to your Benefices, and behold ſome are defiled with impropriations, ſome with ſequeſtrations, ſome loaden with penſions, ſome robbed of their cõmodities. And yet behold more abhominations then theſe. Looke after this vpon your Patrons, and loe, ſome are ſellinge their benefices, ſome farming them, ſome kepe them for their children, ſome giue them to Boyes, ſome to ſeruingmen, a verie fewe ſeke after learned Paſtors. And yet you ſhall ſee more abhominations then theſe. Looke vpon your Miniſterie, and there are ſome of one occupation, ſome of another: ſome ſhake bucklers, ſome Ruffians, ſome Hawkers and Hunters, ſome Dicers and Carders, ſome blinde guides, and can not ſee, ſome dumbe dogs and will not barke. And yet a thouſande more iniquities haue nowe couered the Prieſthoode. And yet you

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in the meane whyle that all theſe whoredomes are committed, you at whoſe hands God wil require it, you ſit ſtill and are careleſſe, let men doe as they liſt. It toucheth not belike your commom wealth, and therefore you are ſo well contented to let all alone. The Lorde increaſe the giftes of his holy ſpirite in you, that from faith to fayth you may growe continually, til that you be zealous as good king Dauid, to worke his will. If you knowe not howe to reforme this, or haue ſo little counſell (as mans heart is blinded) that you can deuiſe no way, aske councell at the mouth of the Lorde, and his holy will ſhalbe reuealed vnto you.

To reforme euill Patrones, your Maieſtie muſt ſtrengthen your lawes, that they may rule as well hye as lowe. As Eſdras ſayde once, ſo may I ſaye nowe: The handes of the Princes and Rulers, are chiefe in this treſpaſſe. If you will haue it amended, you muſt prouide ſo, that the higheſt may be afrayde to offende. To keepe backe the ignoraunt from the Miniſterie, whome God hath not called to ſuch a function, take away your authoritie from the Biſhoppes, let them not thus at their pleaſure make Miniſters in their Cloſſet, whome ſo euer it pleaſeth them. To ſtop the inconueniences that growe in the miniſterie by other, who ſay they are learned and can preach, and yet doe not, that are as I ſayd, dumbe Dogs, and will not barcke, bridle at the leaſt their greedie appetites, pull out of their mouthes theſe poyſoned bones, that they ſo greedilie gnawe vppon. Take away Diſpenſations, Pluralities, Totquotes, Nonreſidences, and ſuche other ſinnes. Pull downe the Court of Faculties,

Eſdr. 9. 2.

the

the Mother and Nurce of all ſuch abhominations. I tell you this before GOD, that quickeneth all thinges, and before our Lorde Ieſus Chriſte, that ſhall iudge the quicke and the deade, in his appearaunce, and in his kingdome: amend theſe horrible abuſes, and the Lorde is on your right hande, you ſhall not be remooued for euer. Lette theſe things alone, and God is a righteous God, he will one day call you to your reckening. The God of all glorie open your eies to ſee his hie kingdom, and enflame your heart to deſire it.

The third thing that I ſaide in this place was to be noted, was of Dauid himſelfe, how faithfully he executed that wherevnto he was called. The Prophete ſaith: *He fedde them in the ſinceritie of his heart, and guided them with the diſcretion of his handes.* An excellent vertue, and meete for King Dauid, that was a man according to the heart of God. Hee knewe that obedience was better then ſacrifice: and that Gods people were neuer better ruled, than when their Princes brought into captiuitie their owne vnderſtanding, and in ſimplicitie of hart were obedient only to the wiſedome of God. He had too good experience of his owne wiſdome, & had tryed it often howe it made him to rebell: therefore to pleaſe God effectually, he walked in his ſimplicitie. O that our Chriſtian Princes had ſo great meaſure of Gods holy ſpirite: how many and grieuous burthens ſhoulde then bee taken from vs, that nowe Chriſtian eyes and eares can hardly behold & heare? how many ſinnes ſhould be extinct and buried, that nowe vaine pollicie doth mainteine and ſtrengthen? The tyme is paſt, and I will ſaye no more. *The third argument.*

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The God of all mercy, & Father of all conſolation, enſpire our heartes with wiſedome, that wee may walke before God in our owne ſimplicitie. That what his holy worde hath ſpoken, we may humblie heare, and not reaſon againſt it, becauſe of our cō-mon wealth. Then ſhall we ende theſe ſhorte and euill dayes with gladneſſe. And when Chriſt ſhall appeare in glorie and maieſtie to iudge the quicke and dead, wee ſhall ſtande on the right hande, in the number of his Elect, and heare that laſt and happieſt ſentence that neuer ſhall bee called backe agayne: *Come yee bleſſed of my father, and poſſeſſe the kingdome which is prepared for you, frō the begining of the worlde.*

The which time the Lord bring haſtily vpon vs, euen for his Sonnes ſake Ieſus Chriſt our Sauiour: to whom with the holie Ghoſte, three perſons and one GOD, be al honor and glorie, both now & euer.

Amen.

FINIS.

¶ *A Ser-*

¶ A Sermon preached at the Tower of London, by M. Edward Deringe, the. 11. of December. 1569.

IOHN. 6. 34.

¶ Then they ſaid vnto him. Lord, geue vs euermore of this bread. And Ieſus ſaith vnto them. I am the bread of life: He that cõmeth vnto me ſhal not hunger: and he that beleueth in me ſhall neuer thirſt.

WE haue (dearely beloued in our Lorde and Sauiour Chriſte) wee haue in this portion of Scripture to conſider: Firſt, this peticion or requeſt which the Iewes make vnto Chriſte in theſe wordes: *Lorde geue vs euermore of this breade*. Then the aunſwere that our Sauiour Chriſt maketh againe: *I am the bread of lyfe. &c.* Their requeſt riſeth of certaine words, ſpoken immediatly before, where Chriſt ſayth: *My father geueth vnto you frõ heauen the true bread. For the bread of God is hee that cõmeth downe from heauen, and giueth lifevnto the world.* Through which words they brake out ſtreight into this prayer: *O Lord geue vs alwayes this bread.* Theſe wordes they doe not vtter with any good affectiõ or longing deſires to be partakers of the mercies, which are offered vnto all in Chriſt Ieſu: but rather of a diſtẽpered mind drawne into contrarie deſires, ſeeking by all meanes to fill themſelues with happineſſe, & yet to ieſt & ſcoffe at the doctrine of chriſt. The thoughts of their minds

are made manifeſt, both by theſe wordes of Chriſt:
Iohn. 6.26. *Ye ſeeke me becauſe you eate of the loues & were filled:*
and alſo by their owne wordes to the ſame effect,
Iohn. 6.31. where they ſaye: *Our fathers did eate Manna in the wilderneſſe.* Likewiſe requiring that Chriſt woulde ſo feede them ſtill by Miracle, and then they would follow him. And afterward alſo, when Chriſt had further taught them that he would in no ſuch ſort feede them deintily on earth, but if they would eate of the bread that he wold giue, they muſt renounce ſuch fleſhly concupiſence, crucifie themſelues vnto the world, & be with a liuelie faith incorporate into his bodye, then they ſhoulde eate of liuing bread: as ſoone as they heard this, they murmured at him, ſhewing that he was not the bread that they did ſeek for, & then declared what was their ſcoffing ſpirit, and ſaid openlie: *Is not this Ieſus the ſonne of Ioſeph,*
Iohn. 6.4. *whoſe father and mother we knowe? How came he downe from heauen?* Thus dearly beloued, wee learne what mindes theſe men had that would ſo faine haue bin fed with the bread of life. They would liue for euer:
Iohn. 6.28. but they would liue as they liſt. They would followe Chriſt: but they would neither hunger nor thirſt. They wold doe the will of God: but they would not crucifie their affections. They woulde come vnto heauen: but they wold not be led by Ieſus the poore Carpenters ſonne. Their carnall fancies beguiled thē. Their ſcoffing at Ieſus Chriſt made their harts ſo blinde: and their deſire of happines was nothing but the ſhew of their owne folly. Now let vs beware
Hebr. 4.11. by other mens harmes. Let vs not fal after the ſame example of diſobedience. If we bring our carnall
1. Cor. 2.14. fancies to the worde of God, we ſhall neuer vnder-

ſtand

ſtand it. The natural man perceiueth not the things that are of God. Such groſſe imaginations deceiued Nicodemus, that hee knewe not what it was to be borne a new. Such fancies made blind the woman of Samaria, that ſhe knew not howe to aske for the water of life. Such carnall imaginations made the children of Zebedy to aske of our Sauiour Chriſt, they knewe not what. Yea, all the Diſciples of our Sauiour Chriſt, by ſuch fleſhlie deſires oftentimes vnderſtood him not. And howe much more ought we to take heed that haue ſo barren hearts, not watered ſo plentifullie with Gods ſpirit? Whether ſhal we be led, if we bring vnto Gods word our ſenſuall appetites? Sure euen thither, whether theſe Iewes are gone before vs, to murmure againſt Chriſt, and deſpiſe his Croſſe. Let vs then take heed whyle it is yet time, & in obedience of Gods word baniſh farre frō vs our own vnderſtādi ng, & if we will be taught of the Lord God, let vs leaue into captiuitie all our own cogitations, & ſeeke no better eſtate for the goſpel of God, then he himſelf hath appointed by his holy wiſedome. Otherwiſe it will ſurely come vpon vs, that came ſo long agone vpō theſe carnall Iewes, & we ſhall haue ſo good liking of our own delight, that we ſhal cōtemne the poore Galilean, and with a proud coūtenāce we ſhal think much ſcorn, that the Carpenters ſon ſhold be our maſter. This is the fruit that groweth out of mans wiſdom. Here it is plainly teſtified in this 6. of Iohn. It is teſtified in the Scribes & Phariſes, that ſo oftē ſcoffed at our Sa. chriſt: in the ſoldiers that vpō the croſſe had him in ſuch deriſion: in the whole multitude of the Iewes that ſtroke him & ſpit on him, & bid him aread, who had hurt him,

Iohn. 3. 4.
Iohn. 4. 15.
Mark. 16. 38
Luk. 18. 38.
2. Cor. 10. 5.
Mat. 27.
Mat. 26. 68.

Thus after that by carnall reaſon they would needs iudge of Chriſt, they grewe more and more in hardnes of harte, till they thought it good wiſedome to ſpeake ſo great blaſphemie. Such Goſpellers there were many in the primitiue Church, that thought them ſelues wyſe in making a ieſt of Chriſte. So Iulianus the Apoſtata, when the Chriſtians aſked helpe againſt all their iniuries, with mockes and ſcoffes he would aſke why they did cõplaine, when the Galilean their maiſter bad them doe good for euill: if any would take away their coate, that then they ſhould giue him alſo their cloake. So manie wicked Magiſtrates ſpoyled the Chriſtians of their monye, and woulde taunt them merelye with the ſayinge of their God: *Quod Cæſaris ſcis, Cæſari da,* Giue that vnto Cæſar, that thou knoweſt is Cæſars. Such Goſpellers at this day, we haue a great many in England, that laugh ſmothlie in their ſleeues, at their madnes (as they thinke) that followe ſo earneſtlie the Goſpell. So S. Peter hath borne witneſſe generally of the wicked of all ages, that they ſhall thinke it much madneſſe, that other will not runne to like effuſiõ of riot: but let them alone, that ſeeke willingly to goe ſo farre aſtray. This is the time of their reioycing: The dayes of repẽtance are not yet come. When they haue done with their mocking, themſelues ſhall be then mocked at, & for all their pleaſant ſporting, they ſhalbe called to iudgement.

Prudence.

1 Pet. 4.4.

Another thing I noted vnto you in the petition of theſe Iewes, and that was a deſire of happines, whiche they wiſhed to come vnto: And in the middeſt of their malice, yet an inward ſighing of ſpirit, that they might once eate of the bread of life. They plea-

pleaſed them ſelues exceedingly in fighting againſt Chriſt, and yet againe in remorſe of cõſcience, they wiſhed to be partakers of eternall lyfe. And this is that ſparkeling of the grace of God, which is kindled in the hartes of all men, of which *S.* Iohn ſaith: *That Chriſt lightneth all men that come into this world.* Iohn.1.9.

Caine had this light, when the burden of his ſinne ſeemed ſo heauie vnto him, that it could not bee pardoned. Eſau had this light, whẽ for loſſe of his Farhers bleſſing, hee lifted vp his voyce and wept. Gen.4.13. Gen.27.38.

Pharao had this light, when in remẽbrance of all his plagues, he cryed at the laſt: *The Lorde is righteous, but I and my people are wicked.* The Sorcerers of Egipt had this light, when God cõfounded their wiſedome, in a moſt vile creature, and they confeſſed before Pharao: *This is the finger of God.* Exo.9.27. Exo.8.19.

Pilate had this light, when he waſhed his handes, & cryed before all the Iewes: *That he was innocent from the bloud of Chriſt.* Math.27.24

Simon Magus had this light, whẽ he wondered at the ſignes and myracles that were wrought by the Apoſtles, and would haue giuen mony for the holy Ghoſt. Acts.8.13.

The Gentils themſelues, they had all this light. Antiochus, when he wepte for all the euill that he had done at Ieruſalem. Iulianus, when he cryed, *Viciſti Galilæe:* O man of Galile, thou haſt gotten the victorie. Adrian at his death, when he ſpake vnto him ſelfe, *Animula vagula, blandula, hoſpes comeſque corporis, quæ nunc abibis in loca, nec vt ſoles dabis iocos, palidula, rigida, nudula?* Brutus had this light, when the night before he was ſlayne, he thought he ſawe a ſprite that cryed thus vnto him, *Ego ſum tuus malus genius Brute: hodie me in Phillippis videbis.* 1 Mac.6.12.

But what need I (derely beloued) to make this long by examples? You your ſelues (I am ſure) can witneſſe with this trueth. There is none of you ſo farre giuen ouer to vncleanneſſe, but I am ſure ſomtime you ſay with theſe vncleane Iewes: *O Lorde giue vs one day the bread of life.* This is the triumph that vertue hath ouer vice, that whereſoeuer ſhe is moſt hated, there ſhe is oftē wilhed for. And this is the great puniſhment that God bringeth vpon the wicked, euen as the Poet ſaid: *Virtutē vt videant, intabeſcantq; relicta:* That though they loue not vertue, nor can not like to follow her, yet they ſhould pyne awaye with a longing deſire after her. And this I am ſure it ſtriketh deepe, & woūdeth the conſcience of the wicked. Though they haue ſet their heart as an Adamant ſtone, & made their face like flint, yet grace pierceth throughout their cōcupiſcence, and they ſay ſomtime, the way of vertue is better. There was neuer ſo impure & diſſolut an adulterer, but he hath ſaid ſometime; the chaſt body is beſt. There was neuer ſo blaſphemous nor vile a ſwearer, but ſomtime
Iam 5.12 he hath trēbled at Gods Maieſtie. There was neuer mā ſo proud & ambicious, but ſometime he remēbreth he is but earth & aſhes. There was neuer ſuch an vſurer, nor couetous wretch, but ſometime hee thinketh his gold & ſiluer ſhall canker, & the ruſt of it ſhall be a witneſſe againſt him. There was neuer ſo riotous a perſon, ſumptuous & prodigal, but ſometime he cōdemneth his owne doing, & ſayeth with the Prophet: *The vnrighteous man borroweth,*
Pſal.37.21 *& payeth not agayne.* And what ſhould I ſay more? There was neuer ſo high minded not vainglorious a king, but he hath ſometime thought his Crowne would

would fall from his head, and the crowne of righteouſneſſe was better, whiche was in the kingdome of heauen. And this dearely beloued, as it is in a wicked life, ſo likewiſe it is in corrupt religion. Trueth that is ſtrongeſt, and ouercõmeth all, in religion forceth the enimie oftentimes to cõfeſſe her. There was neuer papiſt that ſo magnified Merites, and talked of his workes of Supererogation, but oftentimes in his conſcience hee would ſurely confeſſe: *That when he had done all, yet he was vnprofitable.* Luk.17.10 There was neuer any ſo great an ennimie to Faith, but when his conſcience was touched with the griefe of ſinne, he would crie a loude: *Faith alone doth iuſtifie.* There was neuer (I am ſure) Papiſt yet ſo drunken, that made ſo much of all his fleſhly worſhippings, of Organes, & ſinging, of Altares and Altar cloathes, of Frankenſence, & ſweete ſmelling ſauours: of banners and ſtreamers: of goodly tunes and melodie: of ſiluer croſſes and challices, but hee hath ſaid ſometime: *Who required theſe things at our handes? The true worſhippers doe worſhip in ſpirite and verite.* Eſai.1.12. Iohn.4.23. There was neuer Papiſt in ſo deepe a ſleepe of Pardons and Purgatorie, but he hath ſurely ſayd it, ſuch weake engines can breake downe but paper walles, & ſuch cold water can quench but painted fires. There was neuer Pope nor generall Councell ſo deſperatly bent, to ſet vp worſhippinge of Images, but their owne hearts haue often cried within them: *They haue mouthes and ſpeake not, they haue eyes and ſee not, they haue eares and heare not, they haue noſes and ſmell not, they haue handes and touche not, they haue feete & walke not: Thou ſhalt not bow down to thẽ, nor worſhip thẽ.* Pſal.115.5 There vvas neuer Papiſt ſo blinded with

with the great abſurditie of Tranſubſtantiation, but ſomtime ſeeing the wine in the Challice, hee hath bin afraide to ſay: by this & by nothing elſe, let my ſinnes be waſhed, and ſeeing the Cake in the Prieſts handes: thou alone haſt redeemed me, and alone by thee I looke to be ſaued. This doubt ye not (dearelie beloued) is the workinge of the Lorde, in the heartes of all his enimies. Refuſe him howe ye will in life or in Religion, you ſhall carye day and night a witneſſe in your breaſt againſt your ſelues, and your heartes wil condemne you, that cry euermore againſt you: the way vnto true happineſſe, is neyther by ſinne nor ſuperſtition: neyther by open rebellion, nor yet by accurſſed Idolatrie. And thus farre out of this petition of the frowarde Iewes, I haue noted vnto you, what I haue thought beſt for our common inſtruction. The Lord graunt vs that we make the like requeſt, but with a better ſpirite, and praye euermore vnto him: *O Lorde, giue vs al-*
Iohn. 6. 34. *wayes the bread of life.* Nowe let vs conſider the other parte which (I ſaide) is the aunſwere of our Sauiour Chriſt, in theſe wordes: *I am the breade of*
Iohn. 6. 35. *life, he that commeth vnto mee ſhall neuer hunger, and he that beleeueth in me, ſhall neuer thirſt.* Out of this place (dearely beloued) I will note vnto you, as the text giueth me occaſion, theſe three poyntes. Firſt, who is the bread of lyfe, then by what meanes hee is eaten. And thirdly, what fruite commeth of ſuch ſuſtenaunce. Who is this bread, Chriſt ſheweth in theſe wordes: *I am the bread of life.* By what meanes he is eaten, it is ſhewed in theſe words: *He that commeth vnto me, He that beleeueth in mee.* What fruite commeth of it, it is ſhewed in theſe wordes: *He ſhall*

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neuer hunger, he ſhall neuer thirſte. I am the breade of life. Theſe wordes they ſignifie thus much, that in Chriſt alone we haue life, and all confidence of ſaluation muſt be grounded on him, and on none els. Chriſt crucified is a continuall Sacrifice of reconciliation ſtanding betweene God and vs, ſo that what ſoeuer grace, mercie, and peace is powred vppon vs by God the Father, it commeth downe through the bōdy of Chriſte vppon the croſſe: and whatſoeuer ioye or comfort wee can haue in beinge veſſels of mercie, thus it is made perfect: when with a liuelie fayth we looke through Chriſt crucified, and ſo go with boldneſſe vnto the throne of grace. Thus Chriſt is called the bread of lyfe: the foode of our ſoule, and nouriſher vp of our conſciences to a perpetuall quietneſſe. This the Scriptures teſtifie moſt plentifullie in all places, witneſſing, that when ſoeuer we feele our ſelues hungrie, that is, *Labouringe and heauie loaden with the burthen of our ſinnes*, wee *muſt come vnto Chriſt: and hee will refreſhe vs.* Math. 11.28 From our firſt father Adam, vntill the laſt man that ſhall be borne vppon earth, neuer was nor ſhall bee one that ſhall finde other foode of life. Adam dy whoſe ſinne we were all condemned, when he was caſt out of Paradiſe, that is, out of Gods fauour and the place of reſt, he could not feede his ſoule neyther with the labour of his hande, nor with the ſweate of his browes, but the firſt foode of life hee founde in this promiſe, *That the ſeede of the woman ſhoulde treade downe the head of the ſerpent.* Gene. 3.15. Abraham, Iſaac, and Iacob, in all their wandring iourneys, they liued liued not by this, *That their poſteritie ſhould be multiplied, & enioy a land that flowed with milke and honie:*

But

But this was the bread of life that made their harte glad, euen the ſight of Chriſt, & by this promiſe e-
Gen.12.3. &.26.4. &.28.14. uery one of them liued: *In thy ſeede all the nations of the earth ſhalbe bleſſed*. The lawe that came after and taught vs true obediẽce, we learned nothing by it,
Roma.7.7. Roma.5.20. *but the knowledge of our ſin*, nor it wrought nothing in vs, *but the multiplying of our iniquitie*. The lawes &
Hebr.9.9. Heb.10.4. ordinances, which were in meates and drinks, and carnall rites & ceremonies, they could not feed the conſcience of him that did the ſeruice: the ſacrifi-
Gala.3.24. ces & offerings were nor ſuch that they could giue vnto vs the food of life. *It was altogither vnpoſſible, that the blood of Bulles and Goates ſhould take awaye ſinnes, but ſo far the law did feed our ſoules, as it ſhut vs vp in the faith that ſhould be reuealed, and ledde vs as a ſchoolemaiſter vnto Chriſt*. The Prophets that came after, rayſed vp of God to teach his people, they ſhewed no other mark to looke on, nor other hope to liue by, but that child that ſhould be borne vnto
Eſai.9.6. them, *And that ſonne that ſhould be giuen them, whoſe name was wonderfull, councellour, the mightie God, the euerlaſting Father, the Prince of peace*. The Apoſtles & Euangeliſts now ſent in theſe latter dayes for the
Ephe.1.11. work of the miniſterie, *To gather togither the Saints, and build vp the body of Chriſt*. they feede vs not with the foode of our own works or wel doing, but to make our faith ſtrong, *& the promiſe of God ſure*,
Rom.4.16. Ephe.2.14. Acts.4.22. they tell vs: *Chriſte is our peace, and there is no other name vnder heauen giuen vnto men, by which wee ſhall liue, ſaue only the name of Ieſus Chriſt*. Thus Chriſt is our bread of life, & if we will build our ſelues vpon Abraham, Iſaack, or Iacob, to be of their poſteritie, if we wilbe led by the law and the prophets, by the

Apo-

Apoſtles & Euãgeliſts, to find the food of life: if we heare Chriſt himſelf, or wilbe his diſciples, thẽ this is our religiõ: *Chriſt is the bread of life.* Too too wretched haue the Preachers bin that haue called you frõ his bread, to feed you with their corrupt leauẽ, frõ this foũtain & welſpring, *to their own pudles that can hold no water.* Thus they haue al done that haue led you any whether ſauing to Chriſte alone, that haue taught you to pray vnto Saints, Angels, or Archangels, to be your mediators, that haue told you of iuſtificatiõ in your owne works, that haue ſolde vnto you their Maſſes, as ſacrifices propiciatorie for the quick & dead, that haue bid you truſt in pardõs & indulgẽces for remiſſiõ of ſins, that haue brought you vnto the Pope, a ſick head of an ill diſpoſed Sinagoge, to hang your faith vpon his ſleeue, that hath told you of generall Coũcels, they could not erre, but whatſoeuer they ſhould decree, youſhould ſo receiue it, as the H. Euangeliſts. Thus haue theſe monſters ſpoken, & thus they haue deluded you, & yet they ſay ſtill: wherein haue we offended? But the Lord be prayſed, that hath deliuered vs out of the kingdom of ſuch darknes, & brought vs againe into the light of his Goſpell. Let vs nowe walke in it accordinglie, & cõfeſſe Chriſt alone to be the bread of life. The ſecond thing that I noted vnto you in this anſwere of our Sauior Chriſt, is: how we do eat of this bread, & that (I ſaide) was ſhewed in theſe wordes: *He that cõmeth vnto me, He that beleueth in me.* To come vnto Chriſt, to beleue in chriſt, This is to eate chriſt, ſo that we may wel ſay, as *S. Auguſt.* ſaid: *Quid paras dentes aut ventrem, crede & manducaſti?* It is no neede to prepare tooth or bellie, beleue and thou haſt eaten. Auguſtin vpon the 6 of Iohn. tract 25.

But

But here (dearelie beloued) I muſt firſte admoniſh you that this place, nor this ſixt Chapter of Iohn, is not meant of the Sacrament, as ſome popiſhe interpreters haue ignorauntly tolde you. The Sacrament was not yet inſtituted, nor any nowe preſent knew whether he would euer ordayne any ſuch Sacrament of his body and bloud, or no: ſo that if he had ſpoken thereof, he had told them that, whiche they could not vnderſtande. But this Chriſt doeth, without all conſideration, eyther of Sacrament or no Sacrament. He telleth them howe and by what meanes his body can be eaté, whether it be in your inwarde faith, when ſecretly and with your ſelfe you feede vpon his body, or whether it bee in outward ſigne or Sacrament, whiche is a helpe of our infirmitie, the more liuelie to taſte of his mercies. There is but one and the ſame way, neyther to eate his fleſhe, nor to drinke his blood: the which waye plainely & expreſſie here is deliuered vs by Chriſt, that we neede not to erre except wee will. And this was Chriſtes great mercie, to prepare the heartes of his children, that they ſhould not be offended with any maner of vnderſtandinge, when they ſhould heare in the inſtitutiō of the Sacrament, *Take, eate, this is my body*. They are before well inſtructed, and they knowe what to beleeue. The groſſe and carnall fancies of tranſubſtantiation, could not diſquiet them. They knewe there was no way to eate Chriſte, but to come vnto him, nor to drinke his blood, but to beleeue in him. And this fayth was the more pretious, the further of his bodily preſence was remoued from them: *They knewe fayth was the taking holde and ſubſtance of things* (wee hoped

Hebr. 11.

for

for, and the ſure apprehenſion and proofe of thinges that were not ſeene. So that they knewe how to feede of his body with great boldnes to lift vp their ſoule, & take holde of his mercie that ſitteth in heauen at the right hande of his father. Whence vndoubtedlie all the merites of his Paſsion do preſently flowe vpon his poore children. His conflictes & agonies with ſinne and condemnation, to ſett vs free from Gods wrath and diſpleaſure, and all his obedience ſhewed here in fleſhe, from his corporall, reall, and ſubſtantiall body, cõmeth downe vpon vs, to cloath vs with righteouſnes, that we may be found vnblameable before his father. Thus much the diſciples well vnderſtood, and they murmured not at theſe wordes, *This is my body.* Thus much let vs learne out of this place againſt we come vnto the Sacrament, *That to come vnto Chriſt, and to beleue in Chriſt that is truly to eate Chriſt.* This beieng proued true vnto you, you will ſoone ſet your ſelues free from all popiſh idolatrie. And how true it is, marke well, I beſeech you, what are the words. *I am* ſaith Chriſt *the bread of life. Hee that commeth vnto me, ſhall not hunger.* If Chriſt had ſpoken ſtill properly, according to the metaphore, he had ſayde thus: *I am the bread of life, he that eateth me, ſhall not hunger.* Nowe he him ſelfe hath ſaide: He that commeth, in ſtead of this, He that eateth, if you will beleeue him, you muſt needes confeſſe it. To eate Chriſte, is to come vnto him. So in this other ſentence. *He that beleeueth in me, ſhall not thirſt.* If he had kept the propertie of ſpeech, he had ſayd thus: he that drinketh of me, ſhall not thirſt. In ſteed of, *drinketh*, hee ſayeth, *beleeueth*, and therefore it is moſt certayne, to drinke

of

of Christ, is to beleeue in Christ. So that this is now an vndoubted trueth, to eat Christ, to drink Christ, to come vnto Christ, to beleeue in Christ, these are all one. And who hath eares to heare and heareth not this? Or whose iudgement is so blind that hee cannot perceiue it? Compare the sayings of Christ in this chap. you cánot (if you wil not) be deceiued,

Iohn.5.24.

He that beleueth in me hath euerlasting life. And after:

Iohn.5.10

He that eateth of this bread, hath euerlasting life. Except ye eat the flesh of the sonne of man, and drinke his

Iohn.6.53.

blood, you haue no life in you. Hee that beleueth on him that sent me, hath life euerlasting. You will not come vnto me that you may liue. Who seeth it not here, to eate, to come, to beleue, is all one. Again: *He that be-*

Iohn.5.54

leeueth in me, I will raise him at the last day. And hee that eateth my flesh, and drinketh my blood, I will raise him vp at the last day. After all those sayings of eating his flesh in deed, & drinking his blood in deed, at which the Capharnaits were offended, & diuers of his Disciples forsooke him, Christ saith then vnto his Apostles, *Will you also go away?* As if he should haue said: are these wordes so strange, that you also will be driuen away? Vnto which Peter answered: *Lord to whom shall we goe, thou hast the wordes of eternall life, and we beleue and knowe, that thou art Christ the sonne of the liuing Lord.* Loe here, how S. Peter him selfe, of whose name the Pope braggeth so much, and yet vtterly renounceth his faith. Saint Peter (I say) vnderstandeth, all these wordes of life, of the eating & drinking of Christes flesh and his blood, he expoundeth them thus: To beleeue in Christ, and to know him to be the son of the liuing God, euen as Christe him selfe had before taught him,

him: *The wordes that I ſpeake are ſpirit and life, it is the Spirit that quickeneth, the fleſhe profiteth nothing.* If all this be not plaine enough, looke yet, and let S. Iohn expound him ſelfe. Here Chriſt ſayeth: *Hee that eateth my fleſhe, and drinketh my blood dwelleth in me, and I in him.* The ſame S. Iohn that wrote this, ſaith thus againe: *Who ſo confeſſeth that Ieſus is the Sonne of God, God dwelleth in him, and he in God.* 1. Ioh. 4. 15. Wherby it is plaine, he that cõfeſſeth thus of chriſt, he eateth his fleſhe, and drinketh his blood. This (dearely beloued) is no newe doctrine, but taught by Chriſt, receyued by his Apoſtles, written for all ages by his holy Euangeliſtes, now preached to the comfort of all true Chriſtians, and in the primitiue Church beleeued of all the holy Fathers. I woulde alledge you their owne ſayings, but that the time paſſeth, and you haue them plentifully ſet out vnto you, you may reade them when you will. Theſe places alleadged out of the Scriptures, one expounding another, they are the ſureſt witneſſes, to know the meaning of the holy Ghoſt. And what if here I ſhould reaſon out of our Chriſtes owne wordes, to proue, there can be no tranſubſtantiation. He ſayth for proofe, that his naturall body is riſen. *See my handes & my feete, touch me and handle me, it is euen I.* Luk. 24. 33. Seeinge Chriſte will haue our ſenſes to iudge of his body, let vs doe ſo. See, feele, touche, taſte, is it ought but bread? This argument me thinketh is good and well warranted by Chriſt himſelfe, and it ſeemeth not ſo only to me, but *S. Augu.* thought ſo now eleuen hũdred yere agone. See, *de doctrina chriſtiana, li. 3. ca. 16.* and there you ſhal finde it. But the time paſſeth & I will come vnto that, that I thinke

you

you looke for, and which the Pope hath made the ſubſtance of all his Maſſes. Chriſt ſayth thus: *Take eate, this is my body.* And what then? Is there any obſcuritie in theſe wordes? Is it not often and plainly ſpoken, what it is to eate his body? Are not his diſciples wel taught? Knew they it not long before? As it is plainly ſaid: *This is my body*, ſo is it not plainlie expounded. *Theſe wordes are ſpirit and life?* No man can here be offended, but he that is dull of hearing, and hath not hearkened before to the wholeſome doctrine of trueth. But you will ſay, why could not Chriſt as well haue ſaid, This is a figure, or ſigne, or token of my body. I anſwere. Firſt, theſe words are without daunger, that his Diſciples ſhould dreame of tranſubſtantiation: they are ſo aſſuredly taught before how they ſhould eate or drinke Chriſt. Thé I ſay, this our Sauiour Chriſt did chooſe to ſpeake, to ſhewe his great and abundant loue towards vs, that we ſhould be ſo fully perſwaded that hee were our head, and we his members, as if this naturall & reall body, were ſubſtantially within vs, that wee ſhould know, whatſoeuer we could wiſhe from his mercie to comfort vs, by this Sacrament or couenant of his mercie we ſhould ſo aſſure our ſelues of it, as if we eate his very fleſh, or drinke his naturall blood. The like phraſes or ſpeeches are plaine and often in the ſcripture: *Chriſt is our head, and wee his members, he dwelleth in vs, and we in him. He is the corner ſtone*, and we are the building vp. *He the vine*, & we the braunches. His body is the meate, and wee the eaters. Whoſe heart is ſo dull that is not ſtirred vp with theſe ſpeeches? Or who vnderſtandeth not by theſe ſpeches, that Chriſt would ſhew the aboũdance

Mat. 26. 26.

Iohn 6. 14.

Ephe. 5. 14.

Ephe. 2. 20.

Iohn. 15. 5.

dance

daunce of his loue towardes vs, and the great boldneſſe that Chriſt will haue vs to put in his mercie? As for tranſubſtantiation, it is ſo ſtraunge from the ſence of the Scripture, that if the Pope had not bin, I thinke it neuer had bene thought of. And if the Councell of *Lateranne* had not bene, it had neuer bene named. But let vs weigh the wordes a little, and conferre them with theſe late popiſhe follies. Chriſt ſayeth, *Take, eate, this is my bodie.* But the Pope ſayeth, take not, eate not, ſitte a farre off, and looke on, fall downe and worſhip. This is my bodie. Was not this their manner of preaching? How els coulde this haue bene your manner of practiſe, when you came to the Sacrament, or as you rather called it, the ſacringe of your Maſſe? Chriſt ſayeth: *Drinke you all of this: this is my bloud.* The pope vtterlie denieth it, and prooueth it by good reaſon. His bodie (ſayth hee) cannot be with his bloude: there is *Concomitantia*, the one followeth the other, and therefore you ſhall not drinke it, yet it is his bloud. Chriſt ſayeth, *as ofte as you doe this, preache foorth the death of the Lorde vntill he come.* The Pope ſayeth, that is not neceſſarie. If you ſaye Maſſe dayly, it ſkilleth little, though you preache not once in a yeare. What maner of Vicar call you this man, that diſpenſeth his Maiſters doctrine thus deceitfullie? Or what hope can you haue of tranſubſtantiation, when it hangeth vpon his credite, that dealeth thus vnfaithfully? O (dearelie beloued) be not deceyued. Theſe things be too plaine to be diſſembled. It is his owne mouth that ſpeaketh theſe thinges, which (ſayeth he) can not erre. We knowe that there is no trueth in him, and whatſoeuer hee

Mat.26.26

Mat.26.27.

1 Co.11.26.

doeth, it is againſt Chriſt, and his eternall Goſpell. For the wordes, *This is my body* (I truſt) I haue proued it, they be not wordes of errour, to make you beleeue the thing that is not: the meaning is plain. The bread is a warraunt, and pledge vnto you, that as ſure as you eate it, which is the ſigne, ſo ſure your faith feedeth on all the fruites of his paſſion, and the righteouſneſſe & true holineſſe of his humaine body, coueret h all your ſinnes before God his Father, and cloateth you rounde about with ioye and gladneſſe. Theſe are the riches of Gods aboundant graces, which make the poore penitent ſinner to ſeeme more glorious, then all the worldly treaſure. This is the ſecrete Manna with which God feedeth his elect, that maketh the hungrie heart more glad and ioyfull, then all the bread of Princes. Theſe riches they haue ſpoyled you of, that haue ſolde vnto you ſo deere their Tranſubſtantiation. This food they haue taken from you, that haue fedde you ſo long with a fancie of Chriſtes naturall bodye. For the wordes, *This is my body*, are not ſtraunge. Such phraſes in the Scripture, are euer vſed vpon like occaſion. In the 33. chapter of Geneſis, Iacob calleth his Altar, *The mightie God of Iſraell*? yet the Altar was not God, but ſet vp in memorie howe mightily God had preſerued him. In the 12. chapter of Exodus, God ſayd to Moſes of the Paſcall Lambe: *This is the Lordes Paſſeouer*: and yet it was not the Paſſeouer, but the Sacrifice of the Lords Paſſeouer, when in killing the firſte borne in the lande of Egypt, he paſſed ouer the houſes of the children of Iſraell. In the 7. chapter of Leniticus, where God giueth to Aaron, the ſhoulder and breſt of the Sacrifices for his

Gen 33.20

Exod. 12. 1.

his portion, hee ſayeth thus: *This is the annointinge of Aaron*, yet the breſt and ſhoulder of the beaſtes, were not the oyle wherewith Aaron was annoynted, but a ſigne or token of his anoynting. Liuit. 7. 35.

In the ſixt of Num. when god ſetteth forth the lawe of the Nazarites: *Hee forbiddeth them to defile them ſelues at the death of their father, mother, brother, ſiſter.* and addeth this clauſe: *Becauſe the conſecration of his God is vpon his head.* Num. 6. 7.

Yet the heaire vpon his head was not his conſecration, but the ſigne of his conſecration. In the fifte chapter of Numerie, where GOD ſetteth forth the law of ielouſie: The water wher by the woman is tryed, is called often the curſſed water, & yet the water was not curſſed, but ſhewed the woman to bee accurſſed and deteſtable. Num. 5. 11.

In the 19. Chapter of *Deuteronomie*, ſpeakinge of a falſe witneſſe: *Both parties are bidde to ſtand before the Lorde.* Deut. 12. 17

Yet he meaneth before the Prieſt, in whoſe breſt was *Vrim* and *Thummim*, a liuelie repreſentation of the Lorde. In the 26. chapter of Deuteronomie, teaching what they ſhal doe that offer their firſt fruits, it is written: *Thou ſhalt laye this before the Lorde:* yet Deut. 26. 5.

hee meaneth before the Altar, a preſent ſigne of the Lorde. Oftentimes in the lawe, The Arke is called *the Lorde God:* Yet the Arke was not God, but a liuelie repreſentation of the Lorde God. Deut. 31. 11.

In the 17. chapter of Geneſis, God ſpeaketh of Circumciſion: *This is my Couenaunt.* Which yet God himſelfe expoundeth in the verſe followinge, *This is the token of my couenaunt.* Gen. 17. 10. and. 11.

And what can be more plaine then this? So Sainct Paule ſayeth: *The Rocke was Chriſt*, yet Chriſt was not the Rocke that was in Horeb: but the water of the Rock was the ſigne of Chriſtes 1. Cor 19. 3.

blood, which quencheth the thirſte of all his elect and choſen. So Saint Paule calleth Baptiſme, *Lauacrum regenerationis*: The waſhinge of the newe birth: yet the water doeth not regenerate, but the holie Ghoſt. An hundreth ſuch ſpeeches you haue in the Scripture, where the ſigne hath the name of the thing ſignified. And how are you ſo bewitched, that in this one Sacrament of the body and bloud of Christ, you cannot beare that phraſe which is ſo vſuall in Scriptures? But ſo it is, Saint Paules prayer hath taken effect in the popiſhe kingdome: *Hee that is ignoraunt, let him bee ignoraunt ſtill.* But I hope (dearelie beloued) better of you. God I truſt, hath lightened you, and you doe vnderſtande his holie Scripture. You will come in ſpirite and trueth to theſe holy Miſteries, and you haue forſaken your olde leauen of all Romiſh Idolatrie. Nowe a worde or two of the fruite of eatinge and drinking Christ, and ſo I will make an ende.

Titus. 3. 5.

1 Cor. 14. 38

To eate and drinke Chriſte, is as I haue ſaide, to come vnto Christ, to beleeue in Christ, & the fruite of this is: *Hee that commeth vnto him, hee ſhall not hunger.* Againe: *And he that beleeueth in him, ſhall not thirſte any more.* This (dearely beloued) is the great fruite, that vnſpeakeable benefite, that endeleſſe mercy, which they taſte and eate of that labour and are loaden, and come vnto Christ. My tongue cannot expreſſe it: your eares cannot heare it: our hearts can not imagine it, what is the fulneſſe of ioye that ſpringeth out of this fountaine. To thirſt no more, to bee no more an hungred, is to ſee God as hee is, and to contemne the worlde, to haue all rea-

teares wiped away from our eyes, and bee no more sorrowfull, to haue the glorie of God to shine vpon vs, and no more to regarde the light of the Sunne or Moone. This shall be then perfect, when Christ shall appeare in glorie and Maiestie, and wee shalbe cloathed with righteousnesse and immortalitie. Nowe in this bodie of sinne, this happines is tasted of, when wee feele the spirite of adoption to crye vnto our spirite, *Abba, Father.* When the mercies of Iesus Christ doe so compasse the inner man, that wee see and feele the kingdome of heauen pictured in our consciences, when with a great and longing desire, *Euen as the Harte longeth after the water brookes:* We crie with Saint Paule, *Cupio dissolui.* When we bee touched inwardly, and saye with the Sainctes in the Reuelation: *Come Lorde Iesu, come quickely.* These are the beginnings of those euerlasting ioyes, that can neuer bee made full, *Till this mortalitie haue put on immortalitie, and this corruptible, incorruption.* And wee haue giuen into our mouthes, the songes of our triumphe: *O death, where is thy sting? O hell, where is thy victorie?* The songes of our ioye, *Such as none can vnderstand, saue the hundreth and foure and fortie thousande, that are bought from the earth.* Hee that eateth of Christe to this purpose, hee is nourished, and he that drinketh of Christe to this hope, he is quickened. With this meate and drinke, Abraham was filled, *when he forsooke his fathers house, his kindred, his countrie, to goe into a lande that God would shewe him.* With this meate and drinke Moses was filled: *When hee rather chose to bee a miserable seruaunt amonge his brethren*

Gala.4.6. Psal.12.51. Phil.1.21. Apoc.22. 1 Cor.15.63 1.Cor.15.55 Apoc.14.3. Gen.12.1. Exod.1.11.

of Iſrael, then to bee a mightie Prince in the Courte of Pharaoh. With this meate and drinke was Dauid
Pſa.84.11. filled, *When hee wiſhed rather to bee a doore keeper in the houſe of God, then to dwell in the pallaces of princes.* With this meate and drinke was Paule filled, when
Phil3.8.. hee ſayeth, *Hee accompted all the Worlde as dunge, that hee might Winne Chriſt.* With this meate and drinke
Math.19.19 whoſoeuer is filled, *Hee will forſake father and mother, brother and ſiſter, wife and children, houſe and landes, yea euen his owne life, and take vp his croſſe and*
Luk,14.26. *followe Chriſte.* The remembrance of immortalitie that Chriſt ſhall giue vnto him, will make him hartilie to confeſſe, that this life is but a moment. The length of his dayes that liueth for euer, will make him beholde his owne body, and ſaye: *All fleſhe is*
Eſai,6. *graſſe.* The glorie of his Maieſtie that ſhineth world without ende, *Will proue the glorie of man to bee but as a flower in the fielde.* It will make his harte to crye
Ioh.16.34 often within him: *Lord feede vs euer With this bread.* And ſure (dearely beloued) the cauſe is ſoone eſpied, why the worlde is ſo drunken, with theſe tranſitorie vanities: they neuer felte what the things are that abide for euer. He neuer taſted of Chriſt, that hungreth and thirſteth after vaine glory, to become honorable in this world. He neuer taſted of Chriſt, that heapeth vp ſiluer and golde, and can not tel for whom he gathereth it. He neuer taſted of Chriſte, that ſpendeth his dayes in wantonneſſe, and harkneth not to the ſentence that ſhall be ſpoken vnto
Luke.16.3. him: *Come, giue account of thy ſtewardſhippe.* He neuer taſted of Chriſt, that hath his eyes open to beholde vanitie, and ſeeth not Chriſt crucified for his

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ſinnes. Hee neuer taſted of Chriſte, that hath his eares open to all vngodly ſoundes, and heareth not the Trumpet that one day ſhall blowe aloude: *Ariſe ye dead, and come vnto iudgement*. To be ſhorte, hee neuer taſted of Chriſt, that is not crucified vnto the world, and the worlde vnto him, ſo farre that ſinne raigne not in his mortall body. The Prince neuer taſted of Chriſt, that putteth the glorie of his court in concupiſcence, in pride, in blaſphemie. The noble man neuer taſted of Chriſte, that braggeth and boaſteth of his parentage, and knoweth not that he is but duſte. The Magiſtrate neuer taſted of Chriſt, that ſuffereth this great cardinge and dicinge, that leaueth ſinne vnpuniſhed, and vertue vnrewarded. The Man or Woman neuer taſted of Chriſt, that crieth not in ſpirit: *O Lord, thou art mine inheritaunce*. The father of all mercie, and God of all conſolation, ſtrengthen vs with his grace, that we may taſte of Chriſt,

AMEN.

FINIS.